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OF

XENOPHON'S ANABASIS

WITH INTRODUCTION, MAP, NOTES, LEXICON,
TABLE OF GRAMMATICAL REFERENCES AND EXERCISES,
AND TABLES OF ILLUSTRATIONS

BY

JAMES ROBINSON BOISE, PH. D., LL. D.

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PREFACE TO THE EDITION OF 1878.

CONTAINING FIVE BOOKS.

This edition of the first five books of Xenophon's Anabasis has been prepared at the suggestion of several leading teachers, in view of the fact that four or five books are now required for admission to many of our best colleges.

TEXT AND NOTES.

The text is the same as that of the larger work containing the seven books; and is chiefly that of Hertlein, published by Weidmann. Both text and notes have been revised; errors, so far as discovered, have been corrected; and imperfections in the print, resulting from successive editions, have been carefully repaired.

LEXICON.

The Lexicon has been revised, and chiefly rewritten, so that it is now adapted to the entire Anabasis. The principal parts of the regular verbs, particularly of the pure verbs, are indicated only by the form of the present, and the ending of the future, e. g., *τιμάω, ῶ, ήσω*. The forms *ἐτίμησα, τετίμηκα*, etc., are easily inferred. Pains have been taken to give in full, as far as used, the principal parts of verbs which are irregular, in the

order usually of present, future, aorist, and perfect, in the active voice; and of perfect and aorist in the passive. In the etymology (both of Greek and of English words), valuable assistance has been obtained from the scholarly lexicon of the late Prof. Crosby, and from the learned work of Prof. Georg Curtius, "Grundzüge der Griechischen Etymologie." The habit of tracing English words to their Greek or Latin origin, if not carried to a fanciful extent, will be exceedingly useful to the young student. The proper names do not occupy a large space. For full information in regard to every name of importance, the learner should turn to his Classical Dictionary, an indispensable *vade mecum* in his entire course. The quantity of the penultima in words of Persian origin, as *Artapatas*, *Artimas*, etc., has not been marked, for the reason that we have no sure means of determining the quantity. In a few, and only a few, instances, the double sign (⏑) has been used to indicate that the quantity is doubtful.

GRAMMATICAL TABLE.

The table of comparative grammatical references has been prepared with much care. Those who use Goodwin's grammar should refer to this table continually. There would be a decided advantage to any teacher or scholar, who aims at more than ordinary thoroughness in his attainments, to have at hand all of the grammars referred to, together with Goodwin's "Greek Moods and Tenses," and the grammars of Buttmann, Kühner, Kendrick, and Curtius; and also Hadley's "Elements of Greek Grammar." A frequent reference to these various works, and a comparison of statements on the same point, would be of great service. It would do much to

cure the very offensive fault of dogmatism, and of too great positiveness on points where the most intelligent scholars differ in opinion.

In not a few instances, it has been a matter of doubt to what particular grammatical statement the learner should be referred. For example, *τοῦ πρόσω*, 1, 3, 1, in my note is called "partitive genitive." Some others call it "genitive of place." It is in reality both, as the genitive of place or of time is in its nature a partitive genitive. In 1, 3, 1, the partitive idea seems to me prominent and emphatic; and hence I refer in my note to that principle in the grammar. Again, in 1, 9, 19, *ἂν ἀφείλετο* may be referred to the statement that *ἄν* with the aorist sometimes denotes repetition or habit—this reference I made in my edition of the entire Anabasis —or it may be referred to the more general use of *ἄν* in conditional sentences. The latter reference is preferred by some. Again, in the constructions *τοῖς οἴκοι ζηλωτόν*, 1, 7, 4; and *πολλοῖς μακαριστόν*, 1, 9, 6, shall the dative be called "dative of the agent," or "dative of interest in looser relations" (dative denoting "one in whose view something is true," HAD.; "The dative denoting that with respect to which a statement is made," GOOD.)? I prefer the latter, and hence I would render the first clause "an object of envy to those at home"—the exact rendering of both Kendrick and Crosby; the words used also in my larger work. In this work, I say, *in the view of those at home.* Yet if some one else should prefer to translate it *envied by those at home*, I should make no objection. The most that I could say would be, "That is not my preference;" or, "That is not exactly as I view the construction." Similar remarks might be made about the clause in 1, 9, 6. The statement of Hadley,

under the genitive (558, Rem. j), "The same construction may sometimes be referred to different heads," is capable of a much wider application. This does not necessarily imply lack of discrimination or inexact scholarship: but an appreciation of the fact that the rules of syntax are somewhat flexible, and not cast-iron, like Medo-Persian laws; that the most intelligent scholars not unfrequently differ in their explanation of particular constructions. In comparing the notes of the best German scholars, this thought is forced upon me continually.

ILLUSTRATIONS.

The illustrations at the end of the volume may, with profit, be often referred to by both learner and teacher. They will frequently convey a much more definite idea than any mere verbal description.

ITINERARY.

Instead of a separate itinerary of the march of the Ten Thousand, the dates of the leading events are given in connection with the table of contents. A few dates indelibly impressed on the mind are better than fifty times the number loosely and laboriously carried in the memory only until the examination-day is passed. It would be exceedingly useful to both teacher and learner to read with care the chapters in Grote's History on the march upward and the retreat of the Ten Thousand Greeks (Chaps. LXIX. and LXX.).

NEW WORKS CONSULTED.

In addition to the works formerly accessible to editors of the Anabasis, I have now to acknowledge my obligations to the excellent school editions of Rehdantz

and of Vollbrecht, published in Germany; and to the equally excellent editions of Crosby, Goodwin, and Kendrick, published in this country.

ASSISTANCE.

Valuable assistance has been rendered in the preparation of this work by my daughter, Mrs. Alice Boise Wood, M. A., teacher of Greek in Wayland Academy, at Beaver Dam, Wisconsin, and by Prof. Edward Olson, M. A., of the University of Chicago.

THANKS.

Special thanks are due to the many kind friends who have called my attention to errors or omissions in my former works. Many of these friends are known to me only by correspondence. Such favors will always be highly appreciated.

In conclusion, I am reminded of the words lately addressed, or said to have been addressed, by the head of an English college to the assembled fellows: "Gentlemen, we are none of us infallible, not even the youngest of us!"

JAMES R. BOISE.

MORGAN PARK, ILLINOIS, *September, 1878.*

PREFACE TO THE EDITION OF 1885.

CONTAINING FIVE BOOKS.

THIS edition is rendered necessary by the publication of the new grammar of Hadley and Allen. The notes on the first three books are the same as those which accompany the edition of seven books; with the exception that the grammatical references have been changed and adapted to the new grammar. The notes on the fourth and fifth books have been written recently. A table has been prepared with some care and labor, containing additional grammatical work, with references to the grammar of Hadley and Allen, and also to the last edition of Goodwin's grammar. Some exercises accompany the first twelve pages of the text, which it is thought may be made very profitable by the skillful teacher and thorough scholar. They may be given orally or written on the blackboard (which in ample dimensions should be found in every class-room where a language is taught).

Careful grammatical work must lie at the foundation of all thorough Greek scholarship. Such work should accompany the first few pages of the Anabasis. Afterward, the learner may safely advance more rapidly; and before finishing the five books he may take up some collateral historic reading. The passages on the expedition of the ten thousand Greeks, in the histories of Grote, Curtius, and Smith, furnish interest-

ing and valuable information. The recent work of Professor W. C. Wilkinson, entitled "Preparatory Greek Course in English," is particularly recommended. This work contains an interesting chapter on the Anabasis.

For the kind reception which has been accorded to the previous editions of the Anabasis, the editor wishes to express his very sincere and hearty thanks.

J. R. BOISE.

MORGAN PARK (near Chicago), ILLINOIS, *June, 1885.*

PREFACE TO THE EDITION OF 1887.

CONTAINING FOUR BOOKS.

It has been ascertained by extensive correspondence that only four books of the Anabasis are now required for admission to our colleges. For this reason, a new edition with this number of books is now published. The material, as will be seen by the table of contents, is the same, omitting the fifth book and the notes upon it, as in the last edition, that of 1885.

J. R. Boise.

Morgan Park (near Chicago), Illinois, *June, 1887.*

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INTRODUCTION.

TRANSLATED FROM HERTLEIN.

§ 1. Among the most distinguished of ancient authors, whose works still present, after the lapse of more than two thousand years, an inexhaustible fountain of the noblest enjoyment and the richest instruction, Xenophon, an Athenian, son of Gryllus, has justly acquired a conspicuous position. The year of his birth cannot with certainty be given; and it would seem quite proper in a work of this kind to pass over the investigation of this point, were there not in the Anabasis itself several passages which bear upon it. The third year of the 82d Olympiad = 450 B. C., is the date commonly assumed, having been inferred from the statement of Stesiclides, cited by Diogenes Laertius (II, 56), who places his death in the first year of the 105th Olympiad = 360 B. C., added to the statement of Lucian (in the Μακρόβιοι ch. 21), that he lived more than ninety years. But the statement of Stesiclides is more than doubtful, because in the Historia Graeca VI, 4, 36, the death of Alexander tyrant of Pherae is mentioned; and this took place, according to Diodorus Siculus (XVI, 14), in the 4th year of the 105th Olympiad; hence Xenophon must have lived several years after 360, B. C. The passages in the Anabasis which bear on this question, are the following:—1st.

in 3, 1, 14, and 25, he alludes to his age as though he might appear too youthful to take the position of commander; 2d, in 3, 2, 37, Xenophon and Timasion are mentioned as the youngest generals; 3d, in 5, 3, 1, all, who were more than forty years of age, are represented as taking ship, while Xenophon, with those who were younger, continues the march by land, and in 7 3, 46, he is spoken of as commander of those who had not yet passed the thirtieth year of their age; 4th, in 7, 6, 34, it is implied that he had no children. All of these passages, however, fail to justify the assertion that Xenophon was scarcely more than 26 or 27 years of age at that time; since, when generals were chosen by the popular vote, it was customary to elect only those who were men of experience, and somewhat advanced in years; and, for this reason, the first two passages above referred to, prove nothing decisive. Nor does the fact, that Proxenus was only about thirty years of age (Anab. 2, 6, 20), Agias and Socrates about thirty-five (2, 6, 30), and Menon much younger (2, 6, 28), bear at all on this question; because these generals were not chosen by their own soldiers. So also the two passages cited under the 3d head, prove nothing with certainty; for the leader might be older than the men whom he commanded, inasmuch as he commonly went on horseback, and could thus more easily bear the fatigues of the march than the common soldier who must go on foot. The last passage above cited, presents nothing from which any positive conclusion can be drawn respecting the age of Xenophon. On the contrary, it is implied in 7, 2, 38, that he was of such an age that he might be supposed to have a marriageable daughter. Furthermore, Diogenes Laertius (II, 22), and Strabo (IX, 2, p. 251, Tauchn.), relate that Xenophon was engaged in the battle of Delium (which occurred Olymp. LXXXIX, 1 = 424, B. C.). Now as the Athenians did not perform military duty beyond the borders of Attica before the twentieth year of their age, Krüger* concludes that Xenophon may have been born about

* De Xenophontis vita. Hal. Sax. 1822.

Olymp. LXXXIV, 1 = 444, B. C., and consequently that he may have been about forty-four years of age at the time of the expedition into Upper Asia.

Of Xenophon's youth we know little. It appears from Anab. 7, 8, 4, that he belonged to a family of considerable wealth; and it cannot be doubted that he received a careful education. To the culture of his mind were doubtless added those gymnastic exercises which always constituted an important part of an Athenian education: he shows, at least in his own writings, a great fondness for horsemanship, and for the chase. On his spiritual development, no person exerted so great an influence as Socrates, to whom he has consecrated an offering of genuine love and admiration in his literary works. That he was also a hearer of the celebrated Sophist Prodicus, of Ceos, is related by Philostratus in the Lives of the Sophists, 1, 12; from which passage it also appears that he spent some time in Bœotia as a prisoner. Here he appears to have contracted that friendship for Proxenus which exerted on the events of his subsequent life so marked an influence.

Induced by Proxenus (Anab. 3, 1, 4), he repaired in the year 401, B. C. to Asia Minor, where he was introduced to the younger Cyrus, whom he accompanied in the expedition against Artaxerxes II. The principal motives which led him to follow Cyrus, were probably the desire of military renown, and the hope of increasing his fortune, which most likely had been greatly impaired, like that of many other Athenians, in the disasters attending and following the Peloponnesian war. These motives overcame the scruples which he at first experienced in view of the hostility of Cyrus towards Athens, and the consequent probability that he might incur the jealousy of his native city.

After the battle of Cunaxa, and after most of the Grecian generals had been taken and executed by the treachery of the Persians, Xenophon was the first to animate the drooping spirits of the Greeks and from this time forth he was the soul

of every enterprise in the celebrated retreat of the ten thousand. The remnant of these, after their return, were united with the troops of the Spartan Thibron (or Thimbron), to defend the Greek colonies in Asia Minor against the Persians. In the expedition under Thibron and his successor Dercylidas, Xenophon appears also to have taken part; perhaps as leader of the Κύρειοι (cf. 3, 2, 17). It is at least certain that he accompanied Agesilaus, first in his military operations against the Persians in the year 396, B. C., and afterwards in 394, B. C., in his march through Thrace and Thessaly to Bœotia; and that in the battle of Coronea he fought on the side of the Lacedæmonians against his own fellow-citizens. This proceeding, which has been severely censured by some modern scholars, especially by Niebuhr, will be viewed in a much milder light when all of the circumstances as well as the prevailing opinions of the time are taken into consideration. The Greeks, notwithstanding their subdivision into many States, considered themselves as united into one people by a common language and religion, as well as by similar customs and institutions. Hence as a general rule those who were banished, did not hesitate to join in war with another State against their paternal city, under the idea that they were only contending for their own rights against a party which was hostile to themselves. The censure which has on this account fallen on Xenophon, belongs, therefore, not so much to him as to the age in which he lived.

Xenophon was banished (probably soon after he passed over with the army from Europe into Asia, Anab. 7, 7, 57), for the reason that he had entered into the service of Cyrus, who, through the most active support given to the Lacedæmonians in the Peloponnesian war, had been the principal cause of that result which was so disastrous to Athens. The situation in which Xenophon was placed, fully explains, if it does not justify, his conduct. To this must be added the general admiration for the Spartan constitution, which culti-

vated men at Athens then felt, owing to the corruption of the democracy, in which admiration Xenophon participated; and also that friendship and respect for Agesilaus, of which his writings afford abundant evidence.

Through the influence of his friend Agesilaus, Xenophon received as a reward for his important services in the war, a valuable estate at Scillus, in that part of Elis which had been taken by Sparta. Here, with a part of the spoils which were saved from the Persian expedition, he built and consecrated to Artemis that sanctuary which he so pleasantly describes in the Anab. 5, 3. Here in the enjoyment of rural quietude and leisure, such as a life of toil had fitted him to appreciate, he probably composed the greater part of his works. He was not however permitted to continue in the quiet possession of his estate. After the power of Sparta had been for ever broken in the battle of Leuctra (371, B. C.), the Eleans regained possession of Scillus, and compelled Xenophon to abandon his residence. The last years of his life were spent at Corinth: nor did his recall from banishment, effected by the influence of Eubulus, induce him to return to Athens. He, however, sent thither his two sons Gryllus and Diodorus, to join the army which the Athenians furnished, for aid to the Lacedæmonians just before the battle of Mantinea. Gryllus fell in battle while bravely fighting; and the Athenians claimed for him the honor of having mortally wounded the great Theban commander. Xenophon received the tidings of the death of Gryllus with the deepest sorrow; yet he bore the affliction in a manner worthy of the greatest men of antiquity. The year of his death is no more certain than that of his birth. Still we may assume that it did not occur before Olymp. CVI, 2 = 355, B. C., since it scarcely admits of a doubt that the small work πόροι ἢ περὶ προσόδων was written after the Social war which lasted from Olymp. CV, 3, to CVI, 1.

§ 2. Of the character of Xenophon, we are able to obtain a very complete view from his writings, especially from the

Anabasis. His leading traits were a refined susceptibility for all that is noble and good, mildness of disposition, fondness for pleasantry united with a firmness and decision which were invincible even in the most trying situations, a heart formed for friendship, and a remarkable devotion to persons of distinguished excellence; which, while it proves his sympathies to have been generous, at the same time not unfrequently obscures the clearness of his vision as a historian. Notwithstanding his fondness for philosophical studies, the pious faith of his ancestors lives in him undisturbed;—a fact which at first view appears surprising, but which is understood on the ground that Xenophon contemplated philosophy only in its bearings on real life, while from those more profound inquiries which Plato pursued, Xenophon stood almost entirely aloof.

§ 3. As an author, his practical nature leads him to treat principally of the events of his time, of the art of war, of political economy, and of the duties of the citizen in his relation to the state, as well as to the family. His writings therefore may be divided into historical, military, political, and philosophical. To his historical works belong the Anabasis, of which we shall have occasion to speak more fully below, and the Historia Græca (Ἑλληνικά), consisting of seven books which are a continuation of the work of Thucydides, and which contain a history of Greece from the twenty-first year of the Peloponnesian war down to the battle of Mantinea (from 410 to 362, B. C.); and to the same class of works belongs also the Agesilaus. The Ἱππαρχικός is a military treatise on the duties of a leader of cavalry; and to the same subject belongs also, for the most part, the tract περὶ ἱππικῆς. So also in close connection with these works, stands the Κυνηγετικός, a treatise on hunting, the practice of which Xenophon considers an excellent school preparatory for war. His political writings comprise several smaller works; one on the Lacedæmonian State, another on the Athenian State (this latter, however, is probably not the work of Xenophon), a treatise on revenues, and a

tract on the tyrant Hiero (Λακεδαιμονίων πολιτεία, Ἀθηναίων πολιτεία, Πόροι ἢ περὶ προσόδων, Ἱέρων ἢ Τύραννος). To his philosophical writings belong the Memoirs of Socrates, Ἀπομνημονεύματα Σωκράτους, the Banquet (Συμπόσιον), the Oeconomicus (Οἰκονομικός,), and the Apology of Socrates (Σωκράτους ἀπολογία), which is perhaps supposititious. To all these various classes belongs the Κύρου παιδεία, a sort of didactic, historical romance, in which Xenophon sets forth his own ideal of an accomplished ruler in the person of the elder Cyrus.

Most of Xenophon's writings are not less distinguished for their outward form, than for their valuable and important contents. Though his style is simple and unadorned (whence he has been called ὁ ἀφελὴς καὶ ἰσχνὸς χαρακτήρ), yet it glides along in an easy and charming manner, for the most part in a uniform and quiet stream. Though he seldom rises above this simplicity to a more elevated diction, yet he is by no means wanting in oratorical impressiveness and convincing clearness. He uses metaphors and other rhetorical figures somewhat sparingly, but is nice and tasteful in the choice of words, without being over-anxious for variety of expression. Nor is he very thoughtful to give a periodic roundness to his entire sentences or great regularity to the several parts: on the contrary he often passes in the midst of a sentence from one construction to another, after the manner of lively conversation. so that in few of the better Greek authors does the anacoluthon occur so often. With such characteristics of style, so far removed from all poetical coloring, it is the more surprising that he should so often employ single words, which, by other Attic writers, are used only in poetry. It would be injustice to Xenophon to suppose that this frequent use of poetic words arises from an effort to adorn his style; since this would be as tasteless and inept, as if one should seek to adorn a simple garment with here and there a purple patch. It is much rather to be explained on the ground of his protracted residence in foreign lands, and his intercourse with Greeks of various tribes

and dialects, especially with the Lacedæmonians, among whom words, which were merely poetic with the Athenians, may have been in common use; and hence quite naturally adopted by Xenophon from his ordinary language into his writings. On account of this and some other peculiarities of style, the ancient grammarians did not reckon Xenophon among the pure Atticists. But the general estimate of his character as a writer, is clearly shown by the appellation, Attic Muse, or Attic Bee (names so often given him), and also by the judgment of Cicero and of Quintilian.*

§ 4. To attempt any thing like a general estimate of the value and importance of Xenophon's entire works, would require too much space; we cannot, however, in this introduction to a historical work, neglect to present very briefly some of the most important points relating to his character as a historian; and in this view not simply the Anabasis requires consideration, but also especially the Hellenica. This work, although of the highest value, and in certain parts admirable, is on the whole the least finished of Xenophon's more extended writings, being as it would seem not so much a finished work, as a rough sketch, in which the author aimed less to present a full historic development, than to set forth particular points of interest to himself. * * * * * *

§ 5. The Anabasis on the contrary, unquestionably the most attractive of Xenophon's writings, resembles a landscape in full sunlight. Every thing lies bright and open before our eyes: nothing stands in the shade, so as to give greater prominence to other objects: every thing appears in its proper

* Cic. Orat. § 32, (*Xenophontis*) *sermo est ille quidem melle dulcior*; and § 62. *Xenophontis voce Musas quasi locutas ferunt.*—Quintilian X, 1, 82. *Quid ego commemorem Xenophontis illam jucunditatem inaffectatam, sed quam nulla consequi affectatio possit? ut ipsae sermonem finxisse Gratiae videantur, et, quod de Pericle veteris comoediae testimonium est, in hunc transferri justissime possit, in labris ejus sedisse quandam persuadendi deam.*

stature and coloring: nothing is exaggerated, nothing is presented in too brilliant hues. The most remarkable events are described with the same ease and freedom as the most commonplace. * * * * * Aside from these excellencies, the Anabasis is important also on this account, because it presents a new step in the historic art, in which the author writes the history of his own deeds. This is at least the case from the beginning of the third book, where Xenophon for the first time becomes conspicuous. Furthermore, we have in this work the most important information respecting the contemporary condition of Greece, as well as of the Persian empire. The knowledge of still other countries and nations was also very greatly promoted by the Anabasis, since the author communicates the most valuable information respecting regions which till then were scarcely known by name, and which even at a later period were not accurately described. Finally it is a most important work for the study of the Grecian military system. In every thing relating to this subject, the author shows the highest intelligence. * * * * * * Much, however, especially in the beginning of the work, which the reader would fain know, and which is of importance, as well as much which is actually communicated, is passed over too lightly; and hence, as a mere historical work, the Anabasis cannot be compared with the great artistic productions of Thucydides, Sallust and Tacitus.

§ 6. The author of the Anabasis always speaks as though he had not himself attended the march, but as though he had received his information from another. Thus he says in 1, 8, 6, λέγεται; 1, 8, 18, λέγουσι δέ τινες; 1, 10, 1, ἐλέγοντο: 5, 4, 34, ἔλεγον οἱ στρατευσάμενοι. Only in the supposititious passage 7, 8, 25, do we find the first person ἐπήλθομεν. For this reason and also from the statement in Hellen. 3, 1, 2, where the following passage occurs: Ὡς μὲν οὖν Κῦρος στράτευμά τε συνέλεξε καὶ τοῦτ' ἔχων ἀνέβη ἐπὶ τὸν ἀδελφόν, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς ἀπέθανε, καὶ ὡς ἐκ τούτου ἀπεσώθησαν οἱ Ἕλληνες

ἐπὶ θάλατταν, Θεμιστογένει τῷ Συρακοσίῳ γέγραπται, some persons have formerly denied that Xenophon was the author of the Anabasis. In opposition to this view, we are to consider the exact correspondence of the Anabasis with the other acknowledged writings of Xenophon, not simply in language, but also in their entire spirit,—in religious views, in fondness for military tactics, for horses and for the chase, as well as a great variety of particulars which cannot be enumerated here. In a word, the unprejudiced reader cannot entertain a doubt that Xenophon only could have written in the way in which the Anabasis is actually written.* Furthermore, the testimony of antiquity is undivided that Xenophon was the author of the Anabasis. How then are we to explain the fact that, in the passage of the Hellenica above cited, Xenophon should refer not to his own work, but to that of Themistogenes. It cannot be said in reply that the Hellenica was written before the Anabasis, and on this account he was unable to refer to his own work on this subject: for although it cannot with certainty be determined in what year the Anabasis actually was written, yet it is quite certain that it was completed earlier than the Hellenica. The latter was not finished before Olymp. CV. 4= 357, B. C. (cf. §1, above); while the Anabasis must have been written before the recovery of Scillus by the Eleans, that is before Olymp. CII, 2 =371 B. C., otherwise some allusion would doubtless have been made in 5, 3, to the loss of his estate. † Doubtless the true key to the difficulty is furnished by Plutarch, who says that Xenophon published the Anabasis under the name of Themistogenes, to render it more credible.

* The investigation is carried out in a complete and exact manner in the tract by C. W. Krüger, de authentia et integritate Anabaseos Xenophonteae. Halis. Sax. 1824.

† That the composition of the Anab. is to be dated at least 18 or 20 years after the return of Xenophon, appears evident, irrespective of other indications, from the fact that in describing his residence at Scillus, 5, 3, 10, he speaks of sons that were already grown up, while in 7, 6, 34, he implies that he still had no children.

(Mor. p. 345. e.). Perhaps also he wished to avoid giving offence to certain Spartans of distinction, whose conduct he does not approve of. cf. 7, 1, 2, & 7, 2, 6, where he speaks of Anaxibius; also 7, 2, 7 & 12, et seqq., where he speaks of Aristarchus.

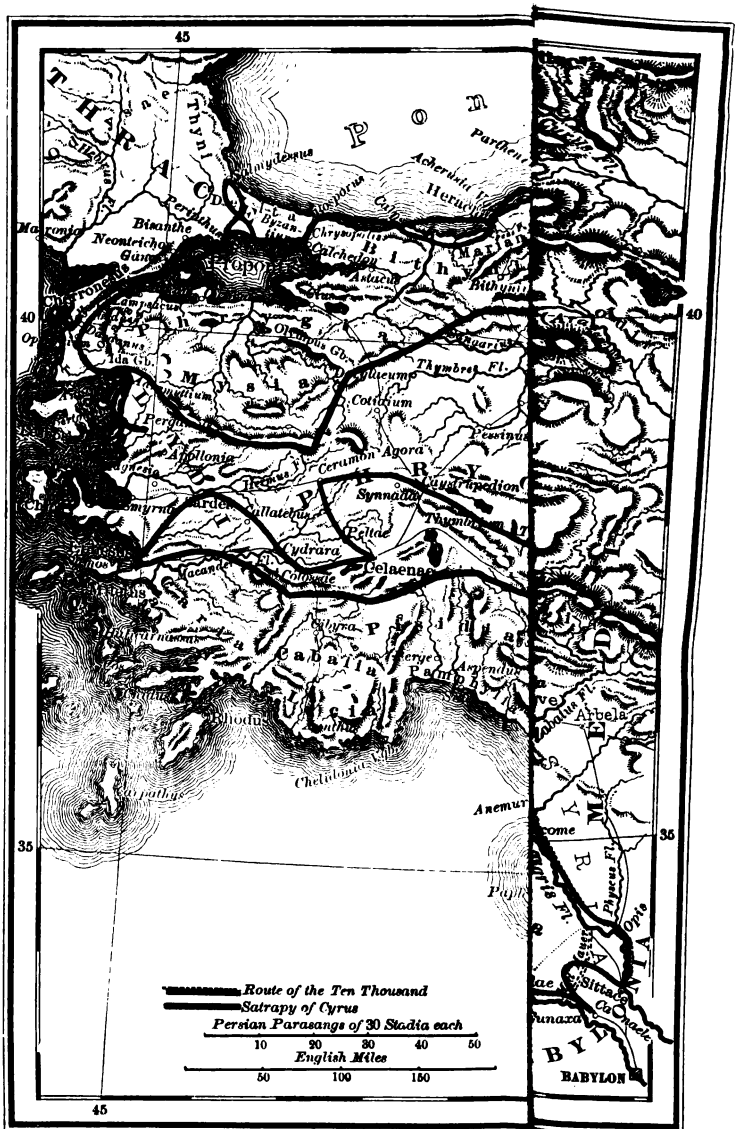
§ 7. If we inquire after the sources whence Xenophon drew the materials for the Anabasis, we shall find the first and most important to have been his own personal recollections, or rather his own journal: for it is necessary to assume the existence of such a journal as the foundation of the work, since no memory would have been adequate to retain so many particulars, the geographical and statistical notices, especially the many numerical statements and other things of the kind.* In the present form of the work, we may imagine that the discursive and irregular character of the original journal is still perceptible. Whether Xenophon resorted to other sources of information, can, with a single exception, neither be affirmed nor denied. True, another account of the expedition by Sophaenetus (without doubt the general of this name often mentioned by Xenophon), is said to have been written; and from this, the historian Ephorus, and from him again Diodorus seem to have taken their representation. It is remarkable that in the narrative of Sophaenetus, the name of Xenophon first appears in connection with the difficulties in Thrace. From a comparison of Diodorus with Xenophon, there is no

* This journal must certainly have contained the distances between the places, or at least the number of marches and some indication whether they were longer or shorter. (The number of parasangs is often too great, as in 1, 2, 5, being given on the assumption that five is an ordinary day's march.) This journal must have contained also some geographical notices, the correctness of which has been generally confirmed by modern researches. It cannot however have been very full, since mistakes occur even near the beginning of the work (cf. note 1, 2, 23.) The journal seems also to terminate on the arrival of the Greeks near the country of the Carduchians. The march through Armenia and thence homeward, is almost entirely described from memory. (Kiepert.)

evidence that the latter had the work of Sophaenetus before him. In a single passage (1, 8, 26), Xenophon refers to Ctesias. This man, a Greek from Cnidus in Caria, resided a long time at the Persian court as royal physician, and after his return home in 399 B. C. wrote a work consisting of twenty-three books, entitled Περσικά, of which we now have only the extracts in Photius and certain fragments.

§ 8. The scene of the events described in the Anabasis is for the most part the Persian empire. Darius II, the ninth king since the founding of the empire by Cyrus, died in the year 404 B. C. He was succeeded by his eldest son Arsakes, under the name Artaxerxes (i. e. according to Herod, 6, 98, μέγας ἀρήιος, *great warrior*). His younger brother Cyrus claimed however to be the rightful heir to the throne, because Arsakes was born while Darius was still in private life, and because he himself was the first-born after Darius became king. Cyrus and his mother Parysatis (i. e. child of a Peri, Fairy-child), by whom he was supported in his claims, were able to appeal to the example of Xerxes, who was preferred to his older brothers because they were born before their father Darius Hystaspis ascended the throne. Well might Cyrus with the consciousness of his right and of his own kingly qualities, cherish the thought of gaining the ascendancy. This thought first became a purpose, when Tissaphernes, satrap of Caria, although he had been treated in a friendly manner by Cyrus, accused him of plotting against the king, so that Cyrus was apprehended, and was rescued from death only by the entreaties of his mother. After this occurrence, immediately on his return to Asia Minor, he commenced the preparations for carrying his purpose into execution. He had been first sent to Asia Minor by his father in the year 407 B. C. having the rank of Karanos or commander in chief of all the royal forces which were stationed between the river Halys and the Ægean sea. While occupying this position, he had actively supported the Spartans against the Athenians, perhaps with

the idea of securing the support of Sparta at some future day in carrying out his own plans. Accordingly on his return to Asia Minor, he commenced negotiations with the Lacedaemonians (Hellen. 3, 1, 1,). With their customary prudence, however, they were unwilling to engage in open hostilities with Persia, and confined themselves to such secret assistance as they were able to afford to Cyrus, permitting him to enlist troops in Greece. He now took into his service various Greek adventurers, who enlisted toops under different pretences. The most important of these persons was Clearchus the Spartan, who, on account of open opposition to the government at home, had been condemned to death. It seems, however, that this reception of Clearchus was not an offence to Sparta, for Cyrus would have been extremely careful on this point; and that Clearchus even after his condemnation enjoyed in some degree the confidence of the Spartan magistrates. (Cf. Isoc. 8, 98, and 12, 104.). The number of Grecian mercenaries, when Cyrus commenced his march, amounted to 14,000, a small force compared with the myriads of soldiers under the Persian king, but in view of their bravery and military skill, a formidable enemy. The march commenced from Sardis in the spring of 401 B C. If we assume with Koch (der Zug der Zehntausend S 140) the 9th of March to have been the day on which they set out, the battle of Cunaxa would fall on the 3d of Sept. 401 B. C., and the arrival of the army in Cotyora on the 3d of April, 400 B. C. It is probable that the army was in Thrace with Seuthes in December, 400, and January, 399 B. C., and that the union of the forces with those of Thibron at Pergamus took place in February, 399 B. C.


45
40
35
Thyni
Bisanthe
Neonteichos
Gana
Chrysopolis
Calchedon
Astacus
Bithynia
Olympus Gb.
Thymbres Fl.
Cotidium
Pessinus
Apollonia
Cerumon Agora
Synnada
Peltae
Cydrara
Celaenae
Cibyra
Aspendus
Rhodus
Chelidonia
Anemur
Arbela
Physcus Fl.
Opis
Sittace
Sunaxa
BABYLON
Route of the Ten Thousand
Satrapy of Cyrus
Persian Parasangs of 30 Stadia each
10 20 30 40 50
English Miles
50 100 150

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ.

BOOK I.

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, 1
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος.
ἐπεὶ δὲ ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ
βίου, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι. ὁ μὲν 2
οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μετα-
πέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε,
καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς
Καστωλοῦ πεδίον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦ-
ρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλλήνων
δὲ ἔχων ὁπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν
Ξενίαν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος, καὶ 3
κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης
διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβου-
λεύοι αὐτῷ. ὁ δὲ πείθεταί τε καὶ συλλαμβάνει Κῦρον
ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀπο-
πέμπει πάλιν ἐπὶ τὴν ἀρχήν. ὁ δ' ὡς ἀπῆλθε κιν- 4
δυνεύσας καὶ ἀτιμασθείς, βουλεύεται, ὅπως μήποτε ἔτι
ἴσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἢν δύνηται, βασιλεύσει
ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ
Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρ-
ταξέρξην. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως 5
πρὸς αὐτόν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥστε

αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ
6 εἶησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν ἐποιεῖτο τὴν συλλογήν. ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι, τότε δ' ἀφεστήκεσαν
7 πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις
8 ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. πρὸς δὲ βασιλέα πέμπων ἠξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ᾐσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἐτύγχανεν ἔχων.
9 ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Δακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θρᾳξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ

ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἑκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. Ἀρίστιππος δὲ 10
ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἓξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσηται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. Πρόξενον δὲ τὸν Βοιώτιον 11
ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 2
πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα, καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὁπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς 2
Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς

καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα
3 παρῆσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὁπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνῆτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὁπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὁπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὁπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίληιον
4 στρατευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα ᾗ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς
5 πεντακοσίους. καὶ βασιλεὺς μὲν δή, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ ἔχων οὓς εἴρηκα ὡρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπῆν ἐζευγμένη
6 πλοίοις ἑπτά. τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα, παρασάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά· καὶ ἦκε Μένων ὁ Θετταλός, ὁπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας
7 καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός·

αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασι- 8
λέως βασίλεια ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσύου τὸ εὖρός ἐστιν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς 9
Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγάς, ἔχων ὁπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας Κρῆτας διακοσίους. ἅμα δὲ καὶ Σωσίας παρῆν ὁ Συρακόσιος ἔχων ὁπλίτας τριακοσίους καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὁπλίτας χιλίους. καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὁπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, 10
παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἆθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, 11
παρασάγγας τριάκοντα, εἰς Καΰστρου πεδίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπῄτουν. ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν

12 πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κιλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο
13 δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην· ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ᾗ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἴνῳ κεράσας
14 αὐτήν. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριαῖον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ. βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων
15 καὶ τῶν βαρβάρων. ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στῆναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων. εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ
16 μέσον οἱ ἄλλοι στρατηγοί. ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἅρματος καὶ ἡ Κίλισσα ἐφ' ἁρμαμάξης. εἶχον δὲ πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημῖδας καὶ τὰς ἀσπίδας ἐκκεκαλυμ-
17 μένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἅρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα ἐπῄεσαν. ἐκ δὲ τούτου ἧττον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου

δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς.
τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλοις καὶ ἥ τε 18
Κίλισσα ἔφυγεν ἐκ τῆς ἁρμαμάξης καὶ οἱ ἐκ τῆς ἀγο-
ρᾶς καταλιπόντες τὰ ὤνια ἔφυγον· οἱ δὲ Ἕλληνες
σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα
ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύ-
ματος ἐθαύμασε. Κῦρος δὲ ἥσθη τὸν ἐκ τῶν Ἑλλήνων
εἰς τοὺς βαρβάρους φόβον ἰδών. ἐντεῦθεν ἐξελαύνει 19
σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς
Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.
ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε,
παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε
διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. ἐντεῦ- 20
θεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει
τὴν ταχίστην ὁδόν, καὶ συνέπεμψεν αὐτῇ στρατιώτας
οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων
ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρα-
σάγγας εἴκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην,
μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρνην,
φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων
δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. ἐντεῦθεν 21
ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ
ἦν ὁδὸς ἁμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν
στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συέννεσις
εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' ὃ
ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἧκεν ἄγ-
γελος λέγων, ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα,
ἐπεὶ ᾔσθετο, ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλι-
κίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περι-
πλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμὼν ἔχοντα τὰς
Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη 22
ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνάς,
οὗ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινεν εἰς

πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων. πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιέχει ὀχυρὸν καὶ ὑψηλὸν πάντῃ ἐκ
23 θαλάττης εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτταρας, παρασάγγας πέντε καὶ εἴκοσιν, εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασίλεια τοῦ Κιλίκων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ
24 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες
25 ἐν Σόλοις καὶ ἐν Ἰσσοῖς. Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφίκετο. ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρῶν τῶν εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἁρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους
26 ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὁπλῖται. οἱ δ' ἄλλοι ἐπεὶ ἦκον, τήν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἤθελε,
27 πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικήν, καὶ τὴν χώραν μηκέτι ἁρπάζεσθαι, τὰ δὲ ἡρπασμένα ἀνδράποδα, ἥν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκο- 3
σιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτευον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτον δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προϊέναι· Κλεαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ κατα- 2
πετρωθῆναι· ὕστερον δ', ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλε- 3
πῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ Κῦρος ξένος ἐγένετο, καί με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. καὶ πρῶτον μὲν 4
ἐπὶ τοὺς Θρᾷκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βού- 5
λεσθε συμπορεύεσθαι, ἀνάγκη δή μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκεῖνον ψευσάμενον μεθ' ὑμῶν ἰέναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἱρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὅ, τι ἂν δέῃ πείσομαι. καὶ οὔποτε ἐρεῖ οὐδείς, ὡς ἐγὼ Ἕλληνας ἀγαγὼν εἰς τοὺς βαρβάρους προδοὺς τοὺς Ἕλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ 6
οὐ θέλετε πείθεσθαι οὐδὲ ἕπεσθαι, ἐγὼ σὺν ὑμῖν ἕψομαι καὶ ὅ, τι ἂν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ὦ, ὑμῶν δὲ

ἔρημος ὢν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὔτ' ἂν φίλοις ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ὄντος ὅποι ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.
7 ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἵ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπῄνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.
8 Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.
9 μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεί γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι
10 ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβών με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἠδικῆ-
11 σθαι. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι ὅ, τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἕως τε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενοῦμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἅπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἕξομεν· ἄνευ γὰρ τούτων οὔτε
12 στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ. ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἱππικὴν καὶ ναυτικήν, ἣν πάντες ὁμοίως ὁρῶμέν τε

καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὥρα λέγειν ὅ, τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. ἐκ δὲ τούτου 13
ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν 14
ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἑλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι· ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μηδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην 15
τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἕλησθε πείσομαι ᾗ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν 16
τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὔηθες εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος διδῷ, τί κωλυει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαμβάνειν; ἐγὼ γὰρ ὀκνοίην 17
μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἕπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ

οἷόν τε ἔσται ἐξελθεῖν, βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν.
13 ἀλλ' ἐγώ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον οἵτινες ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον, τί βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ᾖ παραπλησία οἵαπερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις, ἕπεσθαι καὶ ἡμᾶς, καὶ μὴ
14 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἐὰν δὲ μείζων ἡ πρᾶξις τῆς πρόσθεν φαίνηται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνοτέρα, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἑπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἑποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ, τι δ' ἂν πρὸς ταῦτα λέγῃ, ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας
20 πρὸς ταῦτα βουλεύεσθαι. ἔδοξε ταῦτα, καὶ ἄνδρας ἑλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἳ ἠρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο, ὅτι ἀκούοι Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν ᾖ ἐκεῖ, τὴν δίκην ἔφη χρῄζειν ἐπιθεῖναι αὐτῷ, ἢν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς
21 ταῦτα βουλευσόμεθα. ἀκούσαντες δὲ ταῦτα οἱ αἱρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἕπεσθαι. προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδείς ἔν γε τῷ φανερῷ.

4 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντε-

καιδεκα, εἰς Ἰσσούς, τῆς Κιλικίας ἐσχάτην πόλιν, ἐπὶ τῇ Θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν αἱ 2 ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἡγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτι Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ 3 τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὁπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμᾳ μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κῦρον, τετρακόσιοι ὁπλῖται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα, παρα- 4 σάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχη· καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Σύεννεσις εἶχε καὶ Κιλίκων φυλακή· τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ῥεῖ· τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν Θάλατταν καθήκοντα, ὑπερθεν δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. ταύτης 5 ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς. ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἕνα, παρασάγγας 6

πέντε, εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὁλκάδες πολλαί. ἐνταῦθ' ἔμειναν
7 ἡμέρας ἑπτά· καὶ Ξενίας ὁ Ἀρκάς, στρατηγός, καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλεῖστου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διῆλθε λόγος, ὅτι διώκει αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὔχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι, οἱ δ
8 ὤκτειρον, εἰ ἁλώσοιντο. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἑλεῖν τὸ ἐκείνων πλοῖον. ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδείς, ὡς ἐγώ, ἕως μὲν ἂν παρῇ τις, χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ
9 ἀρετῆς. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς περιστερᾶς. αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυ-

σάτιδος ἦσαν, εἰς ζώνην δεδομέναι. ἐντεῦθεν ἐξελαύνει 10
σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πη-
γὰς τοῦ Ἀραράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου.
ἐνταῦθα ἦσαν τὰ Βελέσυος βασίλεια τοῦ Συρίας
ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων
πάντα, ὅσα ὧραι φύουσι· Κῦρος δ' αὐτὸν ἐξέκοψε
καὶ τὰ βασίλεια κατέκαυσεν. ἐντεῦθεν ἐξελαύνει στα- 11
θμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐ-
φράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων·
καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων Θάψα-
κος ὀνόματι. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ
Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλή-
νων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν
εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς
στρατιώταις καὶ ἀναπείθειν ἕπεσθαι. οἱ δὲ ποιή- 12
σαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶ-
ται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς
πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι,
ἐὰν μή τις αὐτοῖς χρήματα διδῷ, ὥσπερ καὶ τοῖς προ-
τέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ
Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦν-
τος τοῦ πατρὸς Κῦρον. ταῦτα οἱ στρατηγοὶ Κύρῳ 13
ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἑκάστῳ δώσειν
πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσι, καὶ
τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας
εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ
οὕτως ἐπείσθη. Μένων δὲ πρὶν δῆλον εἶναι, τί ποιή-
σουσιν οἱ ἄλλοι στρατιῶται, πότερον ἕψονται Κύρῳ
ἢ οὔ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων
καὶ ἔλεξε τάδε. Ἄνδρες, ἐάν μοι πεισθῆτε, οὔτε κιν- 14
δυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτι-
μήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω
ποιῆσαι; νῦν δεῖται Κῦρος ἕπεσθαι τοὺς Ἕλληνας
ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν

Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι, ὅ, τι οἱ ἄλλοι
5 Ἕλληνες ἀποκρινοῦνται Κύρῳ. ἢν μὲν γὰρ ψηφίσωνται ἕπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κῦρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἢν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοὔμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὑτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου
16 τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἤσθετο διαβεβηκότας, ἥσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν. Ἐγὼ μέν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ
17 μελήσει, ἢ μηκέτι με Κῦρον νομίζετε. οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὔχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν
18 μαστῶν ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον, ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ, εἰ μὴ τότε, ἀλλὰ πλοίοις· ἃ τότε Ἀβροκόμας προϊὼν κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς
19 βασιλεύσοντι. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα, παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

5 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὁμαλόν, ὥσπερ

θάλαττα, ἀψινθίου δὲ πλῆρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. θηρία δὲ παντοῖα, πλεῖστοι μὲν 2
ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες. ταῦτα δὲ τὰ θηρία οἱ ἱππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεί τις διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταὐτὸν ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἱππεῖς θηρῷεν διαδεχόμενοι τοῖς ἵπποις. τὰ δὲ κρέα τῶν ἁλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες 3
τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν, αἴρουσα, ὥσπερ ἱστίῳ χρωμένη. τὰς δὲ ὠτίδας ἄν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχύ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν 4
ἥδιστα ἦν. πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρεῖτο δ' αὖτη ὑπὸ τοῦ Μάσκα κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, 5
παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἔζων. τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι 6
οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιω-

βόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο.

7 ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν, ὁπότε ἡ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν. καὶ δή ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἁμάξαις δυσπορεύτου ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συν-

8 εκβιβάζειν τὰς ἁμάξας. ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἁμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες γὰρ τοὺς πορφυροῦς κάνδυς ὅπου ἔτυχεν ἕκαστος ἑστηκώς, ἵεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρανοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θᾶττον ἢ ὥς τις ἂν ᾤετο μετεώρους

9 ἐξεκόμισαν τὰς ἁμάξας. τὸ δὲ σύμπαν δῆλος ἦν Κῦρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἤ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν θᾶττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων

10 τὸν πόλεμον ἐποιεῖτο. πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὧδε. διφθέρας, ἃς εἶχον σκεπάσματα, ἐπίμπλασαν

χόρτου κούφου, εἶτα συνῆγον καὶ συνέσπων, ὡς μὴ ἅπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἴνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον. ἀμφιλεξάντων δέ 11
τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν. ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ 12
αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δὲ οὔπω ἦκεν, ἀλλ' ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἥμαρτεν· ἄλλος δὲ λίθῳ 13
καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης. ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὁπλίτας αὐτοῦ ἐκέλευσε μεῖναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς Θρᾷκας καὶ τοὺς ἱππεῖς, οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλεῖστοι Θρᾷκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος 14
προσιὼν καὶ τάξις αὐτῷ ἑπομένη τῶν ὁπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὅπλα καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινεν, ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι πρᾴως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. ἐν τούτῳ δὲ ἐπῄει καὶ Κῦρος καὶ 15
ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς

τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν
16 ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παροντες Ἕλληνες, οὐκ ἴστε ὅ, τι ποιεῖτε. εἰ γαρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.
17 ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.

6 Ἐντεῦθεν προϊόντων ἐφαίνετο ἴχνια ἵππων καὶ κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντης δε, Πέρσης ἀνήρ, γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ, και πρόσθεν
2 πολεμήσας, καταλλαγεὶς δέ. οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἕλοι καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἑκάστου τῶν ἡγεμόνων.
3 ὁ δ' Ὀρόντης, νομίσας ἑτοίμους εἶναι αὐτῷ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων ἱππεῖς ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρί, ὡς ᾤετο. ὁ δὲ λαβὼν Κύρῳ δίδω-
4 σιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά, καὶ τοὺς τῶν Ἑλλήνων

στρατηγοὺς ἐκέλευεν ὁπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὁπλίτας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε. Παρεκάλεσα 6 ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὅ, τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθείς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὅ, τι σε 7 ἠδίκησα; ἀπεκρίνατο ὅτι οὔ. πάλιν δὲ ὁ Κῦρος ἠρώτα, Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὅ, τι ἐδύνω; ἔφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ' αὖ ἔγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦθ' ὡμολόγει ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον 8 ἐπιβουλεύων μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεὶς ἠρώτησεν ὁ Κῦρος αὐτόν, Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἄν ποτε ἔτι δόξαιμι. πρὸς 9 ταῦτα Κῦρος εἶπε τοῖς παροῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα

μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ, τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ᾖ ἡμῖν τὸ κατὰ τοῦτον εἶναι
10 τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξῆγον αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύ-
11 νησαν, καίπερ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

7 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιοῦσαν ἕως ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύ-
2 μου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἥκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε
3 πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύνων τοιάδε. Ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες

ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἑλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. ὅπως δὲ καὶ εἰδῆτε εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς 4
εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαί μοι δοκῶ, οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἑλέσθαι ἀντὶ τῶν οἴκοι. ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, 5
πιστὸς δὲ Κύρῳ, εἶπε, Καὶ μήν, ὦ Κῦρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δὲ εὖ γένηταί τι, οὐ μεμνῆσθαί σέ φασιν· ἔνιοι δὲ οὐδ', εἰ μεμνῷό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῇ. ἀκούσας ταῦτα 6
ἔλεξεν ὁ Κῦρος, Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἢν δ' ἡμεῖς νικήσωμεν, 7
ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ, τι δῶ ἑκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἑκάστῳ χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοί 8
τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσῄεσαν δὲ παρ' αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν. ὁ δὲ ἐμπιπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες, 9
ὅσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὧδέ πως

ἤρετο τὸν Κῦρον· Οἴει γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νὴ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ
10 ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι. ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες
11 καὶ ἅρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἅρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ
12 πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἅρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινί-
13 κης ἐλαύνων. ταῦτα δὲ ἤγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἳ ὕστερον ἐλή-
14 φθησαν τῶν πολεμίων ταὐτὰ ἤγγελλον. ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ
15 πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἔνθα δή εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρα-

σάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν Εὐ- 16
φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς
τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν
τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ
πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὴ τὴν 17
πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε καὶ ἐγέν-
οντο εἴσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ
ἐμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν
καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά. ἐνταῦθα Κῦρος 18
Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν
αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκεί-
νης τῆς ἡμέρας πρότερον θυόμενος εἶπεν αὐτῷ, ὅτι
βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν,
Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς
ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα
τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ
παρῆλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ 19
ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν,
ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μά-
χεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἠμελη-
μένως μᾶλλον. τῇ δὲ τρίτῃ ἐπί τε τοῦ ἅρματος καθή- 20
μενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων
πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπο-
ρεύετο καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ
ἁμαξῶν ἤγοντο καὶ ὑποζυγίων.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη- 8
σίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα
Πατηγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν,
φοφαίνεται ἐλαύνων ἀνὰ κράτος ἱδρωῦντι τῷ ἵππῳ,
καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς
καὶ ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ
προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἔνθα 2
δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλ-
ληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι.

3 Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν
4 ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον
5 κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὕπαρχος καὶ τὸ ἄλλο
6 βαρβαρικόν. Κῦρος δὲ καὶ οἱ ἱππεῖς τούτου ὅσον ἑξακόσιοι ὡπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν
7 τῷ πολέμῳ διακινδυνεύειν. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον
8 δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς. καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὔπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δεῖλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ
9 αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὁπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν, Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται· πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο·
10 πρὸ δὲ αὐτῶν ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλουμενα εἶχον δὲ τὰ δρέπανα

ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας 11
παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσῇεσαν. καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν 12
Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται. ὁρῶν δὲ ὁ Κλέαρχος τὸ 13
μέσον στῖφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ [Ἑλληνικοῦ] εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. καὶ ἐν τούτῳ τῷ 14
καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῄει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἑκατέρωσε ἀποβλέπων εἴς τε τοὺς πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, 15
ὑπελάσας ὡς συναντῆσαι ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά. ταῦτα δὲ λέγων 16
θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὅ, τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. ὁ δὲ Κῦρος 17
ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ
18 προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο πάντες, οἷόπερ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα
19 ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν
20 τάξει ἕπεσθαι. τὰ δ' ἅρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη [ὥσπερ ἐν ἱπποδρόμῳ] ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις
21 ἐλέγετο. Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο, ὅ, τι ποιήσει βασιλεύς. καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι
22 τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρῄζοιεν, ἐν ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.
23 καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὑτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν

ἔνθα δὴ Κῦρος δείσας μὴ ὄπισθεν γενόμενος κατακόψῃ 24
τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς
ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ
εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι
λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρ-
χοντα αὐτῶν. ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται 25
καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες,
πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν
οἱ ὁμοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ὢν καθορᾷ 26
βασιλέα καὶ τὰ ἀμφ' ἐκεῖνον στίφος· καὶ εὐθὺς οὐκ
ἠνέσχετο, ἀλλ' εἰπών, Τὸν ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν
καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ
θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς
τὸ τραῦμά φησι. παίοντα δ' αὐτὸν ἀκοντίζει τις παλ- 27
τῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι
καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκα-
τέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον
Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτός
τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο
ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν 28
σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε
Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
καὶ οἱ μέν φασι βασιλέα κελεῦσαί τινα ἐπισφάξαι 29
αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι, σπασάμενον
τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ
ἐφόρει καὶ ψέλια καὶ τἆλλα ὥσπερ οἱ ἄριστοι Περ-
σῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ
πιστότητα.

Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περ- 9
σῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλι-
κώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων
ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.
πρῶτον μὲν γὰρ ἔτι παῖς ὤν, ὅτ' ἐπαιδεύετο καὶ σὺν 2
τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντα

κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περ-
3 σῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα
πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ'
4 οὐδὲν οὔτ' ἀκοῦσαι οὔτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες
καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ
ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες μαν-
5 θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἔνθα Κῦρος αἰδη-
μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι,
τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων
μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς
ἵπποις ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς
τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλο-
6 μαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ
ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θη-
ρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπι-
φερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη
ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς
φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέν-
7 τοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. ἐπεὶ
δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε
καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς
δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ
πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι
περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο καὶ εἴ τῳ συν-
8 θοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. καὶ
γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι,
ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπει-
σαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς
9 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι
αἱ πόλεις ἑκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρνους
πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύ-
10 γοντας προέσθαι, ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ
ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἄν ποτε προοῖτο, ἐπεὶ
ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείονι

γένοιντο, ἔτι δὲ κάκιον πράξειαν. φανερὸς δ' ἦν καὶ 11
εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώ-
μενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὔχοιτο
τοσοῦτον χρόνον ζῆν, ἔστε νικῴη καὶ τοὺς εὖ καὶ τοὺς
κακῶς ποιοῦντας ἀλεξόμενος. καὶ γὰρ οὖν πλεῖστοι 12
δὴ αὐτῷ ἑνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ
χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.
οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους 13
καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων
ἐτιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβο-
μένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στε-
ρομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο
καὶ Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πο-
ρεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ, τι προχωροίη.
τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο δια- 14
φερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος
πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ
αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἑώρα ἐθέλοντας κινδυ-
νεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο
χώρας, ἔπειτα δὲ καὶ ἄλλῃ δώροις ἐτίμα· ὥστε φαί- 15
νεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ
κακοὺς δούλους τούτων ἀξιοῦν εἶναι. τοιγαροῦν πολλὴ
ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις
οἴοιτο Κῦρον αἰσθήσεσθαι. εἴς γε μὴν δικαιοσύνην εἴ 16
τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος,
πεοὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν
τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα 17
τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι
ἀληθινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ
οὐ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ
ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν
ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ 18
προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχά-
ριστον εἴασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ

ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι.
19 εἰ δέ τινα ὁρῴη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου
καὶ κατασκευάζοντα τε ἧς ἄρχοι χώρας καὶ προσόδους
ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω
προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως
ἐκτῶντο καὶ ὃ ἐπέπατο αὖ τις ἥκιστα Κῦρον ἔκρυπτεν·
οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο,
ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων
20 χρήμασι. φίλους γε μὴν ὅσους ποιήσαιτο καὶ εὔνους
γνοίη ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ, τι
τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς
21 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ
αὐτὸ τοῦτο, οὕπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι,
ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς
φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθά-
22 νοιτο ἐπιθυμοῦντα. δῶρα δὲ πλεῖστα μὲν οἶμαι εἷς
γε ὢν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων
δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους
ἑκάστου σκοπῶν καὶ ὅτου μάλιστα ὁρῴη ἕκαστον δεό-
23 μενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις
ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ
τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα
οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ
καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.
24 καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα
οὐδὲν θαυμαστόν, ἐπειδή γε καὶ δυνατώτερος ἦν· τὸ δὲ
τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖσθαι
χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.
25 Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε
πάνυ ἡδὺν λάβοι, λέγων ὅτι οὕπω δὴ πολλοῦ χρόνου
τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε
καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα
26 φιλεῖς. πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ
ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων

τὸν φέροντα· Τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς σπάνιος πάνυ 27
εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δή ποτε 28
πορεύοιτο καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοίη οὓς τιμᾷ. ὥστε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον 29
δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῄει πρὸς βασιλέα, πλὴν Ὁρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὃν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας 30
ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὔνους καὶ βεβαίους. ἀποθνήσκοντος 31
γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἤσθετο Κῦρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν, οὗ ἡγεῖτο.

Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ 10
ἡ δεξιά. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμόν, ἔνθεν ὥρμηντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ· τά τε ἄλλα πολλὰ 2

διαρπάζουσι καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα
3 τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἳ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἁρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρω-
4 ποι ἐγένοντο πάντα ἔσωσαν. ἐνταῦθα διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὑτοὺς ὡς πάντας νικῶντες,
5 οἱ δ' ἁρπάζοντες ὡς ἤδη πάντες νικῶντες. ἐπεὶ δ' ἤσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῷεν τὸ καθ' αὑτοὺς καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας πλησιαίτατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ
6 στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιὼν πάλιν, ὡς ἐδόκει, ὄπισθεν. καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ᾗ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ.
7 ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ
8 ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν Τισσαφέρνης ὡς μεῖον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ

συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
ἐπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλ- 9
λήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς
τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-
κόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ
ποιήσασθαι ὄπισθεν τὸν ποταμόν. ἐν ᾧ δὲ ταῦτα 10
ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ
αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ
τὸ πρῶτον μαχούμενος συνήει. ὡς δὲ εἶδον οἱ Ἕλ-
ληνες ἐγγύς τε ὄντας καὶ παρατεταγμένους, αὖθις
παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ τὸ
πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ 11
πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι
κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ 12
γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ
ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ
λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν.
καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, ἀετόν τινα
χρυσοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. ἐπεὶ 13
δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ
τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι
ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ
καὶ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβί- 14
βαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ
στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον
ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ
λόφου τί ἐστιν ἀπαγγεῖλαι. καὶ ὁ Λύκιος ἥλασέ τε 15
καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. σχε-
δὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. ἐνταῦθα δ' 16
ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο·
καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο
οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν
αὐτὸν τεθνηκότα, ἀλλ' εἰκαζον ἢ διώκοντα οἴχεσθαι ἢ
καταληψόμενόν τι προεληλακέναι· καὶ αὐτοὶ ἐβου- 17

λεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ
18 τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἁμάξας, μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίη τοῖς Ἕλλησιν· ἦσαν δ' αὗται τετρακόσιαι, ὡς ἐλέγοντο, ἅμαξαι· καὶ ταύτας τότε οἱ
19 σὺν βασιλεῖ διήρπασαν. ὥστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

BOOK II.

1 Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ
2 Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμπει σημανοῦντα, ὅ, τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προϊέναι εἰς τὸ
3 πρόσθεν, ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη μετὰ τῶν ἄλλων βαρ-

βάρων ὅθεν τῇ προτεραίᾳ ὥρμηντο, καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτούς, εἰ μέλλοιεν ἥκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι 4
Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. Ἀλλ' ὤφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε βασιλέα, καί, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασίλειον καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικώντων καὶ τὸ ἄρχειν ἐστί. ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέ- 5
λους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν. καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. οἱ μὲν ᾤχοντο, 6
Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὗ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἕψοντες ἤσθιον ἐκείνην τὴν ἡμέραν. καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρ- 7
χονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλῖνος εἷς Ἕλλην, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὢν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὁπλομαχίαν. οὗτοι δὲ προσελθόντες καὶ 8
καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν, ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὑρίσκεσθαι ἄν τι δύνωνται

9 ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικώντων εἴη τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μέν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ, τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξῃρημένα·
10 ἔτυχε γὰρ θυόμενος. ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὤν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα
11 χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύναισθε ἂν
12 ἀποκτεῖναι. μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, Ὦ Φαλῖνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή. ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἷον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα.
13 ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὤν, εἰ οἴει τὴν ὑμετέραν
14 ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δέ τινας ἔφασαν λέγειν ὑπομαλακιζομένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι

γένοιντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ. ἐν τούτῳ Κλέαρχος ἦκε, 15
καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν, Οὗτοι μέν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ τί λέγεις. ὁ δ' εἶπεν, Ἐγώ σε, 16
ὦ Φαλῖνε, ἄσμενος ἑώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες, ὅσους σὺ ὁρᾷς. ἐν τοιούτοις δὲ ὄντες πραγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ 17
οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅ, τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι ξυμβουλευομένοις ξυνεβούλευσεν αὐτοῖς τάδε. οἶσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἃ ἂν συμβουλεύσῃς. ὁ δὲ Κλέαρχος ταῦτα 18
ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα ξυμβουλεῦσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγώ, εἰ μὲν 19
τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπὶς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατόν. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ 20
σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος εἶπε, 21
Ταῦτα μὲν δὴ ἀπαγγελοῦμεν. ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν αὐτοῦ σπονδαὶ εἶησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἴπατε

οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαί εἰσιν
22 ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. Κλέαρχος δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταὐτὰ δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. ἀπεκρίνατο Κλέαρχος, Ἢν μὲν μένωμεν, σπονδαί, ἀπιοῦσι δὲ καὶ προϊοῦσι πόλε-
23 μος. ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταὐτὰ πάλιν ἀπεκρίνατο, Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϊοῦσι πόλεμος. ὅ, τι δὲ ποιήσοι οὐ διεσήμηνε.

2 Φαλῖνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ. οὗτοι δὲ ἔλεγον, ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός·
2 εἰ δὲ μή, αὐτὸς πρωὶ ἀπιέναι φησίν. ὁ δὲ Κλέαρχος εἶπεν, Ἀλλ' οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἥκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὁποῖον ἄν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. ὅ, τι δὲ ποιήσοι οὐδὲ τούτοις
3 εἶπε. μετὰ δὲ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ
4 ἡμῖν τὰ ἱερὰ ἦν. ὧδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν ὅ, τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἕπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ

ποταμοῦ, τὰ δὲ ὅπλα ἔξω. ταῦτα ἀκούσαντες οἱ στρα- 5
τηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτω. καὶ τὸ
λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἑλόμενοι,
ἀλλὰ ὁρῶντες, ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα,
οἱ δ' ἄλλοι ἄπειροι ἦσαν. ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν 6
ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, στα-
θμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριά-
κοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξα-
κισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι
εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι. ἐν- 7
τεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θρᾷξ
ἔχων τούς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταρά-
κοντα καὶ τῶν πεζῶν Θρᾳκῶν ὡς τριακοσίους ηὐτο-
μόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8
ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἵποντο. καὶ
ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον
καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν
τάξει θέμενοι τὰ ὅπλα ξυνῆλθον οἱ στρατηγοὶ καὶ λο-
χαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἵ
τε Ἕλληνες καὶ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτι-
στοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι·
οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως.
ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ 9
κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτον-
τες ξίφος, οἱ δὲ βάρβαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ 10
ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δή, ὦ Ἀριαῖε, ἐπείπερ
ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνώμην
ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἥνπερ ἦλθο-
μεν ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω.
ὁ δ' εἶπεν, Ἦν μὲν ἦλθομεν ἀπιόντες παντελῶς ἂν 11
ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν
τῶν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυ-
τάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἴχομεν
λαμβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι κατε-

διαπανησαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακρο-
19 τέραν μέν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευ-
τέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα
μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ
βασιλικοῦ στρατεύματος· ἢν γὰρ ἅπαξ δύο ἢ τριῶν
ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-
λεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι
οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ
δυνήσεται ταχέως πορεύεσθαι. ἴσως δὲ καὶ τῶν
ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω
ἔγωγε.

13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ
ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλ-
λιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ
ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι
εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ
14 ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους
ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν
ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος,
ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενος, διότι ἐτέτρωτο,
15 καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν ᾧ δὲ ὡπλί-
ζοντο ἦκον λέγοντες οἱ προπεμφθέντες σκοποί, ὅτι οὐχ
ἱππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιντο. καὶ εὐθὺς ἔγνω-
σαν πάντες, ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς·
καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω.
16 Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ᾔδει
γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους
ὄντας· ἤδη δὲ καὶ ὀψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε,
φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων
ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς
πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ
τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν
17 οἰκιῶν ξύλα. οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ
ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες

ὡς ἐτύγχανον ἕκαστοι ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ 18
ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε. προϊούσης 19
μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. Κλέαρχος δὲ Τολμίδην Ἠλεῖον, 20
ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὅπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ 21
στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σῶοι. ἅμα δὲ ὄρθρῳ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

Ὃ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, 3
τῇδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον 2
πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ 3
κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, τῶν δὲ ὁπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε τούς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταὐτὰ ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, 4

τί βούλοιντο. οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἥκοιεν, ἄνδρες, οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων
5 βασιλεῖ. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορί-
6 σας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἦκον ταχύ· ᾧ καὶ δῆλον ἦν, ὅτι ἐγγύς που βασιλεὺς ἦν ἢ ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτούς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἕξουσι τὰ ἐπιτήδεια. ὁ δὲ ἠρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί. οἱ δέ, Ἅπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγ-
8 γελθῇ. ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια
9 καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν κἀμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο,
10 καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τἀπιτήδεια. καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοι-
11 νίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο

τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν. καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ 12
τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ 13
ἀεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδειν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησι δεινὰ εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι. πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέ- 14
δειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σῖτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἑψητὸν ἀπὸ τῶν αὐτῶν. αὗται δὲ αἱ βάλανοι τῶν φοινίκων, οἷας 15
μὲν ἐν τοῖς Ἕλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος, ἡ δὲ ὄψις ἠλέκτρου οὐδὲν διέφερε· τὰς δέ τινας ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ μέν, κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοί- 16
νικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ἰδιότητα τῆς ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοῖνιξ, ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος, ὅλος αὐαίνετο.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου 17
βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἵποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιάδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ 18
Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, εὕρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι

ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλ-
19 λάδος. ταῦτα δὲ γνοὺς ᾐτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἄν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρόν τε ἐπιστρατεύοντα πρῶτος ἤγγειλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν
20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλεύσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ, ἐάν τι δύνωμαι ἀγαθὸν ὑμῖν
21 παρ' αὐτοῦ διαπράξασθαι. πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κῦρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε
22 ἀναγάγοι. ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ᾐσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς
23 εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, ἐ' τις ἡμᾶς μὴ λυποίη· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἴς γε δύναμιν οὐχ ἡττησό-
24 μεθα εὖ ποιοῦντες. ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἥκω αἱ

σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ 25
εἰς μὲν τὴν ὑστεραίαν οὐχ ἥκεν· ὥσθ' οἱ Ἕλληνες
ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν, ὅτι διαπεπραγ-
μένος ἥκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς
Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὡς οὐκ
ἄξιον εἴη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσα-
μένους. τέλος δὲ εἶπε, καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26
λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν
χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα· ἀγορὰν
παρέχοντας· ὅπου δ' ἂν μὴ ᾖ πρίασθαι, λαμβάνειν
ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δ' 27
αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας
ἀσινῶς σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ ἀγορὰν
παρέχωμεν, ἣν δὲ παρέχωμεν ἀγοράν, ὠνουμένους ἔξειν
τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς 28
ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς
ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς
καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισ- 29
σαφέρνης εἶπε, Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπει-
δὰν δὲ διαπράξωμαι ἃ δέομαι, ἥξω συσκευασάμενος ὡς
ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ
τὴν ἐμαυτοῦ ἀρχήν.

Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἵ τε Ἕλ- 4
ληνες καὶ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι
ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται
πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι
καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν
τε καὶ δεξιὰς ἔνιοι παρὰ βασιλέως ἔφερον μὴ μνησικα-
κήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας
μηδὲ ἄλλου μηδενὸς τῶν παρῳχημένων. τούτων δὲ 2
γιγνομένων ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἧττον προσ-
έχοντες τοῖς Ἕλλησι τὸν νοῦν. ὥστε καὶ διὰ τοῦτο
τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ
προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρα-

3 τηγοῖς, Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾖ ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπαγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὰν δὲ πάλιν ἁλισθῇ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν.
4 ἴσως δέ που ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ᾖ ἡ ὁδός. οὐ γάρ ποτε ἑκών γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὡς ἡμεῖς τοσοίδε ὄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ προ-
6 σθεν ὄντες πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἴδαμεν ὅτι ἀδύνατον διαβῆναι κωλυόντων πολεμίων. οὐ μὲν δή, ἂν μάχεσθαί γε δέῃ, ἱππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἷόν
7 τε σωθῆναι. ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ, τι δεῖ αὐτὸν ὀμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἕλλησί τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.

8 Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ

γάμῳ. ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ 8
ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ
Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα
Τισσαφέρνει καὶ Ὀρόντᾳ καὶ ξυνεστρατοπεδεύετο σὺν
ἐκείνοις. οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' 10
ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο
δὲ ἑκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ
μεῖον· ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους
ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν. ἐνίοτε 11
δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα
τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε
καὶ τοῦτο ἔχθραν παρεῖχε. διελθόντες δὲ τρεῖς στα- 12
θμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος,
καὶ παρῆλθον εἴσω αὐτοῦ. ἦν δὲ ᾠκοδομημένον πλίν-
θοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν,
ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρα-
σαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολύ. ἐντεῦθεν 13
δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ·
καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας,
τὴν δ' ἐζευγμένην πλοίοις ἑπτά· αὗται δ' ἦσαν ἀπὸ
τοῦ Τίγρητος ποταμοῦ· κατετέτμηντο δὲ ἐξ αὐτῶν
καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγά-
λαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί,
ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦν-
ται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν με-
γάλη καὶ πολυάνθρωπος, ᾗ ὄνομα Σιττάκη, ἀπέχουσα
τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. οἱ μὲν οὖν Ἕλ- 14
ληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου
καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρ-
βαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφα-
νεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ 15
ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ
προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας,
ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ

ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὢν τοῦ Μενωνος ξένου.
16 ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν
ὁ ἄνθρωπος τάδε. Ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάο-
ζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι
φυλάττεσθαι, μὴ ὑμῖν ἐπίθωνται τῆς νυκτὸς οἱ βάρ-
βαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παρα-
17 δείσῳ. καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ
πέμψαι κελεύουσι φυλακήν, ὡς διανοεῖται αὐτὴν λῦσαι
Τισσαφέρνης τῆς νυκτός, ἐὰν δύνηται, ὡς μὴ διαβῆτε,
ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διω-
18 ρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν
Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος
19 ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. νεανίσκος
δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὡς οὐκ ἀκόλουθα
εἴη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον
γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι.
ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν;
οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι
20 φυγόντες ἡμεῖς σωθῶμεν. ἐὰν δὲ ἡμεῖς νικῶμεν, λελυ-
μένης τῆς γεφύρας οὐχ ἕξουσιν ἐκεῖνοι ὅποι φύγωσιν·
οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς
21 δυνήσεται λελυμένης τῆς γεφύρας. ἀκούσας δὲ ὁ
Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον, πόση τις εἴη
χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ
εἶπεν, ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ
22 καὶ μεγάλαι. τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι
τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνες
διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ ἐρύματα
ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα,
τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς
καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασμένων ἐνόντων, εἶτα
δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα
23 κακῶς ποιεῖν. μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι
τὴν γέφυραν ὅως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο

οὐδεὶς οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ 24
δ' ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐζευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν, εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ᾤχετο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτ- 25
ταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπῆν δὲ γέφυρα. καὶ ἐνταῦθα ᾠκεῖτο πόλις μεγάλη, ᾗ ὄνομα Ὦπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἕλληνας ἐθεώρει. ὁ δὲ 26
Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. ὅσον δὲ [ἂν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσην ἐκπεπλῆχθαι θεωροῦντα. ἐντεῦθεν δὲ ἐπορεύθησαν διὰ 27
τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐνῆν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα 28
χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα

Καιναί, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

5 Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερὰ
2 δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει καὶ εἴ πως δύναιτο παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζει.
3 ὁ δὲ ἑτοίμως ἐκέλευεν ἥκειν. ἐπειδὴ δὲ ξυνῆλθον, λέγει ὁ Κλέαρχος τάδε. Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους
4 ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἴσθεσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν
5 ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας οἳ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους
6 τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἥκω καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.
7 πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. πάντῃ γὰρ πάντα τοῖς θεοῖς ὕποχα
8 καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γιγνώσκω, παρ

οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς 9
εὔπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μα- 10
νέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα ; ὅσων δὲ δὴ καὶ οἵων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον 11
γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο· σὲ δὲ νῦν ὁρῶ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην ξύμμαχον οὖσαν· τούτων δὲ τοιούτων 12
ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεταί σοι φίλος εἶναι ; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι· οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς 13
νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν, οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν ἔν γε 14
τοῖς πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δέ τίς σε λυποίη, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἵ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἧς σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν 15

δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πεῖσαι λέγων, ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

16 Ἀλλ' ἥδομαι μέν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὡς δ' ἂν μάθῃς, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασι-
17 λεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὁπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ ἔσμεν ἄν, ἀντιπάσχειν δὲ οὐδεὶς κίν-
18 δυνος; ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁρᾶτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλώμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.
19 εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ',
20 εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων
21 αἰσχρός; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε,

οὔτε ἀλόγιστοι οὔτε ἠλίθιοί ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς 22
ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἤλθομεν; εὖ ἴσθι ὅτι ὁ
ἐμὸς ἔρως τούτου αἴτιος τοῦ τοῖς Ἕλλησιν ἐμὲ πιστὸν
γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας
πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυ-
ρόν. ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε τὰ μὲν καὶ 23
σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ
τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν,
τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ
ἕτερος εὐπετῶς ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· 24
καὶ εἶπεν, Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φι-
λίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι
πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; Καὶ 25
ἐγὼ μέν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἵ τε
στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ λέξω
τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ
τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω 26
πάντας, καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω.
ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονού- 27
μενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδει-
πνον ἐποιήσατο. τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος ἐλθὼν
ἐπὶ τὸ στρατόπεδον δῆλός τ' ἦν πάνυ φιλικῶς οἰό-
μενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκεῖνος
ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην
οὓς ἐκέλευσε, καὶ οἳ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν
Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἕλ-
λησιν ὄντας τιμωρηθῆναι. ὑπώπτευε δὲ εἶναι τὸν δια- 28
βάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον
Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ
ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν
λαβὼν φίλος ᾖ Τισσαφέρνει. ἐβούλετο δὲ καὶ ὁ 29
Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν
γνώμην καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. τῶν

δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας
τοὺς λοχαγοὺς καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσα-
30 φέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διε-
πράξατο πέντε μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ λοχα-
γούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων
στρατιωτῶν ὡς διακόσιοι.

31 Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους,
οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώ-
τιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λά-
κων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις
32 ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου
οἵ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν.
μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων διὰ τοῦ
πεδίου ἐλαύνοντες ᾧτινι ἐντυγχάνοιεν Ἕλληνι ἢ δούλῳ
33 ἢ ἐλευθέρῳ πάντας ἔκτεινον. οἱ δὲ Ἕλληνες τήν τε
ἱππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὁρῶν-
τες καὶ ὅ, τι ἐποίουν ἠμφεγνόουν, πρὶν Νίκαρχος Ἀρ-
κὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ
ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενη-
34 μένα. ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα
πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν
35 αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ
ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἳ
ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς
ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν
καὶ γιγνώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν
36 τεθωρακισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς
ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ
στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασι-
37 λέως. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλή-
νων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαί-
νετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος,
ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγχα-
νεν ἀπὼν ἐν κώμῃ τινὶ ξὺν ἄλλοις ἐπισιτιζόμενος.

ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε. 38
Κλέαρχος μέν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε
ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέ-
θνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ
τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ [ὁ]
βασιλεὺς τὰ ὅπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί φησιν,
ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου. πρὸς ταῦτα 39
ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχο-
μένιος· Ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι,
ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'
ἀνθρώπους, οἵτινες ὀμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους
καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει
τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τούς τε ἄνδρας
αὐτοὺς οἷς ὤμνυτε [ὡς] ἀπολωλέκατε καὶ τοὺς ἄλλους
ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχε-
σθε. ὁ δὲ Ἀριαῖος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπι- 40
βουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντᾳ,
καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτοις Ξενο- 41
φῶν τάδε εἶπε. Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς
ὅρκους ἔλυε τὰς σπονδάς, τὴν δίκην ἔχει· δίκαιον γὰρ
ἀπόλλυσθαι τοὺς ἐπιορκοῦντας· Πρόξενος δὲ καὶ Μέ-
νων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι
δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι
φίλοι γε ὄντες ἀμφοτέροις πειράσονται καὶ ὑμῖν καὶ
ἡμῖν τὰ βέλτιστα ξυμβουλεύειν. πρὸς ταῦτα οἱ βάρ- 42
βαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον
οὐδὲν ἀποκρινάμενοι.

Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν 6
ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύ-
τησαν, εἷς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ
πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι
ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. καὶ 2
γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς
τοὺς Ἀθηναίους παρέμενεν, ἐπεὶ δὲ εἰρήνη ἐγένετο,

πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς
Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν
ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου
3 καὶ Περίνθου Θρᾳξίν. ἐπεὶ δὲ μεταγνόντες πως οἱ
ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπει-
ρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο
4 πλέων εἰς Ἑλλήσποντον. ἐκ τούτου καὶ ἐθανατώθη
ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ
φυγὰς ὢν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις
ἔπεισε Κῦρον ἄλλῃ γέγραπται, δίδωσι δὲ αὐτῷ Κῦρος
5 μυρίους δαρεικούς· ὁ δὲ λαβὼν οὐκ ἐπὶ ῥᾳθυμίαν ἐτρά-
πετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρα-
τευμα ἐπολέμει τοῖς Θρᾳξί, καὶ μάχῃ τε ἐνίκησε καὶ
ἀπὸ τούτου δὴ ἔφερε καὶ ἦγε τούτους καὶ πολεμῶν
διεγένετο μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε
6 δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ αὖ πολεμήσων. ταῦτα οὖν
φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν
μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης αἱρεῖται
πολεμεῖν, ἐξὸν δὲ ῥᾳθυμεῖν βούλεται πονεῖν ὥστε
πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἱρεῖται
πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ ὥσπερ εἰς
παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς
7 πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ
αὖ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ
ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν
τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες
8 ὡμολόγουν. καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν
ἐκ τοῦ τοιούτου τρόπου, οἷον κἀκεῖνος εἶχεν. ἱκανὸς
μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν, ὅπως ἔχοι ἡ
στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα,
ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν, ὡς πειστέον
9 εἴη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι·
καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκο-
λαζέ τε ἀεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ

μεταμέλειν ἔσθ' ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἑπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρῆτο. ἐπεὶ δὲ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὢν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα

μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά·
18 τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν ἤθελοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων
19 τυγχάνειν, ἄνευ δὲ τούτων μή. ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ᾐσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκεῖνον, καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται
20 τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοί τε κἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέθνησκεν ἦν ἐτῶν ὡς τριάκοντα.

21 Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα
22 ἀδικῶν μὴ διδοίη δίκην. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δ' ἁπλοῦν
23 καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι. στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων
24 ὡς καταγελῶν ἀεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾷστον ὂν ἀφύλακτα λαμβά-
25 νειν. καὶ ὅσους μὲν αἰσθάνοιτο ἐπιορκους καὶ ἀδίκους ὡς εὖ ὡπλισμένους ἐφοβεῖτο, τοῖς δ' ὁσίοις καὶ ἀληθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι.

ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ 26
καὶ δικαιότητι, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν
δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν·
τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδεύτων ἀεὶ ἐνόμιζεν εἶ-
ναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ,
διαβάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσα-
σθαι. τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι 27
ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. τιμᾶσθαι δὲ
καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος, ὅτι πλεῖστα
δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέ-
λεγεν, ὁπότε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ
οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι 28
περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τάδ' ἐστί.
παρὰ Ἀριστίππῳ μὲν ἔτι ὡραῖος ὢν στρατηγεῖν διε-
πράξατο τῶν ξένων, Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι
μειρακίοις καλοῖς ἥδετο, οἰκειότατος ἔτι ὡραῖος ὢν
ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν ἀγένειος ὢν
γενειῶντα. ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι 29
ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταὐτὰ πεποιη-
κὼς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον
στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ
ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέν-
τες τὰς κεφαλάς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,
ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς
τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ 30
τούτω ἀπεθανέτην. τούτων δὲ οὔθ' ὡς ἐν πολέμῳ
κακῶν οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμ-
φετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα
ἔτη ἀπὸ γενεᾶς.

BOOK III.

1 Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κῦρος ἐτελεύτησεν, ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν
2 λόγῳ δεδήλωται. ἐπεὶ δὲ οἵ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μέν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιαι ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος οὐ μεῖον ἢ μύρια στάδια, ἡγεμὼν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὐδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἱππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὔδηλον ἦν, ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν
3 οὐδεὶς ἂν λειφθείη. ταῦτα ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἑσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς οὔποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4 Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττω

ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι Ξενοφῶν ἀνα- 5
γνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθη-
ναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας
μή τι πρὸς τῆς πόλεως ἐπαίτιον εἴη Κύρῳ φίλον γενέ-
σθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις
ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενο-
φῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ
τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλ- 6
λω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἂν καὶ
ἄριστα ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας
σωθείη. καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει
θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ 7
Σωκράτει. ὁ δ' ἀκούσας ᾐτιᾶτο αὐτόν, ὅτι οὐ τοῦτο
πρῶτον ἠρώτα, πότερον λῷοι εἴη αὐτῷ πορεύεσθαι ἢ
μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο,
ὅπως ἂν κάλλιστα πορευθείη. ἐπεὶ μέντοι οὕτως ἤρου,
ταῦτ', ἔφη, χρὴ ποιεῖν, ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν 8
δὴ Ξενοφῶν οὕτω, θυσάμενος οἷς ἀνεῖλεν ὁ θεός, ἐξέ-
πλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦ-
ρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ συνεστάθη
Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κῦρος 9
συμπροὐθυμεῖτο μεῖναι αὐτόν· εἶπε δὲ ὅτι, ἐπειδὰν
τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν.
ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. ἐστρατεύετο 10
μὲν δὴ οὕτως ἐξαπατηθείς, οὐχ ὑπὸ Προξένου· οὐ γὰρ
ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ ἄλλος οὐδεὶς τῶν
Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν
ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη
ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες
ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου
συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν. ἐπεὶ δὲ 11
ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύ-
νατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ.
ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς

τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν.
12 περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν
ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὢν καὶ κινδύνοις φῶς
μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ
Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ
δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναιτο ἐκ τῆς
χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν
18 ὑπό τινων ἀποριῶν. ὁποῖόν τι μέντοι ἐστὶ τὸ τοιοῦ-
τον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ
τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη
πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει, τί κατάκειμαι; ἡ
δὲ νὺξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολε-
μίους ἥξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμπο-
δὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας,
πάντα δὲ τὰ δεινότατα παθόντας ὑβριζομένους ἀπο-
14 θανεῖν; ὅπως δ' ἀμυνούμεθα οὐδεὶς παρασκευάζεται
οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυ-
χίαν ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν
προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ
ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσο-
15 μαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις. ἐκ
τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρώτους
λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν, Ἐγώ, ὦ ἄνδρες
λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ, οἶμαι, οὐδ'
16 ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν, ἐν οἵοις ἐσμέν. οἱ
μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς
τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἑαυ-
τῶν παρεσκευάσθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμε-
17 λεῖται, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ
ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα
πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ τοῦ ὁμοπατρίου
ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλὴν
καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμὼν
μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς

δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες,
εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; ἆρ' οὐκ ἂν ἐπὶ 18
πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν
ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαί ποτε ἐπ'
αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα
ποιητέον. ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, 19
οὔποτε ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ
τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσην
μὲν χώραν καὶ οἵαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια,
ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα
δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι 20
τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετείη, εἰ μὴ
πριαίμεθα, ὅτου δ' ὠνησόμεθα ἤδειν ἔτι ὀλίγους ἔχον-
τας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνου-
μένους ὅρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογι-
ζόμενος ἐνίοτε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν
τὸν πόλεμον. ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπον- 21
δάς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ
ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἤδη κεῖται ταῦτα τὰ
ἀγαθὰ ἆθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν,
ἀγωνοθέται δ' οἱ θεοί εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκός,
ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22
δὲ πολλὰ ὁρῶντες ἀγαθὰ στεροῦς αὐτῶν ἀπειχόμεθα
διὰ τοὺς τῶν θεῶν ὅρκους. ὥστε ἐξεῖναί μοι δοκεῖ
ἰέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ
τούτοις. ἔτι δ' ἔχομεν σώματα ἱκανώτερα τούτων 23
καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν· ἔχομεν δὲ
καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ
τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοί, ὥσπερ
τὸ πρόσθεν, νίκην ἡμῖν διδῶσιν. ἀλλ' ἴσως γὰρ καὶ 24
ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμέ-
νωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ
κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι
καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν. φάνητε τῶν λοχα-

γῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι.
25 κἀγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἕπεσθαι ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.
26 Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες ταῦτα ἡγεῖσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, ὅτι φλυαροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλέα πείσας, εἰ δύναιτο, καὶ ἅμα ἤρχετο λέγειν
27 τὰς ἀπορίας. ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε. Ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταὐτῷ γε μέντοι ἦσθα τούτοις, ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παρα-
28 διδόναι τὰ ὅπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ
29 παρέχων τὰ ἐπιτήδεια, ἕστε σπονδῶν ἔτυχεν; ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ', οἶμαι, ἐρῶντες τούτου; ἃ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῄς, πείθειν δὲ πάλιν
30 κελεύεις ἰόντας; ἐμοὶ δέ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταὐτὸ ἡμῖν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὡς τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην ὢν τοι-
31 οὗτός ἐστιν. ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν, Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφότερα τὰ ὦτα τετρυπημένον.

καὶ εἶχεν οὕτως· τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ 32
ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς
σῶος εἴη, τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴ-
χοιτο, τὸν ὑποστρατηγόν, ὅπου δ' αὖ λοχαγὸς σῶος
εἴη, τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ 33
πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συν-
ελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν.
ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα 34
Ἱερώνυμος Ἠλεῖος πρεσβύτατος ὢν τῶν Προξένου
λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρα-
τηγοὶ καὶ λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς
συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα
εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σύ, ὦ
Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. ἐκ τούτου λέγει τάδε
Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, 35
ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν
συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβου-
λεύουσιν, ὡς, ἢν δύνωνται, ἀπολέσωσιν. ἡμῖν δέ γε,
οἶμαι, πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις
γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἐκεῖνοι ἐφ'
ἡμῖν. εὖ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς τοσοῦτοι ὄντες, 36
ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. οἱ γὰρ
στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν
μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἢν
δὲ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ
τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε
ὅτι ἕψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. ἴσως 37
δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων.
ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχα-
γοί, καὶ ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς
τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός
ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλή-
θους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν,
ἤν που δέῃ. καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς 38

μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία
39 πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὰν δὲ καταστήσησθε τοὺς ἄρχοντας ὅσους δεῖ, ἢν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς
40 πάνυ ἐν καιρῷ ποιῆσαι. νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅ, τι ἄν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι
41 εἴτε καὶ ἡμέρας. ἢν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ
42 τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δή, ὅτι οὔτε πλῆθός ἐστιν οὔτε ἰσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ δέχον-
43 ται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι, ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλόν πως εἰς τὸ γῆρας ἀφικνουμένους καὶ ἕως
44 ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρα-
45 καλεῖν. ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον εἶπε Χειρίσοφος, Ἀλλὰ πρόσθεν μέν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἤκουον Ἀθηναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ

πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ 46
μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἱρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἑλόμενοι ἥκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἱρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρυξ. καὶ ἅμα ταῦτ' εἰ- 47
πὼν ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ᾑρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

Ἐπεὶ δὲ ᾑρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς 2
τὸ μέσον ἦκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε. Ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, 2
ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθούς 3
τε ἐλθεῖν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι, ὅπως, ἢν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. 4
Ἀλλ' ὁρᾶτε μέν, ὦ ἄνδρες τὴν βασιλέως ἐπιορκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὀμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπα-

τήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν.

5 Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τὸν τεθνηκότα αἰδεσθείς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς

6 ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο, ὅ, τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.

7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου

8 δὲ ἦρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας. τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν, καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων, οἰωνὸς τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς

θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου εὔξαντο καὶ ἐπαιώνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε. Ἐτύγχανον λέγων, ὅτι πολ- 10
λαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικρούς, κἂν ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς, ὅταν βούλωνται. ἔπειτα δέ, ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονταί τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοί· ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὖθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπό- 12
σους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὑρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι καὶ νῦν ἀποθύουσιν. ἔπειτα ὅτε Ξέρξης ὕστερον ἀγεί- 13
ρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων μέν ἐστε προγόνων. οὐ 14
μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὔπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς 15

Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγών ἐστι, πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὁρῶντες ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὁπότε καὶ πεῖραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει 17 τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μεῖον δόξητε ἔχειν, εἰ οἱ Κύρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ἡμε- 18 τέρᾳ τάξει ὁρᾶν. εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις 19 γίγνηται. οὐκοῦν τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν, ἤν τις προσίῃ, πολὺ δὲ μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. ἑνὶ μόνῳ προέχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν 20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἳ εἴσονται, ὅτι, ἤν τι περὶ ἡμᾶς ἁμαρτά

νωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἁμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον 21
ἐκ τῆς ἀγορᾶς ἢ οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἥνπερ κρατῶμεν, μέτρῳ χρωμένους, ὁπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, 22
τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες μὲν γὰρ οἱ ποταμοί, ἢν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, 23
ἡγεμών τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσούς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἳ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρᾳ πολλάς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἴδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται. καὶ ἡμᾶς 24
δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὡρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρὶς ἄσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. ἀλλὰ γὰρ δέδοικα, μή, 25
ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μή, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ 26
δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν, ὅτι ἑκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν

οἴκοι ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὁρᾶν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τἀγαθὰ
27 δῆλον ὅτι τῶν κρατούντων ἐστί. τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα καί, εἰ μάχεσθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοί νυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἁμάξας, ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι. αὗται γὰρ αὖ ὄχλον μὲν παρέχουσιν
· ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ'
28 εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἢν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ
29 σκευοφόρους ἡμετέρους νομίζειν. λοιπόν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχίᾳ ἂν καὶ ἀταξίᾳ
30 ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πει-
31 θομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. ἢν δέ τις ἀπειθῇ, ἢν ψηφίσησθε τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλεῖστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχους τοὺς οὐδ' ἑνὶ ἐπιτρέψοντας
32 κακῷ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ

περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἡ ταύτῃ, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν, Ἀλλ' εἰ μέν τινος 33
ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. ἀναστὰς δὲ 34
πάλιν εἶπε Ξενοφῶν, Ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἕξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλεῖον εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν θαυ- 35
μάζοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν, ἢν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πο- 36
ρεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. εἰ οὖν νῦν ἀποδειχθείη, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἑκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἄν, ὁπότε οἱ πολέμιοι ἔλθοιεν, βουλεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρῴμεθ' ἂν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλος τις 37
βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγὼ ἐπιμελείσθων· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ τε καὶ Τιμασίων, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι 38
ταύτης τῆς τάξεως, βουλευσόμεθα ὅ, τι ἂν ἀεὶ κράτιστον δοκῇ εἶναι. εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, 39
ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς

εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικώντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικώντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

3 Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἁμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἠριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος
2 τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὔνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρῴην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρός με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὔνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν
3 τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μέν τις ἐᾷ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἢν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ
4 ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν, ὡς ἄπορον εἴη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὴ ἐγιγνώσκετο, ὅτι ὑπόπεμπτος εἴη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει
5 πίστεως ἕνεκα. καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα, καὶ ᾤχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα- 6
πάταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια
καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελη-
λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης ἱπ-
πέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας
ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ 7
προσῄει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ
δ' ἐγγὺς ἐγένοντο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ
ἱππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ
δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς,
ἀντεποίουν δ' οὐδέν· οἵ τε γὰρ Κρῆτες βραχύτερα τῶν
Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων
κατεκέκλειντο, οἵ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον
ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενο- 8
φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὁπλι-
τῶν καὶ τῶν πελταστῶν οἳ ἔτυχον σὺν αὐτῷ ὀπισθο-
φυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν
πολεμίων. οὔτε γὰρ ἱππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε 9
οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο
καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἷόν
τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. οἱ δὲ 10
βάρβαροι ἱππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς
τοὔπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὁπόσον δὲ προ-
διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν
μαχομένους ἔδει. ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ 11
πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο
εἰς τὰς κώμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρί-
σοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα
ᾐτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τε
ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο
βλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς 12
ᾐτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. ἀλλ'
ἐγώ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἑώρων ἡμᾶς ἐν
τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ

13 δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς
λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα
14 τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. τοῖς
οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν
ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι
15 δὲ ὧν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι τοξευουσι
καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρῆτες ἀντιτοξεύειν
δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι.
ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἷόν τε χωρίον
ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ
ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου
16 ῥύματος. ἡμεῖς οὖν εἰ μέλλομεν τούτους εἴργειν ὥστε
μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονη-
τῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων. ἀκούω δ' εἶναι
ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς
φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ
17 διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖ-
ναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν
ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυ-
18 βδίσιν ἐπίστανται χρῆσθαι. ἢν οὖν αὐτῶν ἐπισκε-
ψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν
δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι
ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντετα-
γμένῳ ἐθέλοντι ἄλλην τινὰ ἀτέλειαν εὑρίσκωμεν, ἴσως
19 τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὁρῶ δὲ καὶ
ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μέν τινας παρ'
ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους, πολλοὺς
δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν
τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν,
τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ
20 οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα.
καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους
ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστε-
ραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς

ἐπορίσθησαν, καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύ- 4
οντο πρωιαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς
ἔδει διαβῆναι, ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς
διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2
πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους,
τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· το-
σούτους γὰρ ᾔτησε Τισσαφέρνην καὶ ἔλαβεν, ὑποσχό-
μενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλ-
ληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ
ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε
ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπεῖχον 3
τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ
Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν
τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὁπλιτῶν, καὶ
τοῖς ἱππεῦσιν εἴρητο θαρροῦσι διώκειν ὡς ἐφεψομένης
ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει 4
καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνοῦντο, ἐσήμηνε
τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς
εἴρητο καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'
ἔφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς 5
βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἱπ-
πέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα.
τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκί-
σαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἴη ὁρᾶν.
καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ 6
Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας
ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. ἐνταῦθα πόλις 7
ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾤκουν
δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους ἦν αὐτῆς
τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ
δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ᾠκοδόμητο δὲ
πλίνθοις κεραμίναις· κρηπὶς δ' ὑπῆν λιθίνη τὸ ὕψος

8 εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἑλεῖν· ἦλιον δὲ νεφέλη προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως
9 ἑάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη τὸ μὲν εὖρος ἑνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλη-
10 σίον κωμῶν ἀποπεφευγότες. ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας ἕξ, πρὸς τεῖχος ἔρημον μέγα πρὸς [τῇ] πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτήν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντή-
11 κοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ ταύτῃ ἐπῳκοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἓξ παρασάγγαι. ἐνταῦθα ἐλέγετο Μήδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν
12 ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἑλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἑάλω.

13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὕς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμ-
14 πολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὄπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν.
15 ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ [Σκύθαι] τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀν-

δρός, οὐδὲ γὰρ ει πάνυ προὐθυμεῖτο ῥᾴδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ 16
μὲν ἐπορεύοντο, οἱ δ' εἵποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι [τῇ τότε ἀκροβολίσει]· μακρότερον γὰρ οἱ Ῥόδιοι τῶν τε Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· 17
ὥστε χρήσιμα ἦν ὁπόσα ἁλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἱέντες μακράν. εὑρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτῃ 18
μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μεῖον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιοῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἵπετο ἀκροβολιζόμενος. ἔνθα δὴ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἰσόπλευρον 19
πονηρὰ τάξις εἴη πολεμίων ἑπομένων. ἀνάγκη γάρ ἐστιν, ἢν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἡ ὁδοῦ στενοτέρας οὔσης ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὁπλίτας καὶ πορεύεσθαι πονήρως ἅμα μὲν πιεζομένους ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. ὅταν 20
δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων ἑπομένων. καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποιήσαντο ἓξ 21
λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας.

οὕτω δὲ πορευόμενοι οἱ λοχαγοί, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς
22 κέρασι, τότε δὲ παρῆγον ἔξωθεν τῶν κεράτων. ὁπότε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίμπλασαν, εἰ μὲν στενότερον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῦς, εἰ δὲ πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε ἀεὶ ἔκπλεων εἶναι
23 τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρῆσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς
24 τέτταρας. ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασίλειόν τι καὶ περὶ αὐτὸ κώμας πολλάς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἳ καθῆκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκός,
25 τῶν πολεμίων ὄντων ἱππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρα-
26 νὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων, καὶ πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται.
27 ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὁπλῖται ὄντες,
28 οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταὐτὰ ἔπασχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταὐτὰ ἐγίγνετο, ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου
29 ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἑπομένων πολεμίων, οὐκέτι ἐπετι-

θεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες, μὴ
ἀποτμηθείησαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιντο οἱ
πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ 30
μὲν ἐν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος
ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ ἰατροὺς κατέ-
στησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. ἐνταῦ- 31
θα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ
ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπ-
ποις συμβεβλημένας πολλάς. ταῦτα δὲ συνενηνεγμένα
ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτῃ δ' ἡμέρᾳ
καταβαίνουσιν εἰς τὸ πεδίον. ἐπεὶ δὲ κατέλαβεν αὐ- 32
τοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ
ἀνάγκη κατασκηνῆσαι οὗ πρῶτον εἶδον κώμην καὶ μὴ
πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπό-
μαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ
τῶν φερόντων τὰ ὅπλα δεξάμενοι. ἐπεὶ δὲ κατεσκή- 33
νησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρ-
βαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ
Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὁρμωμένους
ἀλέξασθαι ἢ πορευομένους ἐπιοῦσι τοῖς πολεμίοις μά-
χεσθαι. ἡνίκα δ' ἦν ἤδη δείλη, ὥρα ἦν ἀπιέναι τοῖς 34
πολεμίοις· οὔποτε γὰρ μεῖον ἀπεστρατοπεδεύοντο οἱ
βάρβαροι τοῦ Ἑλληνικοῦ ἑξήκοντα σταδίων, φοβού-
μενοι, μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς.
πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. οἵ τε 35
γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεπο-
δισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθείησαν, ἐάν
τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρ-
σῃ ἀνδρὶ καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀνα-
βῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ
καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν
τῶν Ἑλλήνων. ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλλη- 36
νες βουλομένους ἐπιέναι καὶ διαγγελλομένους, ἐκήρυξε
τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων.

καὶ χρόνον μέν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι ἐπειδὴ δὲ ὀψὲ ἐγίγνετο, ἀπῆσαν· οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ
37 τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διῆλθον ὅσον ἑξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ᾗ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πε-
38 δίον. ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ
39 πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα, Τί καλεῖς; ὁ δὲ λέγει αὐτῷ, Ἔξεστιν ὁρᾶν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι
40 παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς; ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπισθεν πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλεύεσθαι, πῶς τις
41 τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον, ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει, Κράτιστον, ὦ Χειρίσοφε ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλά, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρῄζεις, πορεύου ἐπὶ
42 τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει ἑλέσθαι. εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἱρεῖται πορεύεσθαι,

κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρί- 43
σοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐντεῦ- 44
θεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλλη- 45
νικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακελευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου 46
παρεκελεύετο, Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδης δὲ ὁ Σικυώνιος εἶπεν, Οὐκ ἐξ ἴσου, 47
ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ ὃς ἀκού- 48
σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὄπισθεν παριέναι μόλις ἑπομένοις. οἱ δ' ἄλλοι στρατιῶται 49
παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδην, ἕστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἤγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

Ἔνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ᾗ 5
ἕκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην

Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγών ἐστι, πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὁρῶντες ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὁπότε καὶ πεῖραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει 17 τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μεῖον δόξητε ἔχειν, εἰ οἱ Κύρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ἡμε- 18 τέρᾳ τάξει ὁρᾶν. εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις 19 γίγνηται. οὐκοῦν τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν, ἤν τις προσίῃ, πολὺ δὲ μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν 20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἳ εἴσονται, ὅτι, ἤν τι περὶ ἡμᾶς ἁμαρτά

ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίων 9
δεήσομαι· πολλὰ δ' ὁρῶ ταῦτα πρόβατα καὶ αἶγας
καὶ βοῦς καὶ ὄνους; ἃ ἀποδαρέντα καὶ φυσηθέντα ῥᾳ-
δίως ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10
δεσμῶν οἷς χρῆτθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας
τοὺς ἀσκοὺς πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἀσκὸν
λίθους ἀρτήσας καὶ ἀφεὶς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ,
διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλῶ ὕλην καὶ
γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα 11
μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἕξει τοῦ μὴ
καταδῦναι· ὥστε δὲ μὴ ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ
σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐν- 12
θύμημα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον·
ἦσαν γὰρ οἱ κωλύσοντες πέραι πολλοὶ ἱππεῖς, οἳ εὐθὺς
τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. ἐν- 13
ταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοὔμπαλιν
[ἦ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κώμας, κατα-
καύσαντες ἔνθεν ἐξῆεσαν· ὥστε οἱ πολέμιοι οὐ προσή-
λαυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμάζειν, ὅποι
ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν.
ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια 14
ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον,
καὶ συναγαγόντες τοὺς ἁλωκότας ἤλεγχον τὴν κύκλῳ
πᾶσαν χώραν τίς ἑκάστη εἴη. οἱ δ' ἔλεγον, ὅτι τὰ 15
μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μη-
δίαν, δι' ἥσπερ ἥκοιεν, ἡ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ
Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἀρίζειν λέγεται
βασιλεύς, ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἑσπέραν
ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν ὀρέων καὶ
πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.
τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς 16
εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν
ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·
τούτων δὲ οὐδένα ἀπονοστῆσαι διὰ τὴν δυσχωρίαν.

ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους
17 καὶ ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες, ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβαλεῖν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὔπορον
18 ἔφασαν εἶναι, ὅποι τις ἐθέλοι πορευεσθαι. ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὁπηνίκα καὶ δοκοίη τῆς ὥρας, τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθείη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἕπεσθαι, ἡνίκ' ἄν τις παραγγέλλῃ.

BOOK IV.

1 Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπείσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἑπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρό-
2 σθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὀρέων πορευτέον εἶναι.
3 ἤκουον γὰρ τῶν ἁλισκομένων, ὅτι, εἰ διέλθοιεν τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλωνται, διαβήσονται, ἣν δὲ μὴ

βούλωνται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πη-
γὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν
οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε 4
ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι
πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. ἐπειδὴ ἦν 5
ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς
ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάν-
τες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα
τῇ ἡμέρᾳ πρὸς τὸ ὄρος. ἔνθα δὴ Χειρίσοφος μὲν ἡγεῖτο 6
τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὑτὸν καὶ τοὺς γυ-
μνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν
ὁπλίταις εἵπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίν-
δυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ
ὄπισθεν ἐπίσποιτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει 7
Χειρίσοφος πρίν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα
δ' ὑφηγεῖτο· ἐφείπετο δὲ ἀεὶ τὸ ὑπερβάλλον τοῦ στρα-
τεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυ-
χοῖς τῶν ὀρέων. ἔνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες 8
τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον
ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν,
ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναι
αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀν-
θρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν
οἱ Καρδοῦχοι διιέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας,
ἐπείπερ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτήδεια, 9
ὅτῳ τις ἐπιτυγχάνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ
δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο
φιλικὸν οὐδὲν ἐποίουν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλ- 10
λήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη
σκοταῖοι, διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν
ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς
τὰς κώμας, τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων
τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτειναν τινας καὶ
λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες·

ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν.
11 εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ηὐλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων
12 καὶ συνεώρων ἀλλήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τἆλλα, καὶ ὁπόσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι.
13 σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.
14 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ἐπιστάντες ἐν στενῷ οἱ στρατηγοί, εἴ τι εὑρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφῃροῦντο, οἱ δ' ἐπείθοντο, πλὴν εἴ τίς τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μέν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι.
15 εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολύς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.
16 καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ βαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι
17 ἰσχυρῶς ἐπικέοιντο. ἔνθα ὁ Χειρίσοφος ἄλλοτε μέν, ὅτε παρεγγυῷτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἕπεσθαι, ὥστε δῆλον ἦν, ὅτι πρᾶγμά τι εἴη· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ

ἐγίγνετο τοῖς ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει 18
ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς
ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίας
Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλήν. ἐπεὶ δὲ ἀφίκοντο 19
ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς
τὸν Χειρίσοφον ἠτιᾶτο αὐτόν, ὅτι οὐχ ὑπέμεινεν, ἀλλ'
ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο
καλώ τε κἀγαθὼ ἄνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι
οὔτε θάψαι ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος, 20
Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἰδέ, ὡς ἄβατα πάντα
ἐστί· μία δὲ αὕτη ὁδὸς ἣν ὁρᾷς ὀρθία, καὶ ἐπὶ ταύτῃ
ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατει-
ληφότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευ- 21
δον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην
φθάσαι πρὶν κατειλῆφθαι τὴν ὑπερβολήν· οἱ δ' ἡγε-
μόνες οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. ὁ δὲ 22
Ξενοφῶν λέγει, Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ
ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς
καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐ-
τῶν, καὶ ζῶντας προὐθυμήθημεν λαβεῖν αὐτοῦ τούτου
ἕνεκεν, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον δια- 23
λαβόντες, εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν.
ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων
προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶν-
τος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν, ὅτι 24
οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ ἐτύγχανε
θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη
ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν.
ἐρωτώμενος δ', εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, 25
ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατοι
ἔσεσθαι παρελθεῖν. ἐνταῦθα ἐδόκει συγκαλέσαντας 26
λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁπλιτῶν λέγειν τε
τὰ παρόντα καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ

ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθελοντὴς πο-
27 ρεύεσθαι. ὑφίσταται τῶν μὲν ὁπλιτῶν Ἀριστώνυμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκάς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα, ὅτι ἕψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.
28 ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χῖος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

2 Καὶ ἦν μὲν δείλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δήσαντες παραδιδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἔκβασιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται
2 τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανερὰν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν
3 τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιιόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἣν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὁλοιτρόχους ἁμαξιαίους καὶ μείζους καὶ ἐλάττους, οἳ φερόμενοι πρὸς τὰς πέτρας πταίοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷόν
4 τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι, [φοβούμενοι δῆλον ὅτι,] οὐδὲν ἐπαύσαντο δι'

ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. οἱ δ' ἔχοντες τὸν ἡγεμόνα κύ- 5
κλῳ περιιόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐ- 6
τῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ᾗ ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἳ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα 7
ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐφθέγξατο καὶ ἀλαλάξαντες ἴεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὔζωνοι γὰρ ἦσαν. οἱ δὲ ἀμφὶ Χειρίσο- 8
φον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἴεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο ᾗ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ 9
χωρίον. Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις ἐπορεύετο ᾗπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὄπισθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχά- 10
νουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἦ ἀποκόψαι ἦν ἀνάγκη ἢ διεζεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ᾗπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλῃ ἢ ταύτῃ ἐκβῆναι. ἔνθα δὴ παρακελευσάμενοι ἀλλήλοις προσ- 11
βάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνον- 12
τας ὅπῃ ἐδύναντο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ

ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτον τε παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ
13 τοῦτον αὖθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' ὁ Ξενοφῶν, μή, εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριοῦσιν, ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα, καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦ-
14 τον αἱροῦσιν. ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθεί-
15 σης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν, ὥστε θαυμαστὸν πᾶσι γενέσθαι καὶ ὑπώπτευον δείσαντας αὐτούς, μὴ κυκλωθέντες πολιορκοῖντο, ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὄπισθεν γιγνόμενα πάντες ἐπὶ τοὺς
16 ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ
17 θέσθαι τὰ ὅπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνᾶσι Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.
18 ταῦτα δε διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπῄτει.
19 οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο

στράτευμα παρῇει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν. ἐνταῦθα ἵσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ 20
μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὅπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἑνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς 21
προσέδραμεν αὐτῷ ὁπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον. ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο 22
τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. Ξενοφῶν δὲ 23
καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· 24
μαχόμενοι δ' οἱ πολέμιοι καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους. ὁπότε 25
μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὄπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυόντων, ὁπότε δὲ τοῖς ὄπισθεν ἐπιθοῖντο, Χειρίσοφος 26
ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυόντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὄπισθεν· καὶ ἀεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς 27
ἀναβᾶσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας· ἄριστοι δὲ τοξόται ἦσαν· εἶχον 28
δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ

διπήχη· εἷλκον δὲ τὰς νευράς, ὁπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες· τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

3 Ταύτην δ' αὖ τὴν ἡμέραν ηὐλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὁρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπεῖχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἓξ ἢ ἑπτὰ στάδια τῶν
2 Καρδούχων. τότε μὲν οὖν ηὐλίσθησαν μάλα ἡδέως καὶ τἀπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

3 Ἅμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππεῖς που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.
4 ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ'
5 εἶχον γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὗται, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ἡ ὁρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτῃ ἐπει-
6 ρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὔτ' ἐν

τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· εἰ δὲ μή, ἥρπαζεν ὁ ποταμός· ἐπί τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τἆλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν· ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν 7 ἐπὶ τοῦ ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὄπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὄπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα 8 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὗται δὲ αὐτῷ αὐτόμαται περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὁπόσον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν 9 Χειρίσοφον καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἥδετό τε καὶ ὡς τάχιστα ἔως ὑπέφαινεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανί- 10 σκω· ἤδεσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καί, εἰ καθεύδοι, ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλ- 11 λέγοντες ὡς ἐπὶ πῦρ, κἄπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθημένους ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. ἰδοῦσι δέ 12 σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι προσβατὸν εἶναι κατὰ τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν δια-

βῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λα-
13 βόντες τὰ ἱμάτια πάλιν ἤκειν. εὐθὺς οὖν ὁ Ξενοφῶν
αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε
καὶ εὔχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν
πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ'
εὐθὺς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ
14 διηγοῦνται ταὐτά. ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπον-
δὰς ἐποίει. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγ-
γελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς
στρατηγοὺς ἐβουλεύοντο, ὅπως ἂν κάλλιστα διαβαῖεν
καὶ τούς τε ἔμπροσθεν νικῷεν καὶ ὑπὸ τῶν ὄπισθεν
15 μηδὲν πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον
μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρα-
τεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι,
τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαί-
16 νειν. ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγοῦντο
17 δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς
δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι. πορευο-
μένων δ' αὐτῶν ἀντιπαρῆεσαν αἱ τάξεις τῶν ἱππέων.
ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ
ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρί-
σοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα
καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς
ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀρι-
18 στερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντεις
ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευόν
19 τε καὶ ἐσφενδόνων· ἀλλ' οὕπω ἐξικνοῦντο. ἐπεὶ δὲ
καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται
καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπα-
σαι· πολλαὶ γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.
20 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ
Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτά-
τους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ
τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποι-

οὑμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππεῖς. οἱ δὲ πολέμιοι ὁρῶντες μὲν τοὺς ἀμφὶ 21
Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὁρῶντες δὲ
τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοὔμπαλιν, δείσαν-
τες μὴ ἀποκλεισθείησαν φεύγουσιν ἀνὰ κράτος ὡς
πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. ἐπεὶ δὲ
κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος.
Δύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης 22
ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσο-
φον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἵποντο· οἱ δὲ
στρατιῶται ἐβόων μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν
ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν 23
ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας
ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολε-
μίους. οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππέας
φεύγοντας, ὁρῶντες δ' ὁπλίτας σφίσιν ἐπιόντας, ἐκλεί-
πουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα. Ξενοφῶν δ', ἐπεὶ 24
τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχί-
στην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρ-
δοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες
ὡς ἐπιθησόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος 25
μὲν τὰ ἄνω κατεῖχε, Δύκιος δὲ σὺν ὀλίγοις ἐπιχειρή-
σας ἐπιδιῶξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπό-
μενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.
καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρ-
δούχους ἀντία τὰ ὅπλα ἔθετο, καὶ παρήγγειλε τοῖς
λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυ-
τοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν
ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνω-
μοτάρχας πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ
καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρδοῦχοι 27
ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους
καὶ ὀλίγους ἤδη φαινομένους, θᾶττον δὴ ἐπῄεσαν φδάς

τινας ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ
ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελτα-
στὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν
28 ὅ, τι ἂν παραγγέλλῃ. ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ
Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μεῖναι ἐπὶ
τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ
διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν
ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς
καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ
29 ποταμοῦ προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγει-
λεν, ἐπειδὰν σφενδόνη ἐξικνῆται καὶ ἀσπὶς ψοφῇ,
παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ
ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλ-
πιγκτὴς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ
δόρυ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ
διαβαίνειν ὅτι τάχιστα ᾗ ἕκαστος τὴν τάξιν εἶχεν,
ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο,
30 ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι
ὁρῶντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ
τῶν μένειν τεταγμένων ᾤχοντο ἐπιμελησόμενοι οἱ μὲν
ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, ἐνταῦθα δὴ
ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν.
31 οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐ-
τούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὡπλισμένοι
ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ
φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς.
32 ἐν τούτῳ σημαίνει ὁ σαλπιγκτής· καὶ οἱ μὲν πολέμιοι
ἔφευγον πολὺ ἔτι θᾶττον, οἱ δ' Ἕλληνες τἀναντία
στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα.
33 τῶν δὲ πολεμίων οἱ μέν τινες αἰσθόμενοι πάλιν ἔδρα-
μον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρω-
σαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι
34 φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες ἀνδρι-
ζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον

τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέ- 4
ρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους οὐ μεῖον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἣν ἀφίκοντο κώ- 2
μην μεγάλη τε ἦν καὶ βασίλειον εἶχε τῷ σατράπῃ καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτήδεια δ' ἦν δαψιλῆ. ἐντεῦθεν δ' ἐπορεύθησαν σταθ- 3
μοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν καλὸς μέν, μέγας δ' οὔ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἑσπέραν. 4
ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἱππέας 5
ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν, ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἠρώτων, τί θέλοι. ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιτο ἐφ' ᾧ 6
μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τἀπιτήδεια, ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πε- 7
δίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας πέριξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. στρατοπε- 8
δευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἕωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρα-

τηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος.
9 ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθά, ἱερεῖα, σῖτον, οἴνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιεν στράτευμα
10 καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνῆλθον· καὶ
11 γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιών· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεεινὸν ἦν ἡ χιὼν
12 ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρυείη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
13 πολὺ γὰρ ἐνταῦθα εὑρίσκετο χρῖσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὑρίσκετο.
14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ᾔεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δέ, ὅτε τὸ πρότερον ἀπῄεσαν, τὰς οἰκίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς
15 σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα
16 τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ

σαγαριν, οἵανπερ αἱ Ἀμαζόνες ἔχουσιν. ἐρωτώμενος 17
δὲ τὸ ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι
δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια
λάβοι. οἱ δ' ἠρώτων αὐτὸν τὸ στράτευμα ὁπόσον τε
εἴη καὶ ἐπὶ τίνι συνειλεγμένον. ὁ δὲ εἶπεν, ὅτι Τιρί- 18
βαζος εἴη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους
Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη
ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ᾗπερ
μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλ-
λησιν. ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ 19
στράτευμα συναγαγεῖν. καὶ εὐθὺς φύλακας καταλι-
πόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον
Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἁλόντα
ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτα- 20
σταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ
ἔμειναν τοὺς ὁπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ
στρατόπεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυ- 21
βον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέ-
θανόν τινες τῶν βαρβάρων καὶ ἵπποι ἥλωσαν εἰς εἴκοσι
καὶ ἡ σκηνὴ ἡ Τιριβάζου ἑάλω καὶ ἐν αὐτῇ κλῖναι ἀρ-
γυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνο-
χόοι φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ 22
τῶν ὁπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν τα-
χίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο
τοῖς καταλελειμμένοις, καὶ εὐθὺς ἀνακαλεσάμενοι τῇ
σάλπιγγι ἀπῆεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ
στρατόπεδον.

Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι ὅπῃ δύναιντο 5
τάχιστα πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ
καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπο-
ρεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς·
καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν
ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. ἐντεῦ- 2
θεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας

πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο
3 δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα. ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν
4 ἀποκαίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. ἔνθα δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα.
5 διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἥκοντες καὶ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο [τι] εἴτι ἔχοιεν βρωτόν.
6 ἔνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκαίετο διατηκομένης τῆς χιόνος βόθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὗ δὴ παρῆν
7 μετρεῖν τὸ βάθος τῆς χιόνος. ἐντεῦθεν δὲ τὴν ἐπιοῦσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν. Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀν-
8 θρώπων ἠγνόει, ὅ, τι τὸ πάθος εἴη. ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, κἂν τι φάγωσιν, ἀναστήσονται, περιιὼν περὶ τὰ ὑποζύγια, εἴ πού τι ὁρᾷ βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ
9 δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν
10 τοῦ ἐρύματος. αὗται ἠρώτων αὐτούς, τίνες εἶεν. ὁ δ'

ἑρμηνεὺς εἶπε περσιστί, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ', ἐπεὶ ὀψὲ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ 11
ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι ἐν τῇ ὁδῷ ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι 12
τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἵ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἵ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπι- 13
κούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἄγοι καὶ εἰς τὴν νύκτα ὑπολύοιτο· ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς 14
πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. διὰ 15
τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα εἴκαζον τετηκέναι· καὶ τετήκει διὰ κρήνην τινά, ἢ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἤσθετο, 16
ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων, ὅτι ἕπονται πολλοὶ πολέμιοι συνειλεγμένοι, καὶ τελευτῶν ἐχαλέπαινεν. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17
ἔδοξε κράτιστον εἶναι τοὺς ἑπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν

μὲν σκότος ἤδη, οἱ δὲ προσῄεσαν πολλῷ θορύβῳ ἀμφὶ
18 ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ μὲν ὀπισθοφύλακες
ἅτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολε-
μίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἠδύναντο
μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ
δὲ πολέμιοι δείσαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος
εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγξατο.
19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-
νοῦσιν, ὅτι τῇ ὑστεραίᾳ ἥξουσί τινες ἐπ' αὐτούς, πο-
ρευόμενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν
ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρα-
τιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία
20 καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον.
ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριὼν καὶ
παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέ-
λευε σκέψασθαι, τί εἴη τὸ κωλῦον. οἱ δὲ ἀπήγγελλον,
21 ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. ἐνταῦθα
καὶ οἱ ἀμφὶ Ξενοφῶντα ηὐλίσθησαν αὐτοῦ ἄνευ πυρὸς
καὶ ἄδειπνοι, φυλακὰς οἵας ἐδύναντο καταστησάμενοι.
ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς
τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέ-
22 λευεν ἀναγκάζειν προϊέναι. ἐν δὲ τούτῳ Χειρίσοφος
πέμπει τῶν ἐκ τῆς κώμης σκεψομένους, πῶς ἔχοιεν οἱ
τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦν-
τας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,
αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυ-
θέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ηὐλίζετο.
23 ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας
ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος
μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἃς ἑώρων
24 κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα
δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι
ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην,
ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς

κωμήτας καὶ τὸν κωμάρχην, καὶ πώλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγὼς ᾤχετο θηρασων καὶ οὐχ ἥλω ἐν ταῖς κώμαις. αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα 25
ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἴσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἷες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῷ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ 26
κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατῆρσιν. ἐνῆσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες· τούτους δ' ἔδει, ὁπότε τις διψῴη, λαβόντα 27
εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ συμμαθόντι τὸ πόμα ἦν· ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύν- 28
δειπνον ἐποιήσατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων, ὅτι οὔτε τῶν τέκνων στερήσοιτο τήν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἣν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνηται, ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ 29
φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενο- 30
φῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ 31
τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρί-

32 νοις τοῖς δὲ κριθίνοις. ὁπότε δέ τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἶλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν ὥσπερ βοῦν. καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὅ, τι βούλοιτο. ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δέ τινα τῶν συγγενῶν
33 ἴδοι, πρὸς ἑαυτὸν ἀεὶ ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κἀκείνους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς, ὅ, τι
34 δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος ἑρμηνέως, τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. καὶ πάλιν ἠρώτων, τίνι οἱ ἵπποι τρέφοιντο. ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν
35 ὁδὸν ἔφραζεν ᾗ εἴη. καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἵλήφει παλαίτερον δίδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρα-
36 τηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολύ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρός.

6 Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον δ Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ

ἀναζεύξαντες ἐπορεύοντο. ἡγεῖτο δ' αὐτοῖς ὁ κωμάρ- 2
χης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ
σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς
κώμας ἦγεν. ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ
τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μέν, ἔδησε δ' 3
οὔ. ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ᾤχετο
καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ
Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ
τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ
ἡράσθη τε τοῦ παιδὸς καὶ οἰκαδε κομίσας πιστοτάτῳ
ἐχρῆτο. μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνὰ 4
πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν πο-
ταμόν, εὖρος πλεθριαῖον. ἐντεῦθεν ἐπορεύθησαν στα- 5
θμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον
ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Ταόχοι
καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατεῖδε τοὺς πολε- 6
μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέ-
χων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων
πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς
ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος
γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύ- 7
λακες, συνεκάλεσε τοὺς στρατηγοὺς καὶ λοχαγοὺς καὶ
ἔλεξεν ὧδε. Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι
τὰς ὑπερβολὰς τοῦ ὄρους· ὥρα δὲ βουλεύεσθαι, ὅπως
ὡς κάλλιστα ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παρ- 8
αγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς
δὲ βουλεύεσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερ-
βάλλειν τὸ ὄρος. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, 9
ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχι-
στα ἰέναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν
τήμερον ἡμέραν, οἵ τε νῦν ἡμᾶς ὁρῶντες πολέμιοι
θαρραλεώτεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρ-
ρούντων πλείους προσγενέσθαι. μετὰ τοῦτον Ξενο- 10
φῶν εἶπεν, Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν ἀνάγκη

ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾷστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ
11 σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὁρώμενον πλέον ἢ ἐφ' ἑξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἁρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία
12 καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. πολὺ γὰρ ῥᾷον ὄρθιον ἀμαχεὶ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεὶ μᾶλλον ἂν τὰ πρὸ ποδῶν ὀρῴη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεὶ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλὴ
13 τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι οὐκ ἀδύνατόν μοι δοκεῖ εἶναι ἐξὸν μὲν νυκτὸς ἰέναι, ὡς μὴ ὁρᾶσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἴσθησιν παρέχειν. δοκοῦμεν δ' ἄν μοι ταύτῃ προσποιούμενοι προσβάλλειν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν
14 γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει
15 νόμος. ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστιν, ἐὰν ληφθῆτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρός ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πλη-
16 γὰς λάβωμεν. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ

ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη 17
ὁ Ξενοφῶν, ἕτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε, ἐάνπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ 18
οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. ὁ δὲ Χειρίσοφος εἶπε, 19
Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μή τινες ἐθελούσιοι φαίνωνται. ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὁπλί- 20
τας ἔχων καὶ Ἀριστέας Χῖος γυμνῆτας καὶ Νικόμαχος Οἰταῖος γυμνῆτας· καὶ σύνθημα ἐποιήσαντο, ὁπότε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ταῦτα συνθέ- 21
μενοι ἠρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νὺξ ἐγένετο, οἱ μὲν 22
ταχθέντες ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ᾔσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν 23
θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῄεσαν. τῶν δ' αὖ πολεμίων 24
τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. ἐν 25
τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν

Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὁπλίταις. 26 οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς 27 μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

7 Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Ταόχοι, ἐν οἷς καὶ 2 τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῄει καὶ αὖθις ἄλλη· οὐ γὰρ ἦν 3 ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὁπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος, Εἰς καλὸν ἥκετε· τὸ γὰρ χωρίον αἱρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. 4 ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος, τί τὸ κωλῦον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος, [Ἀλλὰ] μία αὕτη πάροδός ἐστιν ἣν ὁρᾷς· ὅταν δέ τις ταύτῃ πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται. ἅμα δ' ἔδειξε συντετριμ- 5 μένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. Ἢν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων 6 δύο ἢ τρεῖς ὡπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ

ὁρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἑστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν. Ἀλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ἀρξώμεθα εἰς 7
τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἄν, ἔφη, τὸ δέον εἴη· ἥττον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥᾴδιον, ἣν βουλώμεθα.

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ 8
Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἀθρόοι, ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ 9
Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἑστάναι πλεῖον ἢ τὸν ἕνα λόχον. ἔνθα δὴ Καλλίμαχος 10
μηχανᾶταί τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν αὐτός, δύο καὶ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροιντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἑκάστης δὲ προδρομῆς πλέον ἢ δέκα ἅμαξαι πέτρων ἀνηλίσκοντο. ὁ δὲ Ἀγασίας 11
ὡς ὁρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας, μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἑταίρους ὄντας οὔτε ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ Καλλίμαχος ὡς ἑώρα αὐτὸν παριόντα, ἐπι- 12
λαμβάνεται αὐτοῦ τῆς ἵτυος· ἐν δὲ τούτῳ παρέθει

αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἱροῦσι τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδρα-
13 μον, οὐδεὶς πέτρος ἄνωθεν ἠνέχθη. ἐνταῦθα δὴ δεινὸν ἦν θέαμα, αἱ γὰρ γυναῖκες ῥιπτοῦσαι τὰ παιδία εἶτα καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως. ἔνθα δὴ καὶ Αἰνείας Στυμφάλιος λοχαγὸς ἰδών τινα θέοντα ὡς ῥίψοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπι-
14 λαμβάνεται ὡς κωλύσων. ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15 Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτά, παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διῆλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἤεσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερύ-
16 γων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνημῖδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικήν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ᾖδον καὶ ἐχόρευον, ὁπότε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα
17 πηχῶν μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἵποντο ἀεὶ μαχόμενοι. ᾤκουν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν
18 τοῖς κτήνεσιν, ἃ ἐκ τῶν Ταόχων ἔλαβον. ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἅρπασον ποταμόν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ
19 ἐπεσιτίσαντο. ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας,

παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνίας. ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20 ἐλθὼν δ' ἐκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγέλλετο. καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἴθειν καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνοῦνται 21 ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾠήθησαν 22 ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἵποντο γὰρ καὶ ὄπισθεν οἱ ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτειναν τέ τινας καὶ ἐζώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασείων βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δὲ (ἡ) βοὴ πλείων 23 τε ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας καὶ πολλῷ μείζων ἐγίγνετο ἡ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι· καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον 24 καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοώντων τῶν στρατιωτῶν, Θάλαττα, θάλαττα, καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα 25 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὠμο- 26 βοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις

27 διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα. ᾔτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς, οὗ σκηνήσουσι, καὶ τὴν ὁδόν, ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἑσπέρα ἐγένετο, ᾤχετο τῆς νυκτὸς ἀπιών.

8 Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὥριζε τήν τε 2 τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὁρίζων, δι' οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι μὲν οὔ, πυκνοῖς δέ. ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3 οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνοῦντο δὲ οὐ οὐδ' ἔβλαπτον οὐδέν.

4 Ἔνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει, 5 ἐθέλω αὐτοῖς διαλεχθῆναι. Ἀλλ' οὐδὲν κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον, τίνες εἰσίν. οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτούς, τί ἀντιτετάχαται καὶ χρῄζουσιν ἡμῖν 6 πολέμιοι εἶναι. οἱ δ' ἀπεκρίναντο, Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. λέγειν ἐκέλευον οἱ στρατηγοί, ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ 7 θάλατταν βουλόμεθα ἀφικέσθαι. ἠρώτων ἐκεῖνοι, εἰ

δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικήν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα 9
συνεξέκοπτον τήν τε ὁδὸν ὡδοποίουν, ὡς διαβιβάσοντες, ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἕλλησι, καὶ ἀγορὰν οἵαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις, ἕως ἐπὶ τὰ Κόλχων ὅρια κατέστησαν τοὺς Ἕλληνας. ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ 9
τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν, ὅπως ὡς κάλλιστα ἀγωνιοῦνται. ἔλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ 10
παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὔοδον εὑρήσομεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὁρῶσιν. ἔπειτα, ἢν μὲν ἐπὶ πολλοὺς 11
τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ, τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη θαυμαστὸν εἰ διακοπείη ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δέ πῃ τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. ἀλλά μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους 12
τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ᾗ τε ἂν εὔοδον ᾖ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. καὶ εἴς τε τὸ 13

διαλεῖπον οὐ ῥᾴδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥᾴδιον ἔσται λόχον ὄρθιον προσιόντα. ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει. ἤν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ
14 τῶν πολεμίων. ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις, Ἄνδρες, οὗτοί εἰσιν οὓς ὁρᾶτε μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι ἐσπεύδομεν· τούτους, ἤν πως δυνώμεθα, καὶ ὠμοὺς δεῖ καταφαγεῖν.

15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν ὁπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακο-
16 σίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὔχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι
17 ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ
18 μέσῳ κενὸν ἐποίησαν. ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὁπλιτικόν, ὧν ἦρχε
19 Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τἀπιτήδεια πολλὰ ἐχούσαις.
20 καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὅ, τι καὶ ἐθαύμασαν· τὰ δὲ

σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐῴκεσαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς 21
γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδείς, ἀμφὶ δὲ τὴν αὐτήν που ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς, παρα- 22
σάγγας ἑπτά, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρᾳ. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις· κἀντεῦθεν ὁρμώμενοι ἐληίζοντο 23
τὴν Κολχίδα. ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. συνδιεπράτ- 24
τοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὔξαντο, 25
παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ τῷ σωτῆρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἃ εὔξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἔνθαπερ ἐσκήνουν. εἵλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακτανὼν ξυήλῃ πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ 26
Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποιηκὼς εἴη. ὁ δὲ δείξας οὗπερ ἑστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅποι ἄν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν

ἐν σκληρῷ καὶ δασεῖ οὕτως; ὁ δ' εἶπε, Μᾶλλόν τι
27 ἀνιάσεται ὁ καταπεσών. ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλεῖστοι, δόλιχον δὲ Κρῆτες πλείους ἢ ἑξήκοντα ἔθεον, πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἅτε θεωμένων τῶν ἑταίρων
28 πολλὴ φιλονεικία ἐγίγνετο. ἔθεον δὲ καὶ ἵπποι καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγίγνετο αὐτῶν.

NOTES.

EXPLANATION OF ABBREVIATIONS.

I. Commentators on the Anabasis.

Cr. = Crosby.
Dind. = Dindorf.
Good. = Goodwin.
Hert. = Hertlein.
Kend. = Kendrick.
Krūg. = Krūger.
Kūh. = Kühner.
Matt. = Matthiæ.
Reh. = Rehdantz.
Vol. = Volbrecht.

II. Other Authorities.

Dic. Antiqq. = Dictionary of Antiquities. Smith.
Gr. *or* Gram. = Hadley and Allen's Greek Grammar.
Good. = Goodwin's Greek Grammar.
H.-A. = Hadley and Allen's Greek Grammar.
L. and Sc. = Liddell and Scott, Greek Lexicon.

III. Works of Xenophon.

Cyr. *or* Cyrop. = Cyropædia.
Mem. = Memorabilia.
Hellen. = Hellenica, *or* Historia Græca.
Ages. = Agesilaus.
Cyneg. = Cynegeticus, *or* de Venatione.

IV. Other Authors.

Plat. = Plato.
Thucyd. = Thucydides.
Herod. = Herodotus.
Dem. = Demosthenes.
Diod. Sic. = Diodorus Siculus.
Plut. = Plutarch.

V. Miscellaneous.

art. = article.
Att. = Attic.
c. = Latin cum.
cf. = Latin confer.
cogn. = cognate.
comm. = common, *or* commonly.
compos. = composition.
const. = construction.
correl. = correlative.
dif. = difference.
dist. = distinguish.
esp. = especially.
f. *or* fut. = future.
ff. = and the following.
fr. = from.
freq. = frequent.
genr. = generally.
κτέ = καὶ τὰ ἕτερα = etc.
κ. τ. λ. = καὶ τὰ λοιπά = etc.
l. = late.
lit. = literal *or* literally.
meton. = metonymy.
n. A. = not Attic.
n. A. pr. = not Attic prose.
opp. = opposite, *or* opposed.
perh. = perhaps.
posit. = position.
priv. = privative.
q. v. = quod vide.
r. = root.
reg. = regular.
rel. *or* relat. = relative.
sc. = scilicet = namely, understand.
syn. *or* synec. = synecdoche.
w. = with.

The remaining abbreviations are thought to be sufficiently plain without explanation.

NOTES.

N. B.—The references in the Notes are to the Grammar of Hadley and Allen.

BOOK FIRST.

Ὅσα ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης,—the Anabasis proper; that is, the march upward to the vicinity of Babylon, including an account of the battle of Cunaxa.

CHAP. I.

The occasion and manner of raising the army.

§ 1. Darius II., called Nothus, was king of Persia from 423 to 404 B. C. —— *Δαρείου καὶ Παρ. γίγνονται*: lit., *there are born of Darius*, etc. *Δαρείου* is gen. of origin or author. Gram. § 750; *γίγνονται* is the historical present, which is more common in Greek than in Latin. Gram. § 828. Cf. just below *μεταπέμπεται, ἀναβαίνει, διαβάλλει*. —— *παῖδες δύο*: instead of two children, Ctesias, the Greek physician employed by Darius and Artaxerxes, mentions thirteen. It appears from 1, 8, 26, and 27, that Xen. had read the works of Ctesias. We must assume, therefore, that he says in this place *παῖδες δύο*, not because he supposed that Darius and Parysătis had only two sons, but because only two are particularly considered; or because all except Artaxerxes and Cyrus died young. This latter statement rests on the authority of Ctesias (Persica, c. 49, cited by Grote). —— Artaxerxes II., called Mnemon, reigned from 404 to 361. —— *τελευτήν*: often occurs like *ἀρχή* without the article. Cf. 2, 6, 29. Mem. 1, 5, 2, *ἐπὶ τελευτῇ τοῦ βίου*.

§ 2. *μέν*, which cannot properly be translated into English, serves in general to call attention to the fact that the clause in

which it stands is to be distinguished from another clause which follows. The following clause is commonly as here introduced by δέ. Both of these particles are always postpositive. —— παρών cannot be translated literally; the Eng. idiom requires an infin., *happened to be present.* For the verbs with which the particip. is used as a complement instead of the infin., see Gram. § 984. —— μεταπέμπεται: *sends for*, suggesting by the middle voice the idea *to come to himself* (Gram. § 813); hence the construction ἀπὸ τῆς ἀρ, by which it is followed. —— καὶ στρατηγὸν δέ: a transition to an independent from a relative clause. So in 1, 8, 26, and often. The command of the forces which assembled in the plain of Castolus (in Lydia) had belonged to Tissaphernes; but he had been succeeded in 407 B. C. by Cyrus, and hence arose without doubt the secret enmity of Tissaphernes to Cyrus. —— ἀθροίζονται: *are wont to assemble*, to be reviewed annually by the governor (σατράπης) of the province. —— ὡς φίλον: *as a friend, on the supposition of his being a friend.* ὡς denotes that which appears to be, or is represented to be. It is frequently used thus before participles. Cf. ὡς ἀποκτενῶν § 3. —— ἀναβαίνει . . . ἀνέβη: such changes from the historical present to the past are very frequent. For similar repetitions of the same word, cf. 1, 7, 13; 1, 10, 3. Allusion is made again to this first expedition of Cyrus to Babylon in 1, 3, 18, and 1, 4, 12. —— Παρράσιον: the Parrhasians were an Arcadian people.

§ 3. κατέστη εἰς τὴν βασιλείαν; *became established in the kingdom.* A verb of rest is here followed by a construction which denotes motion—an elliptical form of expression not uncommon. —— ὡς: *saying that, to the effect that;*—ἐπιβουλεύοι: *oratio obliqua*, Gram. § 932, 2. —— ὡς ἀποκτενῶν: *as if to put him* (Cyrus) *to death.* Cf. note on ὡς, § 2. The fut. particip. is often used as in Latin to denote a purpose. —— αὐτόν belongs to ἀποπέμπει as well as to ἐξαιτησαμένη (ἐξαιτάω).

§ 4. ὡς: *as, when, ut.* —— ὅπως: used here as a relative adv. *how, in what way.* Cf. 4, 6, 7; 4, 8, 9. —— ἐπὶ τῷ: *in the power of.* ἐπὶ with the dat. is also used in this sense with γίγνεσθαι. Cf. 3, 1, 13, and 5, 8, 17. —— ὑπῆρχε: *favored.* Cf. 5, 6, 23.

§ 5. ὅστις: although singular is collective, and hence may relate to πάντας which is plural. —— Observe the notion of repeated action expressed by the present and imperf. διατιθείς, ἀπεπέμπετο, ἀφικνεῖτο. —— τῶν παρὰ βασιλέως: a condensed form

of expression very common in Greek as well in English for *τῶν παρὰ βασιλεῖ παρὰ βασιλέως*. —— *βασιλεύς*, when spoken of the Persian king, seems to be viewed as a proper name; and hence the use of the article with this word as with proper names generally is extremely variable. See Gram. § 660, c. —— *τῶν βαρβάρων ἐπεμελεῖτο ὡς = ἐπεμελεῖτο ὡς οἱ βάρβαροι*: *he paid attention to the barbarians that they*, etc.; instead of, *he paid attention that the barbarians*, etc. An instance of what may be called *anticipation* or *prolepsis*, commonly called *attraction*. It is particularly frequent with *ἐπιμελέομαι*. —— *εὐνοϊκῶς ἔχειν*: *to be friendly*. An adv. with *ἔχειν* instead of an adject. with *εἶναι* is a frequent idiom, e. g., 3, 2, 37, *ἄλλως ἔχειν*, *to be otherwise*; 4, 3, 16, *καλῶς ἔχειν*, *to be well*; 3, 1, 3, *ἀθύμως ἔχειν*, *to be dispirited*. —— *εἶησαν* instead of *εἶεν* is not uncommon; but see note on *παραδοίησαν*, 2, 1, 10.

§ 6. *τήν* implies that the Grecian force here mentioned was something already well known; a common use of the article. —— *ἤθροιζεν* and *ἐποιεῖτο*: observe that the imperf. here denotes an action *in its continuance*, not as in § 5, *repeated action*. See Gram. § 829. —— *ὅτι* qualifies *ἀπαρασκευότατον*: *ὡς* and *ὅτι*, like the Latin *quam*, are often used to qualify the superlative degree. When *ὡς* is used the expression is often still further strengthened by the proper part of *δύναμαι*. Thus just above, *ὡς μάλιστα ἐδύνατο*, *the very most he was able*, *as much as possible*. —— *ὁπόσας . . . ἑκάστοις*: in this sentence the demonstrative to which the relative *ὁπόσας* refers is omitted. Gram. § 995. Expressed more fully it would be *ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, τούτων (τῶν φυλακῶν) τοῖς φρουράρχοις ἑκάστοις παρήγγειλε*: *whatever garrisons he had in the cities, to the several commanders (of these) he sent orders*, etc. See also Gram. § 997. —— *Πελοποννησίους*: the Peloponnesians, especially the Arcadians, were employed more than any of the other Greeks as mercenaries. —— *ὡς ἐπιβουλεύοντος*: for the force of *ὡς*, cf. note on § 2. —— *καὶ γάρ*, *etenim*, *since also*. —— *ἦσαν*: has the force of the pluperf., cf. note on *ἐτύγχανεν*, § 8. —— *ἐκ βασιλέως*: with the passive, *ἐκ* instead of *ὑπό* is unusual in Attic prose. It denotes properly the idea of *source* rather than of *cause*. Cf. *ἐκ πάντων*, 2, 6, 1.

§ 7. *προαισθόμενος*: *having become aware beforehand*, i. e., before an open rupture with Cyrus. —— *βουλευομένους*: supplementary particip., Gram. 982, *that (certain persons) were planning*

these same things. The subject is indefinite. —— *ἀποστῆναι πρὸς Κῦρον, to revolt to Cyrus*, is explanatory of *τὰ αὐτὰ ταῦτα.* In *ἀποστῆναι* the single act is considered; but in *τὰ αὐτὰ ταῦτα*, the various transactions which it involved. —— *τοὺς φεύγοντας* and *τοὺς ἐκπεπτωκότας*: *the exiles.* Different words, having the same general meaning, are here used for variety of expression. *ἐκβάλλειν* (used just above) signifies *to banish;* and to this *ἐκπίπτειν* corresponds as a passive, meaning *to be banished; φεύγειν, to flee, to be a fugitive, to be in a state of banishment; κατάγειν, to restore* (to one's home), spoken of exiles. —— *καὶ . . . αὖ*: the emphatic idea is placed between these connectives, as between *οὐδὲ . . . αὖ* and *καὶ . . . δέ.* —— *αὕτη* is the subject and *πρόφασις* the predicate of *ἦν.* —— *τοῦ ἀθροίζειν*: the infinitive used substantively and dependent on *πρόφασις.* Gram. § 959.

§ 8. *ὤν*: the participle in Greek as in Latin denotes the various ideas of time, cause, or condition. The prominent notion here is that of cause—*ἀδελφὸς ὢν αὐτοῦ, because he was a brother of his.* As *ἀδελφός* stands without the article, it is indefinite. *ὁ ἀδελφὸς αὐτοῦ* would mean *his brother.* —— *οἱ* (dat. of the substantive personal pronoun 3d pers.) is distinguished in meaning from *αὐτῷ* in that it is reflexive, and from *ἑαυτῷ* in that it is a reflexive for a dependent clause. *οἱ* is regularly enclitic in the Attic dialect, but retains the accent here because it is emphatic. —— *πολεμοῦντα*, which denotes prominently the notion of time, *while he was engaged in war*, expresses also the cause or reason of *δαπανῶν.* Cf. note on *ὤν.* —— *αὐτόν*, i. e., *Κῦρον.* —— *ὥστε* is followed here by a finite mood, and means *so that, wherefore, consequently*, denoting a result. With the infin. (as above § 5), it means *so as to*, result or purpose. Gram. § 953, a. —— *οὐδέν, in nothing, in no respect;* a more emphatic negative than *οὐκ.* Adverbial acc. Gram. § 719. Cf. *τοῦτο ἄχθεσθε*, 3, 2, 20. —— *γιγνομένους, arising, accruing.* —— *ὧν* is the object of *ἔχων* which would naturally take the accus. *ἅς.* The relative is attracted to the case of the antecedent. Gram. § 994. —— *ἐτύγχανεν ἔχων* is in meaning pluperfect, a tense which does not occur so often in Greek as in English. Cf. note on *ἦσαν*, § 6.

§ 9. *τῇ* points out the phrase *καταντιπέρας Ἀβύδου* as qualifying *Χερρονήσῳ.* For an explanation of this position of the article, see Gram. § 666. Instead of *the Cherronesus opposite to Abydus*, the name "Thracian Cherronesus" was afterwards adopted. ——

τάνδε τὸν τρόπον, *in the following manner.* For the construction of τρόπον, see Gram. § 719, a. The pronouns ὅδε, τοιόσδε, τοσόσδε, and the adv. ὧδε commonly denote what follows; οὗτος, τοιοῦτος, τοσοῦτος, and οὕτως commonly refer to what precedes. —— ἠγάσθη . . . δίδωσιν: such a change in tense is not uncommon in Greek. In § 2 (ἀναβαίνει . . . ἀνέβη) the tense is changed from pres. to past. —— δαρεικούς: named from Darius. In a similar way the English, French, and German gold coins are named from the reigning sovereign. For a print of one of these Persian coins, see Dic. Antiqq. art. Daricus. The δαρεικός was also called στατήρ; it was worth about $3.50. —— ἀπό, *with*, denoting the means. Not a very common use of this preposition. —— ἐκ . . . ὁρμώμενος: the present denotes something continued or repeated;—*repeatedly rushing out from Cherronesus;* or in the English idiom, *making his headquarters at Cherronesus.* —— Θραξί depends on ἐπολέμει. —— τοῦτο belongs to τὸ στράτευμα. —— τρεφόμενον ἐλάνθανεν: lit., *in being supported escaped observation*, or in an Eng. idiom, *was supported secretly.* —— αὐτῷ depends on τρεφόμενον, *for him.*

§ 10. ὧν: cf. note on παρών, § 1. —— καί before πιεζόμενος connects ἐτύγχανε and ἔρχεται, another instance of change in tense. Cf. note § 9. —— τῶν οἴκοι ἀντ.: the adv. is often used adjectively. Gram. § 666. —— αἰτεῖ takes two accusatives, αὐτόν and μισθόν. Gram. § 724. —— εἰς δισχιλίους ξένους, as well as τριῶν μηνῶν, belongs to μισθόν:—*pay sufficient for two thousand mercenaries and for three months.* —— ὡς, *as if, on the supposition that.* Cf. note § 2. —— ἄν belongs to περιγενόμενος and renders it conditional. Without ἄν it would mean, *as if thus having been superior to*, etc., or, *as if he had thus been superior to*, etc. It now means, *as if he would be superior*, etc. The participle or infinitive takes ἄν when on changing the clause into an independent sentence, the optat., or indicative of a historic tense with ἄν would be required. —— For the government of αὐτοῦ after δεῖται, see Gram. § 743, a. —— πρόσθεν . . . πρίν, *until;* a common form of pleonasm, employed for the sake of emphasis. —— καταλῦσαι πρός, *to come to an agreement with.* —— ἄν with the aor. subjunct. corresponds to the Latin future perfect, πρὶν κ. τ. λ., lit., *until he shall have conferred with him* (i. e., Cyrus).

§ 11. ὡς: *as if, on the ground that.* Cf. note § 2. —— εἰς Πισίδας: the name of the people instead of the name of the country, as frequently in Latin. The Pisidians were a warlike people

inhabiting a mountainous region S. E. from Lydia. They had never been fully subdued by the Persians. —— *πράγματα παρέχειν*: *to give trouble.* Cf. note 4, 1, 17. —— *Στυμφάλιον*: from Stymphalus in Arcadia. —— *καὶ τούτους*: *these also*, i. e., Sophaenetus and Socrates, as well as Proxenus and Aristippus. —— *σύν*, *with, in company with*; *πολεμεῖν σύν*, *to carry on war in company with*; *πολεμεῖν τινι*, *εἴς τινα*, or *πρός τινα*, *to carry on war against any* one.

CHAP. II.

The march from Sardis to Tarsus. First, on pretence of making an expedition against the Pisidians, Cyrus marches to Celaenae, their ancient capital; thence he returns to Keramon Agora and commences his march eastward. Before arriving at the Cilician pass he is met by Epyaxa, wife of Syennesis, the King of Cilicia. He meets with no obstacle at the pass, and, soon after his arrival at Tarsus, Syennesis surrenders to him.

§ 1. *ἐδόκει*: *it seemed good*, a very common signification of this word. —— *ἤδη*: *already, at length*, i. e., after all necessary preparations had been made. —— *ἄνω*: *upward*, from the coast into the interior; here it means, into upper Asia. *ἀνα-* in composition is often used in the same manner; e. g., *ἀναβαίνειν*, *ἀνάβασις*. The opposite is *κάτω*, *κατα-*. —— *τὴν μὲν πρόφασιν ἐποιεῖτο*: the antithetical clause implied by *μέν* is not expressed. It would perhaps be somehow thus, *τῷ δ' ὄντι ἐπὶ βασιλέα ἐπορεύετο*, *but in reality he was marching against the king.* —— *ἐκ*: *from, out of*, in distinction from *ἀπό*, which means *from, away from.* —— *ὡς*: cf. note 1, 1, 2. —— *τὸ Ἑλληνικὸν ἐνταῦθα στρά.*: *the Grecian army which was there*, i. e., in the satrapy of Cyrus. *Ἑλληνικόν* and *ἐνταῦθα* are closely connected in idea, and consequently have only one article. —— *λαβόντι ὅσον ἦν αὐτῷ στράτευμα*: *having taken all the army which he had.* The antecedent here stands in the relative clause. Cf. note on *ὁπόσας . . . ἑκάστοις* 1, 1, 6. See also Gram. § 995. —— *συναλλαγέντι πρός*: *having become reconciled to.* Cf. *καταλῦσαι πρός* 1, 1, 10. —— *ὃ εἶχε στράτευμα*: *the army which he had*, another instance of the antecedent in the relative clause. The antecedent is separated from the relative by an intervening word, and stands without the article, as usual. Gr. § 995, c. —— *τοῦ ἐν ταῖς πόλεσι ξεν.*: for the allusion, see 1, 1, 6, where it ap-

pears that the Ionian cities are meant. The clause ἐν ταῖς πόλεσι has the position and force of an adjective—lit., *the in the cities mercenary force*, i. e., in an Eng. idiom, *the mercenary force which was in the cities*. For the government of ξενικοῦ see Gram. § 741. —— λαβόντα. In the preceding sentence we have the dat. λαβόντι where it stands in immediate connection with Κλεάρχῳ the object of παραγγέλλει. Here λαβόντα being removed from the personal object Ξενίᾳ is connected more intimately with ἥκειν, and is in the accus. because the infin. regularly takes its subject in that case. See Gram. § 941. Many instances of this kind where an adjunct stands in the accus. instead of dat. or gen. will be noticed in the Anab.

§ 2. ὑποσχόμενος: *having promised.* Cyrus had taken great pains to inspire confidence in his promises, as we learn from 1, 9, 7. —— εἰ καλῶς . . . ἐστρατεύετο: *if he should succeed well in those things for which he was making an expedition.* The antecedent of ἃ (which would be ταῦτα) is not expressed. —— παύσασθαι is dependent on ὑποσχόμενος. The infin. future commonly follows verbs of promising and hoping. For instances of the present or aorist with these verbs, see 2, 3, 20; 6, 3, 17; 7, 6, 38; 7, 7, 31. For the difference in meaning between the present, future, and aorist with these verbs, see Gram. § 948, a. —— πρόσθεν . . . πρίν: cf. note 1, 1, 10. —— παρῆσαν εἰς: a verb of rest followed by an expression denoting motion. παρῆσαν, *they were present*, directs the mind more to the completion of the march and the arrival at the place of destination. Hence we may translate, *they arrived at Sardis.*

§ 3. Ξενίας μὲν δή: *Xenias accordingly*, i. e., in accordance with the orders mentioned above in § 1. —— ὁπλίτας is in apposition with τοὺς ἐκ τῶν πόλεων = τοὺς ἐν ταῖς πόλεσι ἐκ τῶν πόλεων. Cf. note on τῶν παρὰ βασιλέως 1, 1, 5. —— ὡς, *about;* very common with numerals. —— ἦν is predicated of οὗτος, and is understood with ὁ Σωκράτης; see Gram. § 607. —— τῶν . . . στρατευομένων: predicate or partitive gen. Gram. § 732, a: *were of those* (or *among those*) *who were engaged in military operations*, etc.

§ 4. μείζονα agrees with παρασκευήν: *having thought the preparation to be greater than as if against the Pisidians*, i. e., *having thought the preparation to be too great to be destined merely against the Pisidians.* —— ὡς βασιλέα: *to the king;* ὡς as a preposition used only before the names of persons. Gram. § 722, a.

§ 5. δή, *accordingly*. Cf. § 3, above. —— παρά, *from;* in this sense only with the genitive, and commonly denoting communication from; ἀπό, *from* (a place); ἐκ, *from*, implying *out of*. —— Σάρδεων. Sardis was the ancient capital of Lydia, and the residence of Cyrus as governor of Lesser Asia. As we learn from Herodotus 5, 52, it was connected with Nineveh, Babylon, and Susa by a well-constructed road, on which traveled a regular post, and that too as early as the time of the old Assyrian empire. This road passed through the central and more level regions of Asia Minor, and reached the Euphrates at Melite. From this road another equally ancient and as much traveled ran from the high plains of Phrygia in a S. E. direction, starting at Caystrupedion, passing along the northern side of the Taurus range, and crossing the Cilician pass into Syria. This would have been the shortest and most convenient route for Cyrus in the prosecution of his actual design; but having given out as the object of his military preparations an expedition against the Pisidians, he chose at first a still more southerly route, which led him to Celaenae, the ancient capital of Phrygia. —— σταθμός properly means the place where one stops after a day's march; then also as here the day's march itself. —— παρασάγγης: a Persian measure of length equal to thirty stadia, somewhat more than an English league.

§ 6. οἰκουμένην: *well inhabited, populous*. —— ἦκε though imperf. in form seems to be used as an aorist. The verbs which in the present have a perf. signification (as is the case with ἥκω) often have the imperf. in the sense of the aorist (Krüg.). —— Menon, as we learn from 2, 6, 28, had received the command of his forces from Aristippus, who was mentioned also in 1, 1, 10. —— ἦκε . . . ἔχων: lit., *came having*, may more conveniently be rendered *came with*. So also ἄγων, φέρων, λαβών, may often in connections like this be translated *with*. —— The Dolopians and Aenianians were Thessalian tribes. Olynthus was the principal city of the Chalcidian peninsula in Thrace.

§ 7. σταθμοὺς τρεῖς: the direction of the marches, as will be seen by a reference to the map, had now changed from S. E. to E.; σταθμούς is accus. of extent of space after ἐξελαύνει. Gram. § 720, b. —— θηρίων depends on πλήρης. Gram. § 753, c. —— ἀπὸ ἵππου: so in Latin *ex equo;* lit., *from a horse*, because the attention of the hunter is directed from the horse toward the game. We say in the English idiom, *on horseback*. So also αἱ πηγαὶ εἰσὶν

ἐκ, the sources are out of, while in English we say *the sources are in.* —— *διὰ . . . παραδείσου*: *through the midst of the park.* For the manner in which the meaning of *μέσου* is affected by its position with respect to the article, see Gram. § 671. ——*εἰσὶν ἐκ*: prepositions or adverbs which denote motion are not unfrequently joined with *εἶναι*. Cf. 1, 7, 6; 2, 4, 13, and 15.

§ 8. *ἔστι δὲ καὶ . . . βασίλεια*: *and there is also a palace of the great king;* i. e., in addition to the palace and park of Cyrus, as mentioned just above. —— *τοῦ Μαρσύου.* Herod. 7, 26, calls this river Κατάρρηκτης (*the dashing and roaring stream*), translating the name into Greek. It is only a small stream, which after a short course empties into the Maeander. —— *ῥεῖ δὲ καὶ οὗτος*: *and this also flows*, etc., i. e., this as well as the Maeander. —— *τὸ εὖρος*: the full construction would be *τὸ εὖρός ἐστιν εὖρος εἴκοσι καὶ πέντε ποδῶν* (Krüg.). —— *ἐρίζοντά οἱ*: the dat. *οἱ* being an enclitic, is at once distinguished from the relative *οἵ*, which is always an oxytone, and from the article *οἱ*, which is a proclitic. For its meaning, see note 1, 1, 8. ——*περὶ σοφίας*: *respecting skill*, sc. in music. —— *ὅθεν* = *ἐξ οὗ*.

§ 9. *τῇ μάχῃ*: *in the battle*, i. e., in the well-known battle at Salamis. For the use of the article here, see Gram. § 657. —— *ἡττηθείς*: *having been defeated.* *ἡττάομαι* is ordinarily used, as here, instead of the passive form of *νικάω*. —— Θρᾷκας and Κρῆτας are used adjectively. Cf. note 3, 4, 26. The Cretan archers were celebrated; and hence were often employed as mercenaries. —— Σοφαίνετος: inasmuch as his arrival was mentioned in § 3, above, it leads to the conjecture that a wrong name has been introduced either here or in § 3. Probably the name Κλεάνωρ or Ἀγίας should stand in one of these places, as Sophaenetus, Cleanor, and Agias were the three Arcadian generals. Cf. 2, 5, 31, and 37. —— *καὶ ἐγένοντο*: *and they amounted to*, etc. —— *ἀμφὶ τοὺς δισχιλίους*: *about the entire number of two thousand.* The article is often thus used with general statements of number. See Gram. § 664, c.

§ 10. *ἐντεῦθεν.* To make an attack on the Pisidians, Cyrus would need to march toward the S. E.; but as he really contemplated no such attack, and as a direct march to Caystrupedion or Tyriaeum would disclose his actual intentions, he turns back in nearly the opposite direction till he reaches the Mysian frontier. The reasons for this are not mentioned by Xen., as he passes rapidly over this portion of his narrative. —— *τὰ Λύκαια ἔθυσε*:

celebrated with sacrifices the Lycaean festival—an Arcadian festival in honor of Pan, the Arcadian Zeus. *θύω* here takes an accus. of cognate meaning. —— *στλεγγίδες.* Boeckh (in the Staatshaush. d. Ath. 11, 330) suggests that these may have been ornaments for the head, perhaps in the form of a comb; and this suggestion is now generally received among scholars. —— *Κεραμῶν ἀγορά.* This is the only mention made of this place. It may afterward among the Greeks and Romans have had another name. It is probable that it occupied the site of the modern city Ushak, on the great military road from Smyrna to the east. See map. —— *ἐσχάτην πρός, bordering on.*

§ 11. *ἐντεῦθεν.* From this point he ventures to proceed more directly eastward. —— *πόλιν* is in apposition with *Καΰστρου πεδίον,* which like *Κεραμῶν ἀγορά* has the force of one compound word. —— *ὠφείλετο, was due.* —— *πλέον*: one would expect here *πλέων,* which would also be grammatical; but the adverbs *πλέον, μεῖον,* and *ἔλαττον* are often joined thus to a substantive. Cf. 3, 2, 34; 4, 7, 9, and 10. —— *ἐπὶ τὰς θύρας*: *to his doors,* i. e., to the doors of Cyrus. —— *ἀπῄτουν*: *they demanded it as something due.* Such is the ordinary meaning of *ἀπαιτεῖν,* as distinguished from *αἰτεῖν,* which means simply *to demand.* So in like manner *ἀποδιδόναι, to give something which is due.* Cf. also *ἀποθύειν* 3, 2, 12. —— *ἐλπίδας λέγων διῆγε*: lit., *he continued expressing hopes,* i. e., *he continued to solace them with hopes.* —— *δῆλος ἦν*: lit., *he was plain being troubled.* In English we should say, *he was plainly troubled;* or, *it was plain that he was troubled.* The personal instead of the impersonal construction with *δῆλος, φανερός,* and words of similar meaning, is very common. Gram. § 944 and 981. —— *πρὸς τοῦ* K. *τρόπου*: *in keeping with the character of Cyrus.* —— *ἔχοντα* agrees with the implied subject of *ἀποδιδόναι.* Cf. note on *λαβόντα,* § 1 above. —— Notice the clear distinction in this sentence between *οὐ* and *μή,* the former as the objective, the latter as the subjective negative.

§ 12. *δ' οὖν* introduces a fact as opposed to a mere report or supposition. *Certain is it, however, that he then gave,* etc. Cf. 1, 3, 5. —— *φύλακας* is from *φύλαξ, a guard* (spoken of a single person); *φυλακάς* in 1, 1, 6, is from *φυλακή, a guard, a garrison* (collective). Krüg. reads *φυλακήν* in this place. —— *Ἀσπενδίους*: from Aspendus, a city on the Eurymedon, in Pamphylia. —— *συγγενέσθαι,* spoken here of improper intercourse.

§ 13. *παρά, near.* Cf. 3, 4, 9. For the syntax of this preposition, see Gr. § 802. —— *κρήνη . . . καλουμένη, the so-called fountain* or *spring of Midas.* —— *τὸν Σάτυρον, the Satyr*, i. e., Silenus. The fountain here spoken of is now called by the Turkish name Olu Bunar, i. e., *great fountain.* It is identified by its situation in a narrow pass between the mountains and Lake Akschehr.

§ 14. *τῶν Ἑλλήνων* and *τῶν βαρβάρων* limit *ἐξέτασιν*; they are thrown to the end of the sentence to give them a more emphatic position.

§ 15. *ὡς νόμος (ἦν) αὐτοῖς εἰς μάχην*; sc. *τάττεσθαι*, suggested by *ταχθῆναι.* —— *ταχθῆναι* and *στῆναι* have for their subject *τοὺς Ἕλληνας*, and depend on *ἐκέλευσε.* —— *ἕκαστον*, sc. *στρατηγόν*, the subject of *συντάξαι*, and likewise dependent on *ἐκέλευσε.* —— *ἐπὶ τεττάρων, four deep.* Cf. *ἐφ'*, 5, 2, 6. —— *οἱ ἐκείνου = οἱ αὐτοῦ*, with the exception that the former is more emphatic. *ἐκεῖνος* (which, in distinction from *οὗτος*, denotes an object more remote) not unfrequently, as here, refers to an object just mentioned. Cf. 1, 8, 1; 2, 6, 19.

§ 16. *παρελαύνω, I pass along*, is predicated either of a person riding or of one on foot, as may be seen from this section. —— *κατ' ἴλας, in companies of horse; κατὰ τάξεις, in companies of foot.* —— *τοὺς Ἕλληνας*, sc. *ἐθεώρει.* —— *ἅρμα*; *ἁρμ-άμαξα*; *ἅμαξα.* Dif.? See Lex., also Plate III., 34, 35. —— *χιτῶνας* (Lex., *χιτών*). For a full description, see Dic. Antiqq., art. Tunica; also Plate III., 40, 41. —— After *ἀσπίδας* the best manuscripts have *ἐκκεκαλυμμένας, uncovered*, instead of *ἐκκεκαθαρμένας, burnished*, the word which stands in many editions. That the shield had commonly a covering (*σάγμα*) seems not to admit of a doubt.

§ 17. *μέσης*: cf. note 1, 2, 7. —— *προβαλέσθαι τὰ ὅπλα: to hold out before them their armor*, i. e., to hold their shields before them as if for defence, and their spears as if for an attack. —— *φάλαγγα* is the subject of *ἐπιχωρῆσαι.* —— *ἐσάλπιγξε, the trumpet sounded; ὁ σαλπιγκτής* is comm. suggested as being understood; so in 3, 4, 36, with *ἐκήρυξε* the corresponding noun *κῆρυξ* is suggested. —— *ἐκ τούτου, upon this, hereupon*—a very frequent expression in the Anab. —— *προϊόντων*: gen. abs., sc. *τῶν Ἑλλήνων.* —— *ἀπὸ τοῦ αὐτομάτου, of their own accord.* —— *ἐπὶ τὰς σκηνάς, toward the tents*, i. e., of the barbarians. So it is usually understood; and the clause *οἱ Ἕλληνες . . . ἐπὶ τὰς σκηνὰς ἦλθον* in § 18 is interpreted as meaning *the Greeks went back to their* (own)

tents, etc. Krüg., on the other hand, understands *ἐπὶ τὰς σκηνάς* in both places to mean the tents of the Greeks.

§ 18. *φόβος*, sc. *ἦν*. The omission of *ἦν* is much more unusual than of *ἐστί*. —— *καὶ . . . καὶ . . . τὲ . . . καί*. It is not easy to translate all of these connectives. *And there was much fear both to others of the barbarians and particularly* (*καί*) *both the Cilician women fled . . . and those who were of the market-place*, etc. —— *ἔφυγεν ἐκ τῆς ἁρμαμάξης, fled from her chariot*, because (says Hert.) she forgot in her haste and confusion that she could flee faster in her chariot than on foot; or, as Matt. supposes, because her chariot was drawn by oxen or mules, and hence she could actually flee faster on foot. Krüg. and others with less propriety interpret the phrase differently. —— *οἱ ἐκ τῆς ἀγορᾶς*: another instance of brachylogy for *οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς*. Cf. note on *τῶν παρὰ βασιλέως* 1, 1, 5, and *τοὺς ἐκ τῶν πόλεων* 1, 2, 8. —— *τὸν . . . φόβον*. That which intervenes between the article and noun is commonly of the nature of an adjective. Lit., *the from the Greeks into the barbarians fear*; i. e., *the fear with which the Greeks inspired the barbarians*.

§ 19. Iconium was the chief city of Lycaonia in the Macedonian and Roman times. Lycaonia in the time of Xen. was limited to the northern slope of Taurus, and the plain at the foot of this mountain-range. The inhabitants, having possession of certain strongholds, refused submission to the Persians. This doubtless was the excuse of Cyrus for giving the country up to indiscriminate plunder. Xen. alludes to the Lycaonians again in 3, 2, 23. —— *οὖσαν* agrees with *χώραν*.

§ 20. *Ἐντεῦθεν*. From Iconium he had marched through Lycaonia thirty parasangs, probably continuing in a S. E. direction. This would bring him near the city Laranda, from which a steep mountain-path leads directly (*τὴν ταχίστην ὁδόν*) to Tarsus. But as this path was not sufficiently safe for the whole army, it was necessary to proceed in a N. E. direction, so as to reach the main road from Cappadocia to Cilicia. This road led from Mazaca southward through Tyana (here called Dana), whose ruins under the name of Kilissa Hissar are yet conspicuous. —— *αὐτόν*, i. e., Menon. —— *ἐν ᾧ, in which time*. —— *φοινικιστήν*: this is commonly thought to mean *purpuratum*, a courtier of such rank that he was entitled to wear purple. But with this meaning, as Krüg. suggests, *βασίλειον* would seem out of place. Hence with much

plausibility he translates it *purple-dyer*. This may have been at the Persian court an important office. —— καὶ . . . δυνάστην: *and a certain other person, a chief man of the under-officers.* —— αἰτιασάμενος, sc. αὐτούς.

§ 21. ἡ εἰσβολή, *the entrance.* This was the co-called Κιλίκιαι πύλαι, which Alexander the Great found equally unguarded. (Arrian. Anab. II. 4, 4.) It is a narrow way artificially cut from the rock, in a natural ravine through which runs the river Sarus. —— καὶ ἀμήχανος εἰσελθεῖν = ἦν ἀμήχανον εἰσελθεῖν, *which it was impracticable to enter*, etc. Cf. note on δῆλος ἦν, 1, 2, 11. —— δι' ὃ ἔμεινεν: *wherefore he remained.* Κῦρος, the principal subject of the narrative, is readily supplied with ἔμεινεν. —— ἐν τῷ πεδίῳ. This plain is directly north of the pass, and even in the Roman times still bore the name τὸ Κύρου στρατόπεδον, *Cyri castra.* —— τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. —— λελοιπὼς εἴη: a circumlocution for the pluperf. optat. For the *oratio obliqua*, see Gram. § 932. —— ἦν instead of εἴη—the indic. denoting more distinctly than the optat. a definite fact. For the interchange of the indic. and optat. in the *oratio obliqua*, see Gram. §§ 932, 933. Cf. also note 2, 2, 15. —— ὅτι after ᾔσθετο is *declarative*, after καί it is *causal*, and is connected logically, not with ᾔσθετο, but with λελοιπὼς εἴη. —— τριήρεις is the object of ἔχοντα: *because he heard that Tamos had gallies*, etc. For the accus. and particip. (Ταμὼν ἔχοντα) instead of the accus. and infin., see Gram. § 980, ff. —— τάς and the words following it qualify τριήρεις. Cf. Table III. 47, 48.

§ 22. οὐδενὸς κωλύοντος: gen. abs. —— οὗ, a relative adv., *where.* —— ἐφύλαττον, *had kept guard.* Cf. note on ἐτύγχανεν ἔχων, 1, 1, 8. —— σύμπλεων, an adj. qualifying πεδίον, being of the Attic 2d declens. —— αὐτό, i. e., τὸ πεδίον.

§ 23. σταθμοὺς τέτταρας. Xen. has here by mistake predicated the whole distance from Dana to Tarsus of the short space from the pass to Tarsus. See Introduc. § 7. —— Ταρσοί and Ἰσσοί are unusual forms; in other writers, always Ταρσός, and Ἰσσός. —— ἦσαν is here used with the neut. plur. Several other instances of the same kind occur in the Anab., e. g., in 1, 4, 4; 1, 4, 10; 1, 5, 1, et al. —— ὄνομα, accus. synec.; so also εὖρος. —— πλέθρων depends on ποταμός.

§ 24. ἐξέλιπον εἰς: an abbreviated expression for ἐκλιπόντες ἔφυγον εἰς, *abandoned and fled into*, etc. ἐπὶ τὰ ὄρη also implies a verb of motion.

§ 25. *ὀρῶν*. Xen. uses also the uncontracted form *ὀρέων*. Cf. 1, 2, 21; 3, 4, 19; 3, 5, 17. —— *τῶν εἰς τὸ πεδίον*. The construction implies the idea of motion, *the mountains* (extending) *into the plain*. —— *οἱ μέν*: one would expect here *καὶ οἱ μέν* or *οὓς οἱ μέν*. Similar instances of asyndeton (Gram. § 1039) occur 2, 1, 6; 2, 3, 24. —— *ἁρπάζοντας* agrees with the subject of *κατακοπῆναι*, *αὐτούς* understood. —— *εἶτα πλανωμένους ἀπολέσθαι*, *after that* (i. e., after being unable to find the rest of the army or the roads) *perished in wandering*. —— *δ' οὖν*: cf. note § 12. —— After *ἑκατόν*, Krüg. and Küh. introduce *ἕκαστος*, *a hundred heavy-armed men* (to) *each* (company). Hert. in a note approves of this reading.

§ 26. *πρὸς ἑαυτόν*, (to come) *to himself*. —— *κρείττονι*, *more powerful*. —— *οὐδενί πω . . . εἰς χεῖρας ἐλθεῖν*, *that he had never yet gone into the power of any one*, etc. For another meaning of *εἰς χεῖρας ἰέναι*, cf. 4, 7, 15. —— *Κύρῳ* (sc. *εἰς χεῖρας*) *ἰέναι*. —— *πίστεις* = *πιστά* in 1, 6, 7. —— *ἔλαβε*, sc. *Συέννεσις*.

§ 27. *Κῦρος δέ*, sc. *ἔδωκε*. In Greek as in Latin, a verb belonging to several ideas is often expressed with the first and understood with the others. —— *τὴν χώραν . . . ἁρπάζεσθαι* depends on *ἔδωκε*; so also *ἀπολαμβάνειν* with its object *τὰ . . . ἀνδράποδα*: lit., *Cyrus gave to him that his country should no longer be plundered*, etc. —— *ἤν που ἐντυγχάνωσιν*, *if they* (i. e., Syennesis and the Cilicians) *should anywhere meet with* (them, i. e., the slaves). The general rule would require the optative. Gram. § 932, 2. For the subjunct. here, cf. note 1, 3, 14, *ἐὰν μὴ διδῷ*.

CHAP. III.

The Greeks refuse to proceed farther, suspecting the real object of the expedition; but on being assured that Cyrus was leading them against Abrocamas, who was somewhere on the Euphrates, and with the promise of higher pay, they consent to resume the march. Clearchus is the principal agent in bringing about this result.

§ 1. *οὐκ ἔφασαν ἰέναι*, *negabant se ituros esse*, *denied that they would go*, or more simply, *refused to go*. *ἰέναι* in the indic. infin. and particip. is often future in meaning. Gram. § 477, a. —— *τοῦ πρόσω* is of the nature of a partitive gen., (*a step*) *of the way*

forward, or simply *forward*. —— οὐκ ἔφασαν, translate as above, *they denied*. —— ἐπὶ τούτῳ, *for this purpose*, i. e., to go against the king. —— πρῶτον, *in the first place*. Some editions have πρῶτος, and then we should render it *was the first who*. Compare in Latin the use of *primus* and *primum*. —— ἐβιάζετο: the imperf. tense often denotes the beginning of an action, and hence the idea of *trying, attempting*. So here, *he tried to compel*. Cf. ἀνίστασαν, 4, 5, 19. ἀνέστελλον, 5, 4, 23. —— ἔβαλλον, *cast* (stones or other missiles) *at him*. τοῖς λίθοις is expressed with βάλλειν in 5, 7, 19.

§ 2. μικρόν, *a little;* is often as here best rendered by our word *scarcely*. —— τὸ μὴ καταπετρωθῆναι is grammatically the object of ἐξέφυγε: *he scarcely escaped that he should not be stoned to death*, or more simply, *he scarcely escaped being stoned to death*. For this use of μή with the infin. after verbs of hindering, abstaining, etc., see Gram. § 1029. According to the English idiom, the negative would be omitted. —— δυνήσεται. The general rule would require here δύναιτο; but the direct form of discourse often takes the place of the indirect, even in the midst of a sentence. Gram. § 932. —— ἐδάκρυε . . . ἑστώς, *standing he wept*, or in more idiomatic English, *he stood and wept*. ἑστώς is perf. in form but present in meaning. Gram. § 500, Rem. 1. —— εἶτα and ἔπειτα (without δέ) are often used as correlatives of πρῶτον μέν or of some similar expression. Cf. 8, 2, 27; and in § 10 below τὸ μὲν μέγιστον . . . ἔπειτα. —— τοιάδε, *talia, somewhat as follows*, denoting that the language of Clearchus is not reported with the utmost accuracy; τάδε, *as follows*, would denote more exactness in the report. The same distinction prevails between τοιαῦτα and ταῦτα, referring to what precedes.

§ 3. ἄνδρες before the names of persons was the common mode of respectful address. —— μή, like *ne* in Latin, always used in prohibitions, as something merely conceived by the mind. —— φεύγοντα: cf. note 1, 1, 7. —— οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *I did not lay* (them) *up for my own private advantage*. —— ἀλλ' οὐδὲ καθηδυπάθησα, *nor did I even expend* (them) *for pleasure*.

§ 4. ἐτιμωρούμην, sc. αὐτούς. —— μεθ' ὑμῶν: for the difference between μετά with the gen. and σύν with the dat., see Gram. § 801. —— βουλομένους agrees with αὐτούς. The participle denotes the notion of time, of cause, or of condition; and may often be conveniently rendered by a finite verb with one of the particles

when, *because*, or *if*; so here, *while they wished*, or *because they wished*. —— Ἕλληνας and γῆν both depend on ἀφαιρεῖσθαι. Gram. § 724. —— εἴ τι δέοιτο, *if he should need anything*. δέομαι takes for the most part only neuter pronouns, very seldom neuter adjectives, in the accus. —— ἀνθ' ὧν = ἀντὶ τούτων ἅ: *in return for those things which I had experienced as favors* (εὖ), etc., or more freely, *in return for the favors which I had received*, etc.

§ 5. προδόντα agrees with the implied subject of χρῆσθαι. The dat. προδόντι agreeing with μοί would also be grammatical. Cf. note on λαβόντα, 1, 2, 1. —— δ' οὖν: cf. note 1, 2, 12. —— σὺν ὑμῖν . . . πείσομαι: *with you I will suffer whatever may be necessary*. πείσομαι as future of πάσχω takes its object in the accus.; as fut. mid. of πείθω, in the dat. —— οὔποτε . . . οὐδείς. For two or more negatives in the same clause, see Gram. § 1030. —— Ἕλληνας and τοὺς Ἕλληνας. The former is indefinite, implying *any Greeks*; the latter is definite, denoting *the Greeks* just referred to, i. e., those whom he may have led among the barbarians.

§ 6. ἐμοὶ ἕπεσθαι, *to follow me*; σὺν ὑμῖν ἕψομαι, *I will follow in company with you*. ἕπεσθαι took the dat. alone, σύν with the dat., ἅμα with the dat., or μετά with the gen., the specific idea being varied with each expression. —— ἂν εἶναι τίμιος, *that I should be honorable*. For the nominative (τίμιος) with the infin., see Gram. § 940. —— ὑμῶν ἔρημος ὤν, *being bereft of you*. For the government of ὑμῶν, see Gram. § 753, g. —— ὡς ἐμοῦ κ. τ. λ.: gen. abs.; *as if I were about to go*, etc. On the meaning of ὡς, cf. note 1, 1, 2, and on the fut. signification of ἰόντος, cf. note § 1 above. —— ὑμεῖς, sc. ἦτε.

§ 7. οἵ τε αὐτοῦ ἐκείνου, *both those of him himself*, i. e., *both his own*; καὶ οἱ ἄλλοι, *and the others*, i. e., those of the other generals. —— ὅτι with its clause is explanatory of ταῦτα: *these things, that he refused*, etc. —— πορεύεσθαι, the pres. infin. used in lively narration instead of the fut. infin.; in the same way that οὐ πορεύομαι may be used instead of οὐ πορεύσομαι. —— οὐ φαίη: *oratio obliqua*. Gram. § 928, ff. —— ἐπῆνεσαν, sc. αὐτόν. —— παρά in this section is used with the three oblique cases: παρά with the gen. (the "whence-case") means, *from the side of*, or simply, *from*; with the dat. (the "where-case"), *by the side of*; or simply, *by*; with the accus. (the "whither-case"), *to the side of*, or simply, *to*.

§ 8. τούτοις, *by reason of these things.* Gram. § 776, ff. Cf. 1, 5, 13. —— μετεπέμπετο, *continued sending for*, the notion of continuance or repetition belonging to the imperf. tense. —— τῶν στρατιωτῶν depends on λάθρᾳ. Gram. § 757, a. —— αὐτῷ is dependent rather on ἔλεγε than on πέμπων, which as a verb of motion would take a preposition with the accus. Gram. § 763, 764. —— ἔλεγε, *he said*, not in person, but through the messenger; λέγειν and words of similar meaning are not unfrequently used in this way; ἔλεγε with θαρρεῖν may be rendered, *he bade him be of good courage.* —— ὡς . . . εἰς τὸ δέον, *on the ground that these things would be settled seasonably.* —— μεταπέμπεσθαι: cf. note on μετεπέμπετο above. —— ἐκέλευεν: cf. note on ἔλεγε above.

§ 9. τοὺς προσελθόντας αὐτῷ: *those who had come to him*, i. e., from Xenias and Pasion. αὐτῷ depends on προσελθόντας. "Many verbs of motion compounded with the prepositions εἰς, πρός, ἐπί, etc., take their object in the dative." Gram. § 775. —— τὸν βουλόμενον, *the one who desired*, i. e., *any one who desired*, is limited by τῶν ἄλλων, as gen. of the whole. —— The rhetorical skill displayed in the following address deserves particular attention. —— τὰ μὲν δὴ Κύρου κ.τ.λ., *it is plain that the relations of Cyrus toward us are just the same as ours toward him*, i. e., as we have ceased to sustain toward him the relation of soldiers in his employment, so he has ceased to sustain toward us the relation of paymaster.

§ 10. μεταπεμπομένου αὐτοῦ: gen. abs. sc. μέ: *though he continues to send for me.* —— τὸ μὲν μέγιστον, *chiefly.* The correlative clause is ἔπειτα instead of ἔπειτα δέ. Cf. note on εἶτα, § 2 above. —— πάντα ἐψευσμένος αὐτόν, *having deceived him in all things.* In § 5 above, we have another construction, πρὸς ἐκεῖνον ψευσάμενον, *having been false to him.* —— δεδιὼς μή, *fearing that.* After verbs of fearing, μή is translated like the Latin *ne.* —— ὧν = τούτων ἅ, Gram. § 996, a. The clause runs thus, *fearing that having taken me he may inflict punishment for those things in which he supposes*, etc.

§ 11. καθεύδειν, *to sleep*, must here of course be understood figuratively. —— ἡμῶν αὐτῶν: for the form, see Gram. § 266; dependent on ἀμελεῖν, Gram. § 742, *to neglect ourselves.* —— ὅ, τι (or as some editors write, ὅ τι) from ὅστις, is the interrogative for an indirect question, as τίς τί is the interrogative for a direct question. —— ἐκ τούτων, *in consequence of these things, in the*

present circumstances; but ἐκ τούτου, in § 13, means *hereupon.* —— αὐτοῦ, *here,* an adv. —— σκεπτέον εἶναι, sc. ἡμῖν, *that we must consider,* etc. For the construction of the verbal in τέος, see Gram. § 988, ff. —— ἄπιμεν, future. Cf. note § 1 above. —— ὄφελος οὐδέν, sc. ἐστί, *there is no profit either in general,* etc.

§ 12. ὁ ἀνήρ, i. e., Cyrus. —— πολλοῦ depends on ἄξιος as gen. of price. Gram. § 746, *worthy of much, valuable.* —— ἐχθρός = *inimicus:* πολέμιος = *hostis.* —— πάντες ὁμοίως, *all alike, all without exception.* —— καὶ γάρ, *since also.* —— αὐτοῦ, gen. of the pers. pron. dependent on πόρρω. Gram. § 757. —— ὥρα, sc. ἐστίν, *it is time.*

§ 13. ἐκ τούτου, *hereupon;* cf. note § 11. *After him* would be expressed by μετὰ τοῦτον; cf. § 14 below, and 3, 1, 45. —— λέξοντες, *to say;* fut. act. particip. denoting purpose, as in Latin. Gram. § 969, c. —— ὑπ' ἐκείνου, *by him,* i. e., Clearchus. —— οἷα (from οἷος), *of what nature; how great* would be expressed by ὅση (from ὅσος).

§ 14. εἷς δὲ δή. The three clauses οἱ μέν, οἱ δέ, and εἷς δὲ δή are correlative, the last being made emphatic by δή: render them, *some . . . , others . . . , but one particularly . . .* —— ἑλέσθαι depends on εἶπε, *proposed to choose.* —— εἰ μὴ βούλεται for liveliness of narration instead of εἰ μὴ βούλοιτο. —— ἡ δ' ἀγορὰ . . . στρατεύματι. This clause is not a part of the speech, but is thrown in by the narrator to show how absurd the speech was. —— συσκευάζεσθαι, like ἑλέσθαι, depends on εἶπε: so also the remaining infinitives in this section. —— ἐλθόντας agrees with the implied subject of αἰτεῖν; *and that they having gone should demand,* etc. —— ἐὰν μὴ διδῷ. As the Greeks not unfrequently pass abruptly from the *oratio obliqua* to the *oratio recta,* so dependent clauses of the *oratio obliqua* often take the form of the *oratio recta.* Here the regular form of the *oratio obliqua* would be εἰ μὴ διδοίη. Cf. note 1, 4, 12. So also ἀπάξει instead of ἀπαγάγοι on the same principle. —— τὴν ταχίστην, sc. ὁδόν, *in the speediest* (manner). For the construction, see Gram. § 719, a. —— προκαταληψομένους, *persons to preoccupy,* etc., the object of πέμψαι. Cf. note on λέξοντες, § 13. —— φθάσωσι καταλαβόντες, *may have anticipated us in having occupied* (them). For the construction of φθάνω, τυγχάνω, λανθάνω, etc., with a participle, see Gram. § 984. —— ὧν, relating to οἱ Κίλικες, limits both πολλούς and χρήματα; with the former, it is a partitive gen. (or more properly, gen. of the

whole), with the latter, a gen. of possession. —— *ἔχομεν ἡρπακότες*: a complete transition to the *oratio recta*, which was already indicated by using the subj. and indic. instead of the optat. just before. The particip. and verb, as often elsewhere, may here be rendered into English by two connected verbs: *from whom we have taken and now possess many captives and much treasure.* —— *τοσοῦτον*, *thus much*, i. e., *only thus much*, directing attention to the brevity of his speech.

§ 15. *ὡς . . . στρατηγίαν*, *as if I were about to take this command*; either the accus. or the gen. abs. may follow *ὡς* or *ὥσπερ*. Gram. § 974. *στρατηγίαν* is accus. of kindred meaning after *στρατηγήσοντα*. Gram. § 715, b. —— *λεγέτω* takes as object, not *ἐμέ* alone, but the whole clause, *ὡς . . . στρατηγίαν*. It may be rendered, *let no one of you entertain an opinion as if*, etc. With the meaning of *λεγέτω* here, cf. that of *λέγεις*, 2, 1, 15. —— *ἐμοὶ . . . ποιητέον*. For the construction of the verbal, see Gram. § 988, ff. —— *ὡς δέ*, sc. *ἕκαστος λεγέτω* suggested by *μηδεὶς λεγέτω*, *but let each one entertain the opinion that I*, etc. —— *τῷ ἀνδρί*: cf. note on *πείσομαι*, 1, 3, 5. —— *ὃν ἂν ἕλησθε*, *whom you shall have chosen*. *ἄν* with the aor. subjunct. has the meaning of a fut. perf. Gram. § 898, c. —— *ᾗ δυνατὸν μάλιστα*, lit., *in what way it is possible the most*, or more simply, *the most possible*, *most implicitly*. —— *πείσομαι* stands by a change of construction for *πεισόμενον*, which would correspond to the construction of *στρατηγήσοντα*. —— *ὅτι καὶ ἄρχεσθαι ἐπίσταμαι*. It was universally admitted that he knew how to govern (*ἄρχειν*); hence the force of *καί* before *ἄρχεσθαι*: *that I know how to be governed also.* —— *μάλιστα ἀνθρώπων* is added to the foregoing expression for the sake of emphasis; lit., *as any other one also especially of men*, i. e., *as well as any other one among men*.

§ 16. *τοῦ . . . κελεύοντος*, *of the person urging*, etc.; gen. limiting *εὐήθειαν*. —— *ὥσπερ . . . ποιουμένου*: gen. abs. cf. note § 15. Krüg. and Hert. would omit the negative (*μή*) in this clause, and render it thus, *just as though Cyrus would make the expedition back again*, and so have no occasion to use the ships. This interpretation is rendered very probable by a comparison with 1, 4, 5. Matthiæ expresses the same idea by omitting *πάλιν*. Kühner following Bornemann renders, *quasi retro Cyrus navigaturus non esset*—an intelligible and possible interpretation, but less probable than the one above given. Others render *πάλιν* by *posthac*, which

Küh. pronounces impossible. —— *ποιουμένου* instead of *ποιησομένου*—the lively Greek often conceiving of the future as already present. See Gram. § 828, a. —— *παρά* with the gen.; cf. note 1, 2, 5. See also the construction of *αἰτεῖν*, § 14. —— *ᾧ* is attracted by its antecedent *ἡγεμόνι* from the accus. to the dat. See Gram. § 994. For the force of *ἄν* with the pres. subjunct., see Gram. § 916. Cf. also note on *ὃν ἂν ἕλησθε*, § 15. —— *τί . . . προκαταλαμβάνειν.* Krüg. understands this passage thus, *what hinders that Cyrus* (as he can work against us in other matters, so also) *should give orders to occupy the heights before us* (for the purpose of intercepting us)? Hertlein more suitably to the connection understands it as ironical and intended to show the absurdity of asking ships or a guide from Cyrus: thus, *what hinders our urging Cyrus also to preoccupy the heights for us* (i. e., for our advantage)?

§ 17. Ἐγώ is not expressed unless there is some emphasis on it. —— *μή*, *lest*, used after *ὀκνοίην* as after a verb of fearing. —— *αὐταῖς ταῖς τριήρεσι*, lit., *with the ships themselves*, i. e., as we sometimes say *ships and all.* For the government of *τριήρεσι*, see Gram. § 774. —— *ᾧ*: cf. note § 16. —— *ἄν* with *δοίη* is omitted in later editions on the ground that the optat. with *ἄν* must be the principal clause of a conditional sentence, while here it would stand in a relative clause. Yet instances of the kind are found in critical editions (cf. 1, 5, 9, note), and the *ἄν* would suggest very pertinently an implied condition, thus: *whom he should give* (if indeed he should give one). —— *ὅθεν* = *ἐκεῖσε ὅθεν*, *to a place from which*, the antecedent of a relative adverb like that of a relative pronoun being often omitted. —— *ἀγάγῃ* and *ἔσται* instead of *ἀγάγοι* and *εἴη*. Cf. note on *ἐὰν μὴ διδῷ*, § 14 above. —— *ἄκοντος Κύρου*, gen. abs.; *ἑκών* and *ἄκων* in the gen. abs. have the force of participles, *ὄντος* or *ὄντων* being very seldom expressed with them. A few passages also occur where *ἑτοίμων* stands absolutely without *ὄντων* (cf. 7, 8, 11). With these exceptions the omission of *ὤν* in the gen. abs. is rare and poetic. —— *λαθεῖν αὐτὸν ἀπελθών*, lit., *to elude him in having gone away*, i. e., to go away without his notice.

§ 18. *φλυαρίας*: accus. plur. predicate of *εἶναι*; *has esse nugas.* —— *τί . . . χρῆσθαι*, *for what he wishes to employ us.* For *τί* in an indirect question instead of *ὅ*, *τι*, see Gram. §§ 700, 1011. For the government of *τί*, see Gram. § 719, c. —— *ᾖ*, subjunct. pres.

3d pers. sing. —— *οἷαπερ = τοιαύτῃ οἵανπερ*, the antecedent being omitted and the relative being attracted to its case. The relative *οἵανπερ* would depend on *χρῆσθαι* as an accus. of cognate meaning, the Greek being able to say (according to Krüger) *πρᾶξιν χρῆσθαι*, as he would say *χρῆσιν χρῆσθαι*. We should render, *similar to that in which he formerly also employed the mercenaries*. For the allusion, cf. 1, 1, 2. —— *τούτῳ*, i. e., *Κύρῳ*, depends on *σύν* in composition.

§ 19. *τῆς πρόσθεν*, sc. *πράξεως*, depends on the comparatives which follow. *πρόσθεν* has here the construction of an adjective. Adverbs are often thus used in Greek. Gram. § 666, a. —— *ἀξιοῦν* and below *ἀπαγγεῖλαι* and *βουλεύεσθαι* with its subject accus. depend on *δοκεῖ*, § 18. —— *ἢ . . . ἤ*: *either that he having persuaded should lead us, or*, etc., dependent on *ἀξιοῦν*. The Greeks would probably be persuaded not so much by argument as by higher pay (*δώροις καὶ χρήμασιν*), Cyrop. 1, 5, 3. —— *πρὸς φιλίαν, in a friendly manner*. Cf. *πρὸς ὀργήν, in an angry manner*, and *πρὸς ἡδονήν, in a flattering manner*. Thucyd. 2, 65. —— *ἀφιέναι, dismiss, let go*. —— *φίλοι*, an adject. agreeing with the subject of *ἑποίμεθα*; *in following, we should follow friendly to him*, etc.

§ 20. *ἔδοξε ταῦτα*: notice the asyndeton (omission of the connective). Cf. 3, 2, 39; 3, 3, 20; 4, 2, 19; 4, 4, 6. Similar instances, when the verb stands first and the demonstrative follows, are numerous. —— *τὰ δόξαντα τῇ στρατιᾷ*: lit., *the things which seemed good to the army*, i. e., *what had been resolved on by the army*. —— *ὅτι ἀκούοι κ.τ.λ.* Cyrus here discloses a part of the truth, that the Greeks might be led to conjecture the rest, and thus by degrees become familiar with the project of marching against the king. Abrocamas is mentioned again in 1, 7, 12. —— *τὴν δίκην, the merited punishment*. Cf. 2, 5, 38, and 41.

§ 21. *οἱ αἱρετοί, those who were chosen*. Cf. *ἄνδρας ἑλόμενοι κ.τ.λ.*, § 20. —— *ἄγει*, used for vivacity of expression instead of *ἄγοι*. —— *προσαιτοῦσι*. The preposition in composition signifies *in addition*, i. e., in addition to the pay which they had before received. —— *ἡμιόλιον . . . οὗ*: *a half more than that which*, etc. *οὗ = τούτου ὅ*, the relative depending on *ἔφερον*, and the antecedent on *ἡμιόλιον*, which has the force of a comparative. Gram. § 755. Others take *οὗ = τοῦ μισθοῦ ὅν*, instead of regarding it as a neuter pronoun used substantively. —— *τοῦ μηνός, monthly*.

Gram. § 759. —— *τῷ στρατιώτῃ*, *to the soldier*, i. e., to each soldier. For the value of the Daric, see note 1, 1, 9. —— *ἔν γε τῷ φανερῷ*, adverbial, *at least openly*. Cf. *ἐν τῷ ἐμφανεῖ*, 2, 5, 25.

CHAP. IV.

The march from Tarsus to the Euphrates. Manner of passing the Pylæ Syriæ;—desertion of Xenias and Pasion;—conduct of Cyrus toward them;—arrival at Thapsacus on the Euphrates;—Cyrus discloses his real object;—dissatisfaction of the army;—at length, influenced by fresh promises and by the example of Menon, the whole army crosses the Euphrates.

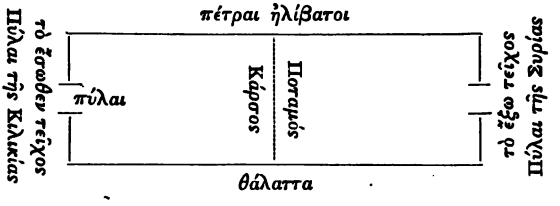
§ 1. *Ψάρος* is written *Σάρος* in other Greek authors; it is now called Seihûn. The river Pyramus is now called Dschehân. The city Issus afterward became celebrated as the scene of the great battle between Alexander and Darius III. —— *οἰκουμένην*, *situated*. Cf. *ὠκεῖτο*, 1, 4, 11; 4, 8, 22. It sometimes means *inhabited* (1, 2, 6), in opposition to the idea *ἐρήμη*, *deserted*. Cf. 1, 5, 4; and 3, 4, 7.

§ 2. *αἱ ἐκ Πελοποννήσου νῆες*: the clause *ἐκ Πελ.* has the position and force of an adjective. Gram. § 666, a. The ships from Peloponnesus have already been mentioned, 1, 2, 21. —— *ἐπ' αὐταῖς*, *over them*, denoting command. Cf. in § 3. *ἐπὶ τῶν νεῶν*, *upon the ships*, denoting situation only. —— *ἡγεῖτο αὐτῶν*, *led them*, i. e., as commander-in-chief, while Pythagoras was subordinate in command, and admiral of the Peloponnesian ships only. After the death of Cyrus, this Tamos fled to Psammetichus, king of Egypt, and was there executed by order of the king. —— *ἐξ Ἐφέσου* is to be connected with *ἡγεῖτο*, *conducted from Ephesus*. —— *ἐπολιόρκει*, and *συνεπολέμει*: cf. note on *ἐτύγχανεν*, 1, 1, 8. —— *πρὸς αὐτόν*, *against him*, i. e., against Tissaphernes.

§ 3. *μετάπεμπτος*: for the force of the verbal adject. in *-τος*, see Gram. § 475; cf. *αἱρετοί*, 1, 3, 21. —— *Ἀβροκόμα*: gen. sing. 1st declens., see Gram. 149. This whole clause is a condensed expression, equivalent to *οἱ παρ' Ἀβροκόμᾳ μισθοφόροι Ἕλληνες παρ' Ἀβροκόμα ἀποστάντες*, the mercenary Greeks *with Abrocamas* having revolted *from Abrocamas*, etc. Cf. note on *τῶν παρὰ βασιλέως*, 1, 1, 5.

§ 4. *ἐντεῦθεν*, *thence*, i. e., from the city Issi, or, as commonly

written, Issus. —— *πύλας κ.τ.λ.* Three mountain passes led into the Cilician plain: one over Mt. Taurus, through which Cyrus had already gone before reaching Tarsus; the other two, between Cilicia and Syria. Of these, the route nearest the sea, which Cyrus now chose (and which contained in reality two passes), was called the Syrian, and that farthest from the sea, the Amanic pass. *πύλας* stands here without the article, as is often the case with the names of places. —— *ἦσαν . . . τείχη, and these were two walls.* Thus Xen. describes somewhat indefinitely the passes themselves, because they were fortified by two *τείχη*. Observe in this clause *ἦσαν* with the neut. plur. Gram. § 604, a, b. —— *πρό, before, on the side of.* To denote this idea, *πρός* was more commonly used. —— *διὰ μέσου, through the midst.* *μέσον* used substantively often stands without the article; cf. 1, 7, 6; 1, 8, 13. —— *εὖρος πλέθρου*: the latter word depends on *ποταμός*, the former is acc. by synec. —— *ἦσαν* agrees in number with the predicate. Cf. *ἦν*, 6, 2, 10; and 7, 2, 32. —— *οὐκ ἦν*, impers., *it was not possible.* —— *ἠλίβατοι*: a poetic word. Cf. Introduction; latter part of § 3. —— *ἐφειστήκεσαν*: compounded of *ἐπί* and *ἵστημι*. Recollect that *ἵστημι* is intrans. in the perf., pluperf. and 2d aor. act., and that the perf. and pluperf. act. are pres. and imperf. in meaning. —— This section may be better understood by the following diagram:



§ 5. *ἀποβιβάσειεν*: from *ἀποβιβάζω*, a transitive verb, to be carefully distinguished from *ἀποβαίνω* (intrans.): *that he might land heavy-armed men*, etc. —— *εἴσω, within*, i. e., between the two walls or fortresses; *ἔξω, without*, i. e., on the Syrian side; *πυλῶν* limits both *εἴσω* and *ἔξω*. See Gram. § 757. —— *καὶ βιασάμενοι κ.τ.λ., and that they* (i. e., Cyrus and his army) *having forced the enemy*, etc. For a similar change of subject in two succeeding clauses, from the commander alone to the commander with his troops, cf. § 19. —— *φυλάττοιεν*, sc. *οἱ πολέμιοι.* ——

ὅπερ, *which very thing*, i. e., the keeping guard at the Syrian pass. —— ἔχοντα: the participle denotes the various ideas of time, cause, and condition. Here the notion of cause seems most prominent, *because he had a large army*. —— οὐ instead of its usual position (immediately before the verb) here stands before τοῦτο, thus anticipating more distinctly the following antithesis. —— Κῦρον . . . ὄντα, *that Cyrus was*, etc. For the accus. and particip. instead of the accus. and infin. see Gram. § 982.

§ 6. Μυρίανδον. Hertlein, apparently following Kiepert, gives this as the true form of the word for the time of Xenophon, instead of the later form Μυρίανδρον, which is found in most editions. —— ἦν. Xen. might have written ἐστί, *the place is a commercial factory*, for the language was still true when he wrote the account; but the past tense is not unfrequently introduced thus instead of the present in a narration. Cf. ἐνόμιζον, 1, 4, 9. ἐχώρει, 1, 5, 6, and ἦν, 1, 4, 1. —— ὁλκάδες. For the different kinds of ships, see Dic. Antiqq. art. navis. Cf. Plate III. 47. —— ὥρμουν: from ὁρμέω, to be carefully distinguished from ὁρμάω.

§ 7. ὡς . . . ἐδόκουν, *as they seemed to the most;* the personal, instead of the more usual impersonal construction. —— φιλοτιμηθέντες, *being jealous*. The allusion is explained in 1, 3, 7. —— τοὺς στρατιώτας is the object of ἔχειν: *because Cyrus allowed Clearchus to retain*, etc. —— Observe the important force of τούς before παρὰ Κλέαρχον: *their soldiers, those who had gone to Clearchus*. Without τούς it would mean, *their soldiers* (implying all of them) *after having gone away to Clearchus*. —— ὡς: cf. note 1, 1, 2. —— εἶα: imperf. 3d pers. sing. of ἐάω, with the augment εἰ-. See Gram. § 359. —— εὔχοντο, as distinguished from βούλομαι and ἐθέλω, denotes an earnest desire. —— ὡς . . . ὄντας: cf. note on ὡς, 1, 1, 2. —— ἀλώσοιντο: observe that all the parts of this verb, even those which are act. or mid. in form, are pass. in meaning.

§ 8. ἀλλ' . . . ὅτι, *but still let them at least know well that*, etc. ἐπιστάσθωσαν from ἐπίσταμαι. —— ἀποδιδράσκω, *I escape by running away and eluding observation;* ἀποφεύγω, *I flee away so as to get beyond the power of any one*. —— οἴχομαι, as also ἥκω, is perf. in meaning, though pres. in form. Gram. § 827. —— οὐδ' . . . οὐδείς: a double negation which we can translate only by a single negative. Gram. § 1030. —— ὡς ἐγώ, notice the emphasis on this last word. —— αὐτούς, though in the plural, refers to τὶς

as collective in meaning. —— *ἰόντων*, *let them* (i. e., Xenias and Pasion) *go*. —— *κακίους*, nominat. plur., qualifying the subject of *εἰσί*. —— *καίτοι . . . γε . . .*, *ἀλλ'*: *although I have indeed . . .*, *yet*, etc. *γέ* renders *ἔχω* emphatic. —— Τράλλεις: Tralles was a city in Lydia. —— *φρουρούμενα* refers to *τέκνα καὶ γυναῖκας*, not as persons but as things. Gram. § 617. —— *στερήσονται*: see Lex., *στερέω*.

§ 9. *ἥδιον* and *προθυμότερον*: for the comparison of adverbs, see Gram. § 259. —— *συνεπορεύοντο*, *proceeded in company with* (him, i. e., Cyrus). For the special force of the imperf. tense, see Gram. § 829, ff. —— Χάλος: now called Kuweik. Lower in its course it flows through Haleb, the Χαλυβών of the ancients. The name Χάλος seems allied to the name Χαλυβών. —— *πλέθρου* limits *ποταμόν*. Cf. *πλέθρων*, 1, 2, 23. —— *θεούς*. According to the Syrian legend, Semiramis was changed into a dove and her mother Derceto into a fish. Diodor. 2, 4, and 20. Hence these animals were held as sacred by the Syrians. The worship of fishes was especially prevalent in the neighboring city, sacred to Derceto, called by the Greeks Ἱεράπολις, by the Syrians Bambyce (so on the map), or Old-Nineveh (from nîn, i. e., *fish*. —— *ἐνόμιζον* and *εἶων*: cf. note on *ἦν*, § 6. —— *εἶων*: cf. *εἶα*, § 7. —— *οὐδὲ τὰς περιστερᾶς*, sc. *ἀδικεῖν εἶων*. —— *εἰς ζώνην*: the tribute from different provinces in the Persian empire was often devoted to the supply of the various wants of the Persian queens. In like manner (as we learn from Thucyd. 1, 138) the Persian king gave to Themistocles the province of Magnesia to supply him with bread, Lampsacus with wine, and Myus with viands.

§ 10. Δαράδαξ. This river has not yet been identified in modern times. Its situation, however, can be determined pretty nearly by the distances given in the Anab., and this is farther confirmed by the site of the city afterward called Barbalissus, by the Syrians, Bar-Bâlasch (i. e., field of Bâlasch = Belesys), now called Bâlis. —— *οὗ τὸ εὖρος πλέθρου*: the full construction according to Krüger is *οὗ τὸ εὖρός ἐστι εὖρος πλέθρου*, *whose width is* (that of) *a hundred feet*. —— *τοῦ . . . ἄρξαντος*, *the one having governed Syria*, i. e., *the person who had been governor of Syria* (up to the time when Cyrus arrived). —— *αὐτόν*, i. e., *παράδεισον*.

§ 11. *ἐπὶ . . . ποταμόν*: Hert. understands this to mean *along the river*, supposing Cyrus to have reached the Euphrates at the place called on the map Daradax, and from thence to have pro-

ceeded along in the neighborhood of the river without following its numerous windings. But the usual interpretation *to the river* seems to be a more natural expression of ἐπὶ τὸν . . . ποταμόν: and it would seem also that Cyrus first reached the Euphrates at Thapsacus, because the width of the river is first mentioned at that place. —— τεττάρων σταδίων is pronounced by Kiepert to be a mistake either of the pen or of the memory for τεττάρων πλέθρων. —— ᾠκεῖτο: cf. note on οἰκουμένην, 1, 4, 1. —— Θάψακος: the name is derived from a Syriac word, signifying *ford*, or *ferry*. The ruins of the ancient city are near a ford of the Euphrates, a little above the present city Rakka, called in the Macedonian period Nicephorium. —— ὀνόματι: the accus. ὄνομα is a more common construction. Cf. 1, 2, 23. —— βασιλέα: cf. note on βασιλεύς, 1, 1, 5. —— ἀναπείθειν differs from πείθειν, in implying that a previous opinion must first be refuted, or a previous determination checked, and then some other opinion or determination made to take its place. πείθειν means simply *to persuade*, ἀναπείθειν, *to bring over by persuasion*.

§ 12. αὐτοὺς . . . κρύπτειν: *that they, knowing these things long before, concealed them.* Contrary to the usual construction of the *verba declarandi*, φημί almost always takes the accus. and infin. instead of ὅτι or ὡς with a finite mood. —— οὐκ ἔφασαν: cf. note 1, 3, 1. —— ἐὰν . . . διδῷ, instead of εἰ . . . διδοίη. Cf. note on this same expression, 1, 3, 14. —— ἐὰν μή, *unless*. —— τὶς, *some one*. The reference is of course to Cyrus. —— ὥσπερ καί, sc. ταῦτα ἐδόθη, *as also was given*, etc. For the allusion, see 1, 1, 2. —— καὶ ταῦτα, *and that too*. ταῦτα may be explained here by understanding ἐδόθη, although the phrase καὶ ταῦτα often has the force of a conjunction. See Gram. § 612, a. —— ἰόντων, sc. αὐτῶν, gen. abs. The dat. ἰοῦσιν agreeing with τοῖς προτ. might have been expected. Cf. προϊόντων, 1, 2, 17, and ἐχόντων, 3, 1, 40.

§ 13. δώσειν. The fut. infin. is the usual construction after verbs of hoping and promising; yet see παύσασθαι, 1, 2, 2. βουλεύσασθαι, 2, 3, 20. —— μνᾶς. For an account of the Grecian money, see Dic. Antiqq. art. nummus. —— ἥκωσι and καταστήσῃ: cf. note on ἐὰν . . . διδῷ, 1, 3, 14. —— τὸ πολὺ τοῦ Ἑλληνικοῦ; lit., *the much of the Grecian force*, i. e., in an Eng. idiom, *the greater part of*, etc., in distinction from Menon and his army. πολύ without τό would mean *much, a considerable part*, but not *the greater part*. —— πρὶν δῆλον εἶναι, *before it was plain*. See

Gram. § 955. —— *τί ποιήσουσιν.* The form of a direct question, for liveliness of narration, instead of *ὅ, τι ποιήσειαν*: and since it is directly dependent on this clause, *ἕψονται* also has the form of the *oratio recta.* In translating we should more naturally employ the *oratio obliqua—what the other soldiers would do, whether they would follow*, etc.

§ 14. *προτιμήσεσθε*: mid. in form, but pass. in meaning—*you shall be honored before the other*, etc. *πλέον*, though pleonastic, imparts additional force to *προ-* in composition. —— *ὑμᾶς χρῆναι διαβῆναι, that it is expedient for you to cross. ὑμᾶς* is the subj. of *διαβῆναι, χρῆναι* is impers. and dependent on *φημί.* —— *ἀποκρινοῦνται.* For the formation of the fut. in liquid verbs, see Gram. § 422.

§ 15. *ἢν . . . ψηφίσωνται*: lit., *for if they shall have voted. ἄν* with the subjunct. aor. is a dependent fut. perf. Gram. § 898, c. We should commonly say simply, *for if they vote.* —— *αἴτιοι*: an adject. qualifying *ὑμεῖς*: *you will seem to be a cause*, i. e., of their voting to follow. —— *ἄρξαντες*: the particip. denotes here most prominently the notion of cause, while the other ideas of time and of condition are also involved. We may render it, *because you began*, etc. Cf. note on *ἔχοντα*, § 5 above. —— *χάριν εἰδέναι* and *ἀποδιδόναι*: in Latin *gratiam habere* and *referre: to be grateful* and *to repay a favor*, or *to return thanks. εἴσεται* is fut. of *οἶδα.* See Gram. § 491. —— *εἴ τις καὶ ἄλλος*: cf. 1, 8, 15. —— *ἀποψηφίσωνται*, sc. *ἕπεσθαι. ἀπο-, away, from*, has a privative or negative sense. —— *ὑμῖν . . . εἰς*: *but you as if alone yielding he will employ* (as) *most faithful both for*, etc. —— *καὶ ἄλλου . . . Κύρου*: *and any other thing, whatever you shall need, I know that you will obtain from Cyrus as a friend.* Two methods of explaining the construction of *ἄλλου* are proposed. It may depend as gen. on *τεύξεσθε*, since *τυγχάνειν* can take two genitives (cf. 5, 7, 33), or it may be instead of *ἄλλο* by inverted attraction (in which the antecedent is attracted to the case of the relative). Gram. § 1003.

§ 16. *διαβεβηκότας*, sc. *αὐτούς*: *that they had crossed over;* accus. and particip. after a *verbum sentiendi.* —— *εἶπεν*: cf. note on *ἔλεγε*, 1, 8, 8. —— *ἤδη . . . ἐπαινῶ*: *for the present I applaud you;* or, *for the present I thank you.* So *ἐπαινῶ*, 7, 7, 52. —— *ἐπαινέσετε*: the fut. act. of *ἐπαινέω* is much less frequent than the fut. mid. —— *ἢ . . . νομίζετε*: *or no longer think me* (to be) *Cyrus.* His generosity was well known.

§ 17. οἱ στρατιῶται: *the soldiers*, i. e., those of Menon. —— Μένωνι: *to Menon*, or *for Menon;* dat. commodi, limiting πέμψαι, but not as a verb of motion. To denote the person or place where the motion ends, after a verb expressing or implying motion, a preposition with the accus. is used. In § 16 τῷ στρατεύματι limits εἶπεν, not πέμψας. The same principle is also familiar in Latin. —— καὶ τῶν . . . οὐδείς: *and no one of those who were crossing the river*, etc. Krüg. and Matt. omit τῶν and understand αὐτῶν—*and no one of them while crossing*, etc. Hert. retains τῶν and also understands αὐτῶν, which seems inadmissible. The first interpretation presents no real difficulty.

§ 18. διαβατὸς . . . πεζῇ: *passable on foot, fordable.* For the meaning of the verbals in *-τός*, see Gram. § 475, 1. —— εἰ μή: *except;* used after negations. Cf. 1, 5, 6; 2, 1, 12; 4, 7, 5. —— ἀλλά: *but only;* cf. 3, 2, 13. In this clause understand διαβατός: *but* (that it was passable only) *with boats.* —— διαβῇ: another instance added to several that we have already noticed, in which the subjunct. stands instead of the optat. in a clause dependent on a past tense of the indic. See Gram. § 932, 2, 933. —— τὸν ποταμόν is the subject of ὑποχωρῆσαι, and both together depend on ἐδόκει—*that the river manifestly receded before Cyrus as if*, etc. The statement of the Thapsacenes is considered by Grote as "a mere piece of flattery to Cyrus." For other similar instances of oriental flattery, see Grote, ch. 69, and note on this passage.

§ 19. Συρίας. This name, as also Aram in the Old Test., was given to the land both east and west of the Euphrates. It was not till the Roman period that the name was limited to the country between the Euphrates and the Mediterranean; for it was not till after the Macedonian conquest that the name Μεσοποταμία became generally applied to the land between the Tigris and Euphrates. —— Ἀράξης. This name, signifying "water-flowing," was applied to several rivers in the Aramaean country. Here it is applied to the only tributary of the lower Euphrates, which in all other ancient writings is called Chabôr (Χαβώρας or Ἀβόρρας). The Arabs now call it Chabûr. In the Roman period, the important frontier fortress Circesium stood here.

CHAP. V.

March on the left bank of the Euphrates to a point opposite Charmande. Sufferings of the army in the desert;—dangerous quarrel of Clearchus and Menon, in which the Greeks generally become involved;—settled by the expostulation of Cyrus.

§ 1. Ἀραβίας. This is an ethnographic name given to the southern part of Mesopotamia, because this region, owing in part to the depth of the channel of the Euphrates, was nearly destitute of water and of vegetation; and consequently was inhabited only by roving tribes of Arabs, as is also the case at the present day. —— ἐρήμους, *in a desert country.* —— ἅπαν is sometimes explained as qualifying ὁμαλόν; but in 4, 4, 1, it is used in the same sense as here, and is necessarily an adject. So here it is more natural to consider it an adject. qualifying πεδίον. *In that region the earth was altogether a plain level as a sea.* Cf. Thucyd. 6, 21. Herod. 1, 52. —— εἴ τις and εἴ τι may often be best rendered *whoever, whatever.* So here: *and whatever else also there was in* (this region) *of brush or reed,* etc. —— ἅπαντα refers to εἴ τι as collective in meaning. Cf. αὐτούς, 1, 4, 8. —— ἦσαν agrees with a neuter plur. See Gram. § 604, b. Cf. 1, 2, 23. —— ἐνῆν: sc. τούτῳ τῷ τόπῳ.

§ 2. θηρία παντοῖα, sc. ἐνῆν. —— διώκοι and πλησιάζοιεν. The optat. is not unfrequently, as here, used in an iterative sense. Gram. § 851. —— προδραμόντες, from προτρέχω. —— ἕστασαν: syncopated pluperf. 3d pers. plur.; used in the sense of the imperf. Gram. § 500. —— πολύ: an adv. qualifying θᾶττον, *much swifter.* —— ταὐτὸν ἐποίουν, *they did the same thing.* For the form ταὐτόν instead of τὸ αὐτό, see Gram. § 265. —— λαβεῖν, sc. αὐτούς. —— δια- in composition with στάντες signifies *apart, at intervals.* —— διαδεχόμενοι τοῖς ἵπποις: *relieving* (one another) *with their horses.* —— τοῖς ἐλαφείοις, sc. κρέασιν, *the flesh of stags, venison.*

§ 3. πολὺ γὰρ . . . φεύγουσα: *for in fleeing it distanced* (the horsemen) *by far.* One would expect φεύγων instead of φεύγουσα, as in the phrase στρουθοὶ οἱ μεγάλοι just above, στρουθός is masculine; but the gender of this word in other writers also fluctuates as here. —— τοῖς μὲν ποσὶ . . . ταῖς δὲ πτέρυξιν depend on χρωμένη —*using the feet in running and the wings* (*by raising them up*)

just like a sail. With αἴρουσα understand τὰς πτέρυγας. —— ἀνιστῇ being in the present tense denotes the continuance or repetition of the action—*if one start them up quickly and repeatedly.* —— ἔστι, *it is possible.* For this accentuation, see Gram. § 480. —— ἦν: cf. note on ἦν, 1, 4, 6.

§ 4. πλεθριαῖον. In this entire distance of five days' march, only short, narrow, and, except in the rainy season, dry ravines are found; so that the language of Xen. is applicable only to a canal which is filled from the Euphrates, and is situated at about this distance from Chabôr. Together with the river it forms the large island Werdi, and on this Corsote must have stood. —— περιερρεῖτο κύκλῳ must not be taken in too strict a sense. In 4, 7, 2, and in 7, 1, 14, κύκλῳ cannot mean entirely round: and Isocrates says of the Nile κύκλῳ αὐτὴν (Egypt) περιέχων. For the imperf. here, cf. note on ἦν, 1, 4, 6. —— Μάσκα: see Gram. § 149.

§ 5. Πύλας. This was not a mountain pass like the Πύλαι τῆς Κιλικίας καὶ τῆς Συρίας (1, 4, 4), but rather a gentle descent from the high desert region which they had just traversed to the well-watered and fruitful lowlands of Babylonia. Very likely also at this point a fortress may have been established, marking the boundary between two satrapies. —— οὐδὲ ἄλλο οὐδὲν δένδρον: *nor anything else even a tree.* —— οἱ ἐνοικοῦντες, sc. ταύτῃ τῇ χώρᾳ. —— ὄνους ἀλέτας. The latter noun, grammatically in apposition with the former, is added to give it the specific meaning *millstone.* According to the grammarians, ὄνος denoted the upper and μύλος the lower millstone. It is also suggested that the upper millstone may have been called ὄνος from the fact that the ass was very commonly employed in turning it. —— ἦγον, sc. ὄνους ἀλέτας. —— καὶ . . . ἔζων, *and subsisted by purchasing corn in return;* sc. τῶν ὄνων ἀλετῶν; ἔζων: imperf. of ζάω.

§ 6. πρίασθαι: used only in the aor.; referred to ὠνέομαι as a present. —— ἐν τῇ Λυδίᾳ ἀγορᾷ. We learn from Herod. 1, 155, and 157, that the elder Cyrus, after the conquest of Lydia forbade the use of arms to the inhabitants, and that henceforth they devoted their attention to trade. —— ἐν τῷ . . . βαρβαρικῷ: τὸ βαρβαρικόν, *the barbarian* (army), is used like τὸ Ἑλληνικόν, 1, 4, 13. —— τὴν καπίθην: in apposition with σῖτον understood, the object of πρίασθαι. —— τεττάρων σίγλων: gen. of price. Gram. § 746. It will be perceived that σίγλος is the Greek form of the word shekel, which occurs so often in the Old Testament. ——

ὀβολούς: object of *δύνανται*. Gram. § 712, b. —— *Ἀττικούς* agrees with the principal word *ὀβολούς*, although the more remote. The *ὀβολός* was one-sixth of a *δραχμή*, which was about one-sixth of an American dollar in value. How high the price here mentioned was, may be seen by a comparison with the prices at Athens. In the time of Socrates, four choenixes of peeled barley were worth one obolus. Boeckh, Staatshaush. d. Ath. 1, 102. By computation it will be seen that the price of corn in the army of Cyrus at this time compared with the price at Athens was as sixty to one. —— With *ἐσθίοντες διεγίγνοντο* compare *λέγων διῆγε*, 1, 2, 11; *διετέλουν χρώμενοι*, 3, 4, 17.

§ 7. *ἦν οὗς*, *some*. So also we find *ἔστιν* or *ἦν ὧν* for the gen.; *ἔστιν* or *ἦν οἷς* for the dat. In all these expressions the verb has merely the force of a prefix; and the two words together equal, in the gen. *ἐνίων*, in the dat. *ἐνίοις*, in the accus. *ἐνίους*. See Gram. § 998; *ἦν οὕς* therefore, taken together, depend on *ἤλαυνεν* as accus. of cognate meaning. Lit., *some of these stages he marched very long;* i. e., some of these stages which he accomplished were very long. —— *βούλοιτο*, another example of the iterative optative. Cf. *διώκοι*, *πλησιάζοιεν*, 1, 5, 2. —— *διατελέσαι*, sc. *τὴν ὁδόν*. In 4, 5, 11, we find the expression *διατελέσαι ἐν τῇ ὁδῷ*. —— *καὶ δή* is often used to introduce that which is specially emphatic. *And what was worthy of special notice, on a certain occasion when*, etc. —— *στενοχωρίας*, gen. abs. The case absolute in Greek, as in Latin, is best translated by one of the words, *when*, *because*, or *if;* according as the notion of *time*, *cause*, or *condition* is most prominent. For the gender and number of *φανέντος*, see Gram. § 607. —— *τοῦ β. στρατοῦ* depends on *λαβόντας*, the gen. denoting *of*, *a part of*.

§ 8. *συνεπισπεῦσαι* (comp. *σύν*, *ἐπί*, *σπεύδω*); *σύν*, *with*, often denotes assistance (cf. *συνεκβιβάζειν*, sup.), *to assist in hastening on the wagons*. —— *ἦν*, impers., *it was possible*. —— *κάνδυς*, see Dic. Antiqq. art. Candys. —— *ἔτυχεν ἑστηκώς*, *happened to be standing*. Cf. *παρὼν ἐτύγχανε*, 1, 1, 2; *ἑστηκώς*, perf. in form, always pres. in meaning. —— *περὶ νίκης*, *for victory*, in allusion to the Grecian games. —— *καὶ μάλα*, *even very*, qualifying *πρανοῦς*. —— *ἀναξυρίδας*, see Dic. Antiqq. art. Bracae. —— *ἔνιοι δὲ καί*, *but some also*, sc. *ἔχοντες*. —— *σὺν τούτοις*, *with these*, i. e., the costly tunics and embroidered trousers. The Persians had adopted the rich and expensive dress of the Medes. —— *θᾶττον ἢ ὡς*, lit.,

sooner than as; i. e., *sooner than*, the Eng. idiom not allowing us to translate ὡς, unless by an awkward transposition of the words, thus, *in a way sooner than*, etc. —— τὶς ἂν ᾤετο, *one would suppose, crederes.* —— μετεώρους, *raised aloft;* qualifies τὰς ἀμάξας.

§ 9. τὸ σύμπαν, lit., *as to the whole*, i. e., *in general.* —— ὡς after δῆλός ἐστι (or ἦν) is unusual. Cf. δῆλος ἦν ἀνιώμενος, 1, 2, 11, and the note on that passage. —— ὅπου μή, lit., *where not*, i. e. (in an Eng. idiom), *except where he halted*, etc. —— ὅσῳ μὲν . . . τοσούτῳ, *quanto . . . tanto*, lit., *by how much . . . by so much*, i. e. (in the Eng. idiom), *the more . . . the more.* —— ἄν with ἔλθοι, found in some texts, is contrary to the general rule, Gram. § 932, 934: it suggests the condition εἰ ἔλθοι. —— μαχεῖσθαι, fut. infin., dependent on νομίζων. —— σχολαιότερον, sc. ἔλθοι. —— συνιδεῖν is explained as synonymous with δήλη. *And to the person directing his attention towards it, the king's government was also* (lit.) *to discover being strong*, i. e., *was manifestly strong*, etc. —— καὶ τῷ διεσπάσθαι τ. δ., *and in the fact that the forces were wide apart.* —— ἀσθενής qualifies ἀρχή. —— διὰ ταχέων, adverbial, *quickly.* —— ἐποιεῖτο. The mood, but not the tense (ποιεῖται), of direct narration is here retained. This sentence gives a brief but striking description of the character of the Persian empire.

§ 10. πέραν, *on the other side of*, i. e., on the west bank of the river; the army having crossed over to the eastern side at Thapsacus. —— διαβαίνοντες, sc. τὸν ποταμόν. —— διφθέρας. Tanned sheep-skins, inflated and sewed together, are still used very commonly by the Kourds and Arabs in crossing the Tigris and Euphrates. —— ἐπίμπλασαν from πίμπλημι. —— συνέσπων (from συσπάω), *they sewed them together.* —— τὸ ὕδωρ, subject of ἅπτεσθαι, *so that the water should not touch*, etc. ὡς before the infin. instead of ὥστε is frequent in Xen.; e. g., 1, 8, 10; 2, 3, 10; 2, 6, 9; for the negative μή instead of οὐ, see Gram. § 1021. —— τῆς before ἀπὸ τοῦ φοίνικος connects this phrase as an adjective to βαλάνου. As the Greeks were not familiar with the fruit of the palm tree (the date), they had no one word by which to express the idea; hence the circumlocution, ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, *the fruit of the palm tree.* Palm wine and the date are described more particularly, 2, 3, 15 and 16. —— τοῦτο refers indefinitely, without regard to gender, to μελίνης considered simply as a thing.

§ 11. ἀμφιλεξάντων τι (= περί τινος), *disputing about something.* —— τῶν τε . . . καὶ τῶν τοῦ Κλεάρχου, *both the soldiers of Menon and those of Clearchus;* gen. abs. with ἀμφιλεξάντων. —— τὸν τοῦ Μένωνος, sc. στρατιώτην. It seems that the quarrel had originated between two single men belonging to these generals respectively, and that their other soldiers had by degrees been drawn into it. —— πληγὰς ἐνέβαλεν, sc. αὐτῷ, *inflicted blows* (on him). —— ἔλεγεν, *related* (the affair).

§ 12. τοῖς περὶ αὐτόν, lit., *those around him*, i. e., *his attendants.* —— ἦκεν, imperf. in form, but aorist or pluperf. in meaning. Cf. note 1, 2, 6. If rendered as an imperf. here it would plainly contradict προσήλαυνε. —— ἴησι τῇ ἀξίνῃ: Suidas supposes an ellipsis of τὸν Κλέαρχον after ἴησι, and this suggestion has been generally followed; but it is somewhat doubtful. An ellipsis of the gen. would seem more natural. Cf. Soph. Aj. 154, τῶν ψυχῶν ἰείς. It is perhaps still better to consider the verb as intrans. Cf. L. & S., sub voce. τῇ ἀξίνῃ, dat. of instrument. Lit., *he throws with his axe;* in the Eng. idiom, *he throws his axe.* —— οὗτος, the same as τὶς above. —— αὐτοῦ, i. e., Clearchus. For the government, see Gram. § 748. —— ἄλλος, sc. ἴησι.

§ 13. παραγγέλλει εἰς τὰ ὅπλα, sc. ἰέναι. The elliptical expression corresponds to the idea of haste here involved. —— τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, *placing their shields upon their knees;* thus signifying that they were ready for an attack. —— τούτων, i. e., the horsemen. οἱ πλεῖστοι, sc. ἦσαν. —— τοὺς Μένωνος. Cf. οἱ ἐκείνου, 1, 2, 15. —— ἐκπεπλῆχθαι (from ἐκπλήττω), *were terrified.* —— οἱ δὲ καί, *others also;* οἱ δέ being used here as though οἱ μέν had gone before. —— ἔστασαν, see Gram. § 336.

§ 14. τάξις κ.τ.λ., *a division of the heavy-armed men following him*, sc. ἔτυχε προσιοῦσα. The τάξις, according to 6, 5, 11, consisted of 200 men. —— οὖν indicates that the sentence, which had been broken off by the parenthetical clause ἔτυχε γάρ, κ.τ.λ., is here resumed. So in Latin igitur. Cf. 6, 6, 15. —— ἀμφοτέρων, *of both parties*, i. e., Clearchus and Menon with their respective forces; dependent on τὸ μέσον used substantively. —— ἔθετο τὰ ὅπλα. For the three meanings of θέσθαι τὰ ὅπλα, see Lexicon, τίθημι. Here it means, *he halted;* while his soldiers laid their shields down before them and stuck their spears in the ground. —— αὐτοῦ . . . καταλευσθῆναι, *when he* (i. e., Clearchus) *wanted little of being stoned to death.* —— πρᾴως λέγοι (sc. Μένων), *he spoke*

lightly, etc. —— *αὐτοῦ* refers back to the leading subject of the sentence *ὁ δέ*, i. e., *Κλέαρχος*.

§ 15. *ἐν τούτῳ*, sc. *τῷ χρόνῳ*. —— *τὰ παλτά*. The article is used because it is assumed as a fact well known that the *παλτά* belonged to his ordinary armor. —— *σὺν τοῖς παροῦσι τῶν πιστῶν*, *with those who were present of his most faithful attendants*; implying, perhaps, that part of them had not yet come up, being still on the march.

§ 16. *οἱ ἄλλοι*, in apposition with *ὑμεῖς* understood. Observe that the nom. is here connected by *καί* to the voc. Examples of this kind, when *σύ*, or *ὑμεῖς* is understood, are frequent. —— *κατακεκόψεσθαι*: fut. perf., with pass. meaning. As it expresses the notion of finished action, the future event is conceived of as already having taken place; hence, as certain. —— *οὗτοι . . . βάρβαροι*. A common noun with a demonstrative pronoun requires also the article before it. See Gram. § 673. In this clause *οὓς ὁρᾶτε* expresses emphatically the idea of the article, and hence stands instead of it. —— *πολεμιώτεροι*, *more hostile*; perhaps (as Hertlein suggests), from envy because Cyrus had shown a preference for the Greeks. *τῶν ἡμετέρων*, *our affairs*; gen. abs. with *ἐχόντων*; compare with *κακῶς ἐχόντων* (*being in a bad condition*) *εὐνοϊκῶς ἔχοιεν*, 1, 1, 5.

§ 17. *ἐν ἑαυτῷ ἐγένετο*: lit., *became in himself*, which is very similar to the English expression by which this is to be rendered, *came to himself*. *ἐν* with the dat. as distinguished from *εἰς* with the accus. after a verb expressing or implying motion denotes the idea of remaining in. This is inferred from the notion of *rest* belonging to the dat. —— *κατὰ χώραν*, *in their respective places*; *κατά* with the accus. often denoting the idea of distribution. —— *ἔθεντο τὰ ὅπλα*, *laid aside their arms*, *encamped*. Not used in precisely the same sense as above, § 14. Cf. note on that passage.

CHAP. VI.

Trial and condemnation of Orontes for conspiracy against Cyrus.

§ 1. *Ἐντεῦθεν*, cf. 1, 5, 5 and 10. —— *προϊόντων*, *while they were advancing*; gen. abs. sc. *αὐτῶν*. —— *οὗτοι*, i. e., *οἱ ἱππεῖς* implied in the foregoing. —— *εἴ τι*, cf. *εἰ δέ τι καὶ ἄλλο*, 1, 5, 1. —— *γένει*, *by birth*. In 5, 2, 29, the same idea is expressed by *τὸ*

γένος, accus. synec. —— τὰ πολέμια limits more definitely the meaning of λεγόμενος. Gram. § 718. —— καὶ πρόσθεν πολεμήσας, *having even before been at war*, i. e., with Cyrus. —— καταλλαγεὶς δέ. Hertlein and Krüger following Reiske punctuate thus. With καταλλαγείς, cf. συναλλαγέντι, 1, 2, 1, and καταλῦσαι, 1, 1, 10.

§ 2. τοὺς ἱππέας, the object of κατακάνοι; ἄν is expressed with this verb, because it would be required if the sentence were changed into the *oratio recta*. See Gram. § 900; it is to be understood with the optatives which follow in this sentence; for, according to the principle laid down by Krüg., Spr. 69, 7, 4, when two or more verbs follow each other in the same grammatical construction, if ἄν is expressed with the first, it may be omitted with the rest, but must be supplied mentally. —— κωλύσειε . . . ἐπιόντας, *would restrain (them) in advancing from burning*, etc. The object of καίειν is to be gathered from the first section, where it is expressed. For the government, see Gram. § 748. —— ποιήσειεν ὥστε; ποιεῖν is usually followed by the infin. alone. The intended result is expressed here more emphatically by using ὥστε. —— ἰδόντας . . . διαγγεῖλαι, *having seen the army of Cyrus to convey the tidings to the king*. δια-, in comp. with ἀγγεῖλαι, signifying *through*, has reference to the intervening space. Cf. in Latin *internuntium esse*. See also διαγγελθῇ, 2, 3, 7.

§ 3. ὅτι, *to the effect that*, introduces the substance of the letter expressed in the *oratio obliqua*. —— ὡς ἂν δ. πλείστους, *as many as possible*. δύνηται, subjunct. instead of optat. which the general rule would require. Gram. § 932, 2. —— ἐκέλευεν, sc. τὸν βασιλέα; φράσαι dependent on ἐκέλευεν, and ὑποδέχεσθαι on φράσαι. αὐτόν, *him*, i. e., Orontes.

§ 4. ἀναγνούς, *having read;* from ἀναγιγνώσκω. —— ἑπτά belongs to τοὺς ἀρίστους. —— θέσθαι τὰ ὅπλα: cf. note on 5, 14.

§ 5. ὅς γε. *Since he especially*. The relative here is causal, and the particle γέ makes it emphatic. —— τοῖς ἄλλοις, *to the others;* i. e., both Greeks and Persians; all the others in distinction from Clearchus. —— προτιμηθῆναι μάλιστα; cf. 1, 4, 14. —— τῶν Ἑλλήνων limits ὅς. —— τὴν κρίσιν ὡς ἐγένετο, lit., *the trial how it took place*, i. e., *how the trial was conducted;* another instance of prolepsis or anticipation, cf. 1, 1, 5. —— οὐ . . . ἀπόρρητον, *not forbidden to be spoken of*, i. e., *not to be kept secret;* ἀπόρρητον qualifies ἡ κρίσις, but refers to it indefinitely only as a thing; cf. τοῦτο, 1, 5, 10. —— ἄρχειν τοῦ λόγου, *began the conver-*

sation (in this case, *the trial*); *ἄρχω λόγου, I begin a conversation* (in which others are to participate); *ἄρχομαι λόγου, I begin an address* (which I myself am to continue). Cf. 3, 2, 7.

§ 6. *ἄνδρες φίλοι*; cf. *ἄνδ. στρατιῶται*, 1, 3, 9; *ἄνδρες* was the common mode of respectful address. We have no one word so generally used. —— *πρός*, c. gen.; a common form of asseveration, more solemn than *νή* or *μά* with the accus. *πρὸς θεῶν, in the presence of the gods, in the view of the gods.* —— *τουτονί.* For the demonstrative *ί* at the end of *τούτου*, see Gram. § 274. For the omission of the article, see Gram. § 674. —— *αὐτός*, always intensive in the nom. and in the oblique cases when in apposition with another pronoun or with a noun. —— *ἐποίησα κ.τ.λ.*, lit., *I effected that it seemed good to him to cease*, etc. —— *δεξιάν, right hand*, given in token of a solemn promise; hence by meton. *promise, pledge.*

§ 7. *μετὰ ταῦτα*; Cyrus here turns directly to Orontes. —— *ἀπεκρίνατο ὅτι οὔ, he replied, "no"*; *ὅτι* is often used as the sign of a direct quotation, where we use only quotation marks; *οὔ* = *οὐκ ἔστιν.* —— *αὐτός*, see note, § 6 sup. —— *οὐδέν, in nothing*, accus. synec.; more emphatic than the simple negative *οὐκ.* —— *ἀποστὰς εἰς*, an abbreviated but common form of expression for *ἀποστὰς καὶ ἀπελθὼν εἰς.* —— The Mysians, like the Pisidians, inhabited a mountainous country, and maintained their independence against the Persians. Cf. 3, 2, 23 and 24. —— *ὅ, τι ἐδύνω*, sc. *κακῶς ποιεῖν, in whatever you were able* (to do injury). —— *ἔφη* = *ὡμολόγει, Orontes said, yes.* —— *τὴν . . . δύναμιν, your own power* (i. e., as the connection implies), how insufficient it was. —— *τῆς Ἀρτέμιδος*; probably the Ephesian Artemis (Diana), a divinity quite distinct from the Grecian Artemis, and especially worshiped among the Persians (Diodor. 5, 77).

§ 8. *φανερός, manifest;* more conveniently translated as an adv. *openly (plotting against me).* Cf. note on *δῆλος ἦν*, 1, 2, 11. —— *ὅτι* before *οὐδέν*, and *οὐδ'*, sign of a direct quotation and consequently not to be translated. Cf. note on *ὅτι*, § 7. —— *οὐδὲν ἀδικηθείς*, sc. *ἐπιβουλεύων σοι φανερὸς γέγονα.* —— *Ἦ γάρ, yes for;* Ἦ is in sense equivalent here to *ὁμολογῶ, I acknowledge* (it); hence the force of *γάρ.* —— *ἀνάγκη*, sc. *ἐστί.* With *ἀνάγκη*, we often find *ἐστί* omitted. —— *γενοίμην*, sc. *φίλος σοι καὶ πιστός.* —— Who has not seen the character of Orontes reproduced, on a smaller scale, in what we call "a spoiled child?"

§ 9. *ἀπόφηναι* (from *ἀποφαίνω*) *γνώμην*, *express an opinion*; *ὅστις* and *ὅ, τι* in an indirect question instead of *τίς, τί*. —— *τάδε*, *as follows*. Observe the distinction here made between *τάδε* and *ταῦτα*. With *ταῦτα*, compare *τοιαῦτα*, *τοσαῦτα*, and *οὕτως*; with *τάδε*, compare *τοιάδε*, *τοσάδε*, and *ὧδε*. See Gram. § 696. —— *τοῦτον φυλάττεσθαι*, *to be on our guard against this man*. Whereas *φυλάττειν τινά* signifies *to guard any one*. For the force of the Mid. voice (*φυλάττεσθαι*), see Gram. § 813. —— *τὸ . . . εἶναι*, *so far as relates to this man*; accus. of limitation. Gram. § 718; *εἶναι* has in such formulas, says Hertlein, a limiting sense like *γέ*, *at least*.

§ 10. *ἔφη*: sc. Κλέαρχος: (as Clearchus afterwards) *related*. —— *τῆς ζώνης*, *by the girdle*, gen. of part. Gram. § 736. This is said to have been among the Persians a sign of condemnation to death. —— *καὶ οἱ συγ.*, *even his relatives*. —— *οἷς προσετάχθη*, lit., *they to whom it was appointed led*, etc. Krüger reads *οἳ προσετάχθη*, *to the place where it was appointed* (to them to lead him). —— *οἵπερ*, *the very persons who*;—*περ* is intensive; the antecedent of *οἵπερ* is the subject of *εἶδον*. —— *ἐπὶ θάνατον*, after a verb of motion, denoting direction towards; *ἐπὶ θανάτῳ* denotes the object or end without the idea of motion.

§ 11. *οὔτε . . . οὐδεὶς . . . no one ever beheld Orontes either*, etc.; for the negatives, see Gram. § 1030. —— *εἰδώς*, *knowing*, in opposition to the idea of *εἰκάζων*, *conjecturing*. —— . . . *ἄλλοι ἄλλως*, *some conjectured one thing*; *some*, *another*. It is suggested on the strength of a passage in Herod. (7, 114) that he may have been buried alive in the tent.

CHAP. VII.

March to the vicinity of Cunaxa. Review of the forces at midnight;—Cyrus excites the enthusiasm of the Greeks by magnificent promises;—after passing a trench dug by the king, not expecting an immediate engagement, the army marches somewhat negligently.

§ 1. *μέσας νύκτας* is used in the plur., says Krüger, because reference is had to the several parts (*φυλακαί*) into which the night was divided. —— *εἰς τὴν ἐπ. ἕω*, *on the following morning*; cf. 2, 3, 25; 4, 1, 15. The notion of direction towards is contained in these expressions. —— *σὺν τῷ στρατεύματι*; cf. 1, 8, 1;

σύν is not commonly expressed with this idea. Here, however, perspicuity requires it; for if the dat. stood without σύν, it might be connected either with μαχούμενον, denoting the army of Cyrus; or with ἥξειν, denoting the army of the king. —— μαχούμενον, fut. particip. denoting purpose. —— κέρως, for the government, see Gram. § 741. —— τοῦ δεξ. κέρως, and τοῦ εὐωνύμου: the right and the left wing of the Greeks is meant; cf. 1, 8, 4. The whole Grecian force constituted the right wing of the army of Cyrus; this place having been assigned them as the post of honor. It was also the post of danger in a Grecian army; for in case they were outflanked, the right side, not being covered with the shield, was more exposed than the left would be. —— αὐτός, *he himself*, i. e., Cyrus.

§ 2. ἡμέρᾳ, governed by ἅμα used as a preposition. Gram. § 772, c. —— πῶς, the direct interrogative, here used in an indirect question instead of ὅπως; cf. τί instead of ὅ, τι, 1, 4, 13. —— αὐτὸς παρῄνει θαρρύνων τοιάδε, *he himself, encouraging, advised* (them) *as follows*. παρῄνει from παραινέω; τοιάδε, *such things as follow; τοσάδε, so many things as follow; τάδε, the following things*. Cf. also note on τάδε, 1, 6, 9.

§ 3. οὐκ ἀνθ. . . . βαρβάρων, *not because I am in want of barbarian men*, etc. For the government of ἀνθρώπων, see Gram. § 743. —— ἀμείνονας καὶ κρείττους, *better and braver*, a pleonasm employed for emphasis. —— προσέλαβον, sc. ὑμᾶς. —— ὅπως . . . ἄνδρες, *see therefore that ye be men*, etc. Gram. § 886. —— ἧς instead of ἥν by attraction. Gram. § 994. —— ὑπὲρ ἧς, *for which*, is thought to be the only instance of ὑπέρ and the gen. instead of the gen. alone with εὐδαιμονίζω. —— ἀντὶ ὧν ἔχω πάντων, *in preference to all that I have*. The antecedent πάντων is here drawn into the relative clause, instead of ἀντὶ πάντων ἃ ἔχω. Cf. ὃ εἶχε στράτευμα, 1, 2, 1.

§ 4. The learner will distinguish between εἰδῆτε (from οἶδα) and ἴδητε (from εἶδον). —— γάρ, epexegetic; see Lexicon. —— τὸ πλῆθος, sc. ἐστί. —— ἀνάσχησθε; for the force of the aor. subjunct. with ἄν, see note 1, 4, 15. —— τὰ ἄλλα . . . οἷους, *in respect to the other things, I seem to myself to be even ashamed* (considering) *what sort of*, etc. It is usual to explain the construction of οἷους by supposing an ellipsis of λογιζόμενος or ἐνθυμούμενος. Would it not be simpler and more natural to supply mentally the antecedent of οἷους, namely τοιούτοις ἀνθρώποις, or ὑπὲρ τοιού-

των ἀνθρώπων (for this construction see Plat. Crito 45, *c.*)? Thus: *I seem to myself to be even ashamed on account of* (or, *in behalf of*) *such men as you shall know those who are in our country* (to be). —— *ἡμῖν* is the *ethical dat.*; i. e., the dat. of the person who experiences joy or sorrow in view of the fact which is stated. Gram. § 770. —— *ἀνδρῶν*. Observe how marked a distinction is made between this word and *ἀνθρώπους* in the last sentence. —— *τοῖς οἴκοι ζηλωτόν*, *an object of envy to those at home.* —— *τὰ παρ' ἐμοὶ κ.τ.λ.*, *to choose the things with me in preference to those at home.* *τῶν οἴκοι* from the nom. *τὰ οἴκοι*; *τοῖς οἴκοι* (just above) is masc. from the nom. *οἱ οἴκοι*.

§ 5. *καὶ μήν*. In a similar connection in English, one would say, *yes, but; certainly, but;* see *καὶ* and especially *μήν* in Lexicon. —— *διὰ τὸ ἐν τοιούτῳ κ.τ.λ.*, lit., *on account of being at such a point of danger approaching;* i. e., on account of being on the eve of danger so imminent; *κινδύνου* limits *τοιούτῳ*. —— *ἄν . . . τι*, *but if anything shall have happened fortunately.* *τι* refers indefinitely to the undertaking of Cyrus. —— *μεμνῆσθαι*, perf. in form but pres. in meaning; cf. Lat. memini. Here the pres. is used instead of the fut. to denote the certainty of the future action. Cf. 7, 6, 38. —— *ἔνιοι δέ*, sc. *λέγουσιν*. —— *μεμνῷο*, Gram. § 465, a. —— *βούλοιο*, sc. *ἀποδοῦναι*.

§ 6. *ἀλλά* is often used by Xen. at the beginning of a speech made in reply to something going before. —— *ἔστι . . . πρὸς . . . μέχρι*: a verb of rest with a construction implying motion: cf. *εἰσίν*, 1, 2, 7; *reaches southward to the region where*, etc. —— *διὰ χειμῶνα*, sc. *οὐ δύνανται οἰκεῖν ἄνθρωποι.* —— *τούτων*, *these limits;* dependent on *μέσῳ*. Cf. 8, 4, 20. —— *τὰ . . . πάντα* seems here to be the direct object of *σατραπεύουσιν*; but as this verb regularly governs the gen., perhaps *πάντα* should be considered a remote object, *accus. of limitation*, and the verb should be understood as used absolutely. Cf. *τὰ πάντα*, 2, 1, 1.

§ 7. In the idea of *ἡμεῖς*, Cyrus would very naturally include those whom he was addressing, as well as himself; but by *ἡμᾶς* before *δεῖ* he must mean himself alone. The plural instead of the singular, both of the first and second persons, is almost as common in Greek as in English; and the changes from one number to the other are remarkably abrupt in Greek. Observe here the sudden change from *ἡμᾶς* to *δέδοικα*, *ἔχω*, *δῶ*. —— *τούτων*, *these domains* (above mentioned). For the government of *τούτων* by *ἐγκρατεῖς*,

see Gram. § 753, b. —— ὥστε followed by the indic. denotes a consequence or result, as something actual, and if made negative takes οὐ; followed by the infin., it denotes a consequence or result merely as a thing supposed, and if made negative, takes μή. —— δέδοικα, μή, like the Latin *vereor ne*. Gram. § 887. —— καὶ στέφανον χρυσοῦν, *a golden crown also*; i. e., in addition to all that had been promised before. A golden crown even among the republican Greeks was often given as a reward for distinguished services.

§ 8. οἱ δὲ ταῦτα ἀκούσαντες, *and those who had heard these things*; not, *and they having heard these things*. —— ἐξήγγελλον, sc. ταῦτα. —— οἵ τε στρατηγοί. These words seem to be an interpolation, inasmuch as the generals are mentioned in § 2 as being present with Cyrus; and it would seem unnatural that they should repair to him again, after promises so flattering. —— σφίσιν distinguished from ἑαυτοῖς, Gram. § 685. —— ὁ δὲ . . . τὴν γνώμην, *and he, having satisfied the mind of all*. In such a connection, the Greek could say either τὴν γνώμην, or τὰς γνώμας. —— ἀπέπεμπε, sc. ἅπαντας.

§ 9. μὴ μάχεσθαι, *not to fight*, i. e., not to engage personally in the battle. —— ἑαυτῶν: dependent on ὄπισθεν. Gram. § 757. —— ὧδέ πως, *somehow as follows*. —— ἤρετο, referred to ἐρωτάω, as a pres. tense corresponding in sense. Οἴει, 2d pers. sing. of οἴομαι; always used by the Attic writers instead of οἴῃ; so also βούλει and ὄψει from βούλομαι and ὄψομαι. Gram. § 384. —— ἐμὸς δὲ ἀδελφός, being without the article, is indefinite: *a brother of mine*; ὁ ἐμὸς ἀδελφός would mean *my brother*: δέ in this clause stands without μέν in the preceding clause; so regularly when two kindred qualities or designations are predicated of one person. Cf. φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, 1, 7, 5. —— ταῦτα, *these things*, i. e., this power, this kingdom.

§ 10. ἀσπίς by meton. for those who carried the ἀσπίς; i. e., ὁπλῖται, *heavy-armed men*. By comparing the numbers here given with those in 1, 2, 9 and 1, 4, 3, deducting the number lost, 1, 2, 25, it will appear that the heavy-armed were considerably diminished and the targeteers increased. Some of the heavy-armed men may in the mean time have been equipped as targeteers; some from sickness, or other causes, may have been withdrawn. —— τὰ εἴκοσι, for the use of the article with numerals, see Gram. § 664.

§ 11. *ἑκατὸν καὶ εἴκοσι μυριάδες*: probably an exaggeration. Plut. Artax. 18, represents Ctesias (who was present with Artaxerxes as his physician) as saying that the number present in the battle amounted to only forty myriads. —— *ἄλλοι δὲ ἦσαν, and there were others;* or as we should say, *and there were besides.* Cf. *ἄλλοι*, 1, 8, 9. —— *πρὸ αὐτοῦ βασιλέως, in front of the king himself;* the article is wanting before *βασιλέως*, because it has the force of a proper noun.

§ 12. *καὶ στρατηγοὶ καὶ ἡγεμόνες.* Krüger following Weiske questions whether these words belong to the text; yet they are retained by other editors. —— *μυριάδων ἕκαστος*, sc. *ἄρχων.* —— *τῆς μάχης*, dependent on *ὑστέρησε.* Gram. § 748. —— *ἡμέρας*; the dat. would be more usual, cf. 1, 2, 25. —— Why Abrocamas, who is said (1, 4, 18) to have been before Cyrus, was too late for the engagement, does not appear from the narrative. It is not improbable that he intentionally loitered, till the contest between the two candidates for the throne was decided.

§ 13. *ἐκ*, c. gen., *out of, out from among; παρά*, c. gen., *from the side of, from the presence of* (in Attic prose with the name of a person); *ἀπό*, c. gen., *from* (in a general sense; usually with the name of a thing). —— *τῶν πολεμίων* (the second), dependent on the antecedent of *οἵ*: *those of the enemy who*, etc. —— *ταὐτά, the same things;* observe how this word differs in form from *ταῦτα* just above.

§ 14. *τῷ στρατεύματι*, dat. of accompaniment. Gram. § 774. Sometimes, though less frequently, *σύν* is expressed with the dat. in this sense. Cf. 1, 7, 1. —— *ὀρυκτή, artificial* (in opposition to the idea that it was produced by any natural cause). The fact of his meeting with this ditch indicated to Cyrus that the forces of the king were near and prepared for battle. Hence the force of *γάρ* after *κατά.* —— *ὀργυιαί.* The more usual construction would be the gen. limiting *τάφρος*; cf. *σταδίων*, 1, 4, 11; *πλέθρου*, 1, 4, 9 and 1, 4, 4; also just below § 16, *ποδῶν* limiting *πάροδος.* Here *ὀργυιαί* is grammatically in apposition with *τάφρος.* Cf. 3, 4, 7; 4, 3, 16.

§ 15. *ἐπί*, denoting *extension over.* Gram. § 799, 3, b. One might rather expect the accus. without a prep. here. —— *μέχρι τοῦ Μηδίας τείχους, as far as to the wall of Media.* This was built by one of the last Babylonian kings (before Babylon fell into the hands of the Persians) as a defence to the open country

against the Medes, who after the fall of the Assyrian empire had possession of the upper Tigris. It extended entirely across from the Euphrates to the Tigris. It is still at the present day in some places from fifty to sixty feet wide, and from thirty to forty feet in height. It is called by the Arabs Sidd-Nimrûd, i. e., Nimrod's wall. The part nearest to the Euphrates was probably dilapidated in the time of Xen., and not seen from the line of march; so that the distance, *twelve parasangs*, was something which was merely reported to him; the use of *μέχρι* is at all events geographically inaccurate. The sentence included in brackets is evidently an interpolation, as was first shown by Rennel. It is the gloss of some person who had an indistinct idea of the four great canals which, lower down the river, flow from the Euphrates into the Tigris (not, as here stated, in the opposite direction); and who confounded these canals with the ditch mentioned by Xenophon. Such in substance is the note of Kiepert. On the other hand, Grote, in a note on chap. 70, remarks: "Subsequent observations, recently made known by Colonel Rawlinson to the Geographical Society, have contradicted the views of Dr. Ross" (the same with those of Kiepert), "and have shown that the wall of Media, in the line here assigned to it, has no evidence to rest upon. . . . As our knowledge now stands, there is not a single point mentioned by Xen. in Babylonia which can be positively verified except Babylon itself—and Pylae, which is known pretty nearly as the spot where Babylonia proper commences." For a more full discussion of the subject, see Grote, ch. 70. —— *διαλείπουσι . . . παρασάγγην, and are a parasang apart; ἑκάστη*, in apposition with the subject of *διαλείπουσι*.

§ 16. *τάφροδος στενή*. The completion of the ditch through this remaining space of twenty feet was doubtless postponed by the king till the last moment, in order that the trade on the N. E. bank of the river might not be stopped before necessity required. That it was not already completed before the arrival of the army indicates that Cyrus had surprised the king by his rapid march. —— *ποιεῖ*, historic pres.; the Eng. idiom requires here the pluperf. Cf. 3, 4, 12. —— *προσελαύνοντα*, particip. after a *verbum sentiendi*. Gram. § 982.

§ 17. *παρῆλθε καὶ ἐγένοντο*: observe the sudden change in number. Cf. *ἐγένετο καὶ ἐσκήνησαν*, 4, 2, 22; *γίγνεσθαι* with local adverbs or prepositions (*ἐν, ἐς, κατά, ἐπί, ὑπέρ*) is often translated

to come. —— *μέν*, the correlative of *δέ*, § 20. —— *ὑποχωρούντων* agrees with *ἵππων καὶ ἀνθρώπων.* —— *ἦσαν*, cf. 1, 2, 23.

§ 18. *τὸν Ἀμβρακιώτην, the Ambraciot.* Ambracia was a city in Epirus; it is now called Arta. —— *ὅτι . . . πρότερον, because on the eleventh day before* (reckoning back) *from that day.* —— *ὅτι* before *βασιλεύς* introduces the *oratio recta.* Cf. note on *ὅτι*, 1, 6, 7. —— *δέκα ἡμερῶν, within ten days.* See Gram. § 759. —— *ἔτι, after that, at all.* —— *οὐ μαχεῖται.* A conditional clause always requires the neg. *μή*; hence Krüger reads *εἰ μὴ κ.τ.λ.*, omitting *οὐ* before *μαχεῖται*; but the reading in the text seems to be genuine—and *οὐ μαχεῖται*, as a repetition of the words of the soothsayer, seems natural and forcible. We must understand *οὐ*, not as qualifying the whole conditional clause, but *μαχεῖται* alone. —— *ἐὰν δ' ἀληθεύσῃς*, conditional fut. perf. Cf. note 1, 4, 15. —— *αἱ δ. ἡμ., the ten days*, i. e., those above mentioned.

§ 19. *ἀπεγνωκέναι τοῦ μάχ-, had abandoned the idea of fighting.* For the government of *τοῦ μάχεσθαι*, see Gram. § 748.

§ 20. *τὸ πολύ*, cf. note on 1, 4, 13. —— *αὐτῷ*, Gram. § 771. —— *ἀτεταραγμένον, without military order;* from *ἀναταράττω.* —— *τοῖς στρατιώταις*, dependent on *ἤγοντο* as dat. commodi. Gram. § 767.

CHAP. VIII.

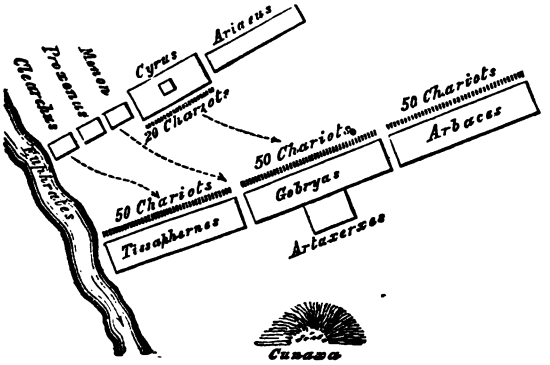
Battle of Cunaxa and death of Cyrus.

§ 1. *Καὶ ἤδη τε . . . καὶ . . . And already not only . . . but . . .* See Gram. § 1040, a. —— *ἀμφὶ ἀγορὰν πλήθ.: about* (the time of) *full market;* i. e., from 10 A. M. to 12 M. —— *ὁ σταθμός*, here used in the strict sense, *the station, the place where they were to halt.* —— *καταλύειν, to put an end to* (the march), *to halt.* Cf. 1, 10, 19. —— *τῶν πιστῶν*, depends, as is often the case with the gen., directly on the proper name, without the expression of *τὶς*: cf. *τῶν ἀμφὶ κ.τ.λ.*, 1, 2, 3. —— *ἀνὰ κράτος, at full speed, μετὰ πάσης σπουδῆς*, Suid. —— *τῷ ἵππῳ*, see Gram. § 774. —— *ἐβόα*, from *βοάω.* —— *ὅτι*, here again not to be translated, since it is followed by the *oratio recta.* —— *σὺν τῷ στρατεύματι*, cf. 1, 7, 1. —— *ὡς εἰς, as if for, apparently for.* Cf. 1, 8, 23.

§ 2. *αὐτίκα* qualifies *ἐπιπεσεῖσθαι.* —— *ἐδόκουν οἱ Ἕλληνες καὶ πάντες δέ, the Greeks and also all imagined;* *δέ* we translate *and;*

καί, *also.* Cf. δὲ καί, 1, 2, 2 and 7, and 8, and 9. —— ἐπιπεσεῖσθαι, sc. βασιλέα, *that the king would fall upon them*, etc. —— The battle, about to be described, was fought in the autumn of 401 B. C., not far from the village of Cunaxa (as we learn from Plut. Artax. 8); and hence it is called in history the battle of Cunaxa. According to 2, 2, 6, this place was three hundred and sixty stadia (about fifty miles) from Babylon. Plutarch, however, in the passage above referred to, says it was five hundred stadia from Babylon.

§ 3. Κῦρός τε . . . τοῖς τε. These clauses are connected and made correlative by τέ. —— ἐνέδυ (from ἐνδύω) *put on.* —— τὰ παλτά, cf. note 1, 5, 15. —— ἐξοπλίζεσθαι, *to equip themselves fully.* It appears from 1, 7, 20, that a portion of the heavy armor which was necessary for a full equipment had been laid on the wagons and beasts of burden. —— ἕκαστον, subject of καθίστασθαι.



PLAN OF THE BATTLE OF CUNAXA.

§ 4. τὰ δεξιὰ τοῦ κέρατος ἔχων, *occupying the right* (parts) *of the wing.* The whole Grecian force constituted the right wing of the army (see note on 1, 7, 1); and of this wing Clearchus occupied the extreme right. See plan of the battle. —— ἐχόμενος, *being next.* Lexicon, ἔχω. —— Μένων δὲ καὶ τὸ στράτευμα, *and Menon and his army.*

§ 5. εἰς, *to the number of.* Gram. § 796, c. —— παρά, *near.* See Lexicon. —— ἔστησαν. For the difference between the 1st and 2d aor. of this verb, see Gram. § 500, 1.

§ 6. Κῦρος δὲ καὶ οἱ ἱππεῖς, sc. ἔστησαν, which is expressed above, § 5. It is conjectured also that κατὰ τὸ μέσον has been dropped from the text; since we should expect that his position in the army would be mentioned here. Cf. § 22 below. —— αὐτοί, *they themselves*, i. e., the men in distinction from their horses, which also had defensive armor (§ 7). —— ψιλήν, *unarmed;* not absolutely bare, but *without helmet.* He had on a τιάρα, according to Plutarch; who in describing the death of Cyrus (Artax. 11) says ἀποπίπτει δὲ τῆς κεφαλῆς ἡ τιάρα τοῦ Κύρου. —— λέγεται, see Introduction, § 6.

§ 7. In the treatise on horsemanship (De re eq. 12, 8), Xen. says, *it is necessary to equip the horse also with frontlet* (προμετωπίδιον), *and breastplate* (προστερνίδιον), *and cuisses* (παραμηρίδια); *for these at the same time serve as cuisses for the rider also.* These last words explain the reason why the παραμηρίδια, which are mentioned in § 6, are not again mentioned in this section. —— μαχαίρας . . . Ἑλληνικάς, *Grecian swords.* The μάχαιρα was slightly curved and used for striking; the ξίφος was straight and pointed, and was used like a dagger. Plate II., 17, 19, 20, 22.

§ 8. τέ . . . καί. See note 1, 8, 1. —— χρόνῳ . . . ὕστερον, sc. ἐφάνη, *and in no considerable time afterwards, it appeared,* etc. —— τις after μελανία and also after χαλκός, denotes the indistinctness with which they were seen, owing to the distance. —— ἐπὶ πολύ, *reaching afar off.* —— ἐγγύτερον, like other adverbs of place, is often used with εἶναι or γίγνεσθαι as an indeclinable adjective. Cf. πλησίον, 1, 8, 1; and ἐγγύτερον, 4, 7, 23.

§ 9. λευκοθώρακες. Perhaps these *white corselets* were of linen. In the Cyr. 6, 4, 2, it is said of Abradatas the Assyrian, ἔμελλε τὸν λινοῦν θώρακα, ὃς ἐπιχώριος ἦν, ἐνδύεσθαι. —— ἐχόμενοι, cf. above (§ 4) ἐχόμενος. —— γερροφόροι. The γέρρον was a rectangular shield, of wicker frame and covered with leather. —— Αἰγύπτιοι. As Egypt was not at that time under the dominion of Persia (2, 1, 14), it is probable that the Egyptians here mentioned were the descendants of those who had received a residence in Asia from the elder Cyrus. See Cyr. 7, 1, 45. —— κατὰ ἔθνη, *in separate nations;* this was the Persian custom. Herod. 7, 60 and 100. —— ἐπορεύετο agrees with ἔθνος, which is in apposition with πάντες οὗτοι. It cannot well be rendered literally into English. Cf. Οὗτοι ἄλλος ἄλλα λέγει, 2, 1, 15.

§ 10. ἅρματα, sc. ἐπορεύετο. See Plate II., Fig. 29. —— δια-

λείποντα συχνόν, *a considerable space apart.* —— ἐκ τῶν . . . ἀποτεταμένα (from ἀποτείνω), *projecting out from*, etc. —— εἰς πλάγιον, *in an oblique direction.* —— καὶ . . . βλέποντα, *and (others) pointing* (lit., *looking*) *towards the ground.* —— ἡ δὲ γνώμη ἦν, *and the plan was.* —— ὡς εἰς . . . ἐλῶντα, *apparently to drive into*, etc. ἐλῶντα, fut. act. particip. from ἐλαύνω. The fut. ἐλάσω instead of ἐλῶ is extremely rare except in later writers. (Gram. § 525, 1.) ἐλῶντα and διακόψοντα are in the accus. absol., with τὰ δρεπανηφόρα ἅρματα understood. For the two principal forms of the accus. abs., see Gram. §§ 973, 974.

§ 11. εἶπεν, 1, 7, 4. —— τοῖς Ἕλλησι belongs in idea both with καλέσας and παρεκελεύετο. When two connected verbs take a common object, but require a different case, the object is expressed but once, and commonly in the case which the nearest verb requires. Krüg. Sprachlehre, § 60, 5. —— σιγῇ ὡς ἀνυστόν, *as silently as possible* (not as L. & S., 1st edition, render, *as stilly*, etc.); σιγῇ, *in silence*, opposed to the idea of *shouting* and *screaming* (κραυγῇ); ἡσυχῇ, *quietly*, opposed to the idea of *noise* of any kind.

§ 12. τῷ Κλεάρχῳ ἐβόα ἄγειν, *cried aloud to Clearchus to lead.* ἐβόα, as frequently λέγειν and εἰπεῖν, contains the idea of κελεύειν, and hence takes the infin., cf. ἔλεγε, 1, 3, 8. —— κατά, *against*, Gram. § 800, 1, d. —— ἡμῖν, for the government, see Gram. §§ 767, 769. —— πεποίηται. The perf. expresses the certainty of the future action, by representing it as already completed.

§ 13. τὸ μέσον. For the difference between μέσος before and μέσος after the article, see Gram. § 671; στῖφος, *a body of men in close array*; ὁρῶν κ.τ.λ., *beholding the central body in close array*; i. e., τοὺς ἑξακισχιλίους ἱππέας, 1, 7, 11 and 1, 8, 24. —— ἀκούων Κύρου, *hearing from Cyrus*; for the different constructions of ἀκούω, see Lexicon. —— ἔξω ὄντα . . . βασιλέα, *that the king was beyond the left wing*; for the accus. and particip. (instead of the accus. and infin.) after *verba sentiendi*, see Gram. § 982. —— τῶν ἑαυτοῦ, lit., *of those of himself*, i. e., *of his own forces.* Cf. τοὺς ἑαυτοῦ, 1, 2, 15. —— ἀλλ' and the repetition of ὁ Κλέαρχος is occasioned by the insertion of the explanatory sentence τοσοῦτον γάρ κ.τ.λ. —— ὅμως, *nevertheless*; i. e., although Cyrus commanded it, nevertheless Clearchus refused, etc. —— αὐτῷ μέλοι, *it would concern him*, i. e., *he would take care.* —— ὅπως καλῶς ἔχοι, *that it should be well*; ἔχοι is impers.

§ 14. ὁμαλῶς, *in an even line*, cf. ἐν ἴσῳ, § 11 above. —— ἔτι ἐν τῷ αὐτῷ μένον, *still remaining in the same* (place). —— ἐκ τῶν ἔτι προσιόντων, *of those still coming up*, i. e., from the march. —— οὐ πάνυ πρός, *not very close to*—the adv. here qualifying the preposition; cf. ὡς qualifying εἰς, § 1 above. —— κατεθεᾶτο . . . ἀποβλέπων, *he took a view in each direction looking away*, etc.

§ 15. Ξενοφῶν Ἀθηναῖος, *Xenophon an Athenian* is here mentioned for the first time in the Anabasis; and, as always hereafter, in the 3d person. Cf. Introduction, § 6. —— ὑπελάσας (from ὑπελαύνω), *having rode up*. —— ἐπιστήσας, sc. τὸν ἵππον, *having halted*. It appears from παρελαύνων just above, that he was previously riding along. —— τὰ ἱερά, the omens from the entrails of the victims; τὰ σφάγια, the omens from the motions of the victims. The repetition of καλά is emphatic. With ἱερά and σφάγια understand εἴη.

§ 16. ὅτι is here again followed by the *oratio recta*. —— τὸ σύνθημα, *the war-cry*, as Krüger interprets it; or, as it is commonly understood, *the watch-word*. From what follows in this connection as well as from Cyr. 3, 3, 58, it appears that the watch-word (σύνθημα) was first communicated along the ranks to the extreme lines and then back again; and that the paean (the battle-song) was then sung. The σύνθημα answered a double purpose: first, it expressed some sentiment calculated to inspire courage before the battle; and secondly, it was used as a watch-word in the engagement if the different ranks of the same army at any time came in collision with one another. —— καὶ ὅς, *and he*, refers only to a person; and is used only in the nom. case; the corresponding accus. would be καὶ τόν instead of καὶ ὅν. —— ὁ δέ, *and he*, i. e., Clearchus; or if instead of ὁ δὲ Κλέαρχος εἶπεν just above (the reading which Hertlein adopts from Dindorf), we should read ὁ δὲ Ξενοφῶν εἶπεν (with Krüger and others), then, of course, ὁ δέ before ἀπεκρίνατο would mean Xenophon. —— Ζεὺς σωτὴρ καὶ νίκη. Some expression denoting good fortune would naturally be chosen for a watchword. Thus in 6, 5, 25, we have Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών; in Cyr. 3, 3, 58, Ζεὺς σύμμαχος καὶ ἡγεμών; and in Cyr. 7, 1, 10, Ζεὺς σωτὴρ καὶ ἡγεμών.

§ 17. Ἀλλά denotes the sudden turn in his thoughts, from the doubt which filled his mind when he asked "*what the noise was*" in the Grecian ranks, to the animation with which he said, "*I both accept it, and let it be*" (thus). With ἀλλά in this place, cf.

ἀλλά, 1, 7, 6. δέχομαι is the proper expression of one who recognizes a favorable sign and appropriates it to himself. Cf. Herod. 9, 91; cf. also *accipio* in Latin. Virg. Aen. 12, 260. —— τοῦτο, *this* (i. e., σωτηρία καὶ νίκη). —— τὼ φάλαγγε: one might expect τὰ φάλ. as the noun is fem.; but the fem. form τά occurs only a few times, and that in the poets; ταῖν in the gen. and dat. is more common than τά and found even in prose; but τοῖν for the fem. as well as masc. and neut. is much more common than ταῖν. —— προήρχοντο, *began first* (i. e., πρὸ τῶν βαρβάρων, before the barbarians belonging to the army of Cyrus) *to go*, etc.

§ 18. πορευομένων, gen. abs. sc. αὐτῶν. —— τὸ ἐπιλειπόμενον, *the part which was left behind*, in allusion to ἐξεκύμαινε (*projected forward* as a surge rises from a great body of water). —— δρόμῳ θεῖν, *to hasten at a running pace*. —— οἱόνπερ, *in such a manner as*, or more simply, *as*. —— Ἐνυάλιος, commonly considered another name of Ἄρης. —— ἐλελίζω and the synon. word ἀλαλάζω are from ἐλελεῦ and ἀλαλά, the actual words which were shouted in marching against the enemy, after singing the παιάν. —— λέγουσι, cf. § 6 above, and Introduction, § 6. —— τοῖς ἵπποις, the horses here spoken of were attached probably to the scythe-bearing chariots (§ 10 above), which went in front of the enemy, and were intended to break the ranks of the Greeks.

§ 19. ἐξικνεῖσθαι, sc. αὐτῶν; for the infin. after πρίν, see Gram. § 955. —— κατὰ κράτος, lit., *according to their power*, i. e., *with all their might*. Cf. ἀνὰ κράτος, 1, 8, 1.

§ 20. ἐφέροντο with the neut. plur. Cf. ἦσαν, 1, 2, 23. —— τὰ μὲν . . . τὰ δέ, *some . . . others*, distributive clauses in apposition with τὰ ἅρματα. —— ἡνιόχων dependent on κενά. Gram. § 753, c. —— προῖδοιεν, sc. τὰ ἅρματα. —— ἔστι δ' ὅστις, *now and then one however* (of the Greeks). For the analysis of the expression, see Gram. § 998. —— ἐκπλαγείς (from ἐκπλήττω), *having been terrified*, and thus losing self-possession. —— οὐδὲ τοῦτον παθεῖν, *not even this one suffered*, etc. Instead of τοῦτον, one would rather expect τούτους. See, however, τούτῳ, 3, 3, 18. —— οὐδ' ἄλλος δὲ . . . οὐδείς, *and not even any other*, etc. οὐδέ—δέ, in a negative correspond to καί—δέ in an affirmative clause.

§ 21. τὸ καθ' αὑτούς, *that which was opposed to themselves*. —— οὐδ' ὡς, *not even thus; ὡς* in the sense of οὕτως is not uncommon after καί, οὐδέ, and μηδέ; observe that it is *oxytone* in this sense, but in every other an *atonic*. —— ἐξήχθη (from ἐξάγω), *was he*

induced. —— συνεσπειραμένην (from συσπειράω), *drawn closely together;* agrees with τὴν . . . τάξιν. All which intervenes between τήν and τάξιν is of the nature of an adjective qualifying the noun τάξιν. —— ἐπεμελεῖτο . . . βασιλεύς, *he narrowly watched what the king would do.* By the general rule (Gram. § 932, 2) we should expect the optat. This verb is another added to the many examples already pointed out, of a sudden transition from a dependent to the form of an independent construction. —— ᾔδει (from οἶδα) αὐτὸν ὅτι, lit., *he knew him that;* another instance of anticipation. Cf. 1, 1, 5 and 1, 6, 5. —— μέσον: one would naturally expect τὸ μέσον; yet μέσον, like δεξιόν and εὐώνυμον, denoting a part of the line of battle, often stands without the article. Cf. 1, 8, 13 and 1, 8, 23.

§ 22. τό shows that αὐτῶν is grammatically connected with μέσον; *their own center:* ἡγοῦνται. Several editions have ἡγοῦντο; Hertlein, following Dindorf, has the pres. tense. —— καὶ . . . καί, *not only . . . but also.* —— ἐν ἀσφαλεστάτῳ, *in the safest* (position). —— ἢν . . . ἑκατέρωθεν, *if their force may be on both sides;* αὐτῶν limiting ἰσχύς. Krüger reads, ἢν ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν ᾖ, *if their strength may be on both sides of themselves;* αὐτῶν w. ἑκατέρωθεν, an adv. of place. —— αἰσθάνεσθαι τὸ στράτευμα dependent on νομίζοντες.

§ 23. ἔξω ἐγένετο, lit., *became without,* i. e., *extended beyond.* —— ἐκ τοῦ ἀντίου, *from the opposite side.* —— αὐτῷ and αὐτοῦ mean the king; αὐτοῦ is dependent on ἔμπροσθεν, and τοῖς τεταγμένοις on ἐμάχετο.

§ 24. δείσας μή, *fearing that;* δείσας from δέδοικα, which, though perf. in form, is present in meaning. —— γενόμενος, sc. βασιλεύς. —— κατακόψῃ, the general rule would require the optat. here. See note on ποιήσει, § 21 above. —— τοὺς ἑξακισχιλίους, being thrown to the end of the sentence, presents the contrast to ἑξακοσίοις more strikingly.

§ 25. εἰς τὸ διώκειν ὁρμήσαντες, *having rushed on in the pursuit.* —— σχεδόν, *chiefly;* οἱ ὁμοτράπεζοι, *table companions,* called also (1, 9, 31) συντράπεζοι.

§ 26. καθορᾷ, *he descries.* —— οὐκ ἠνέσχετο, *he did not contain himself.* παίει, *strikes* (him), with the spear, according to Ctesias (see Plut. Artax. 11); although the verb παίει does not necessarily imply anything more than the use of a missile. See Cyr. 7, 1, 34. Concerning Ctesias, see Introduc. § 7. —— καὶ . . . φησι; an

independent added to a relative sentence; cf. *καὶ . . . δὲ . . . ἀπέδειξε*, added to *ἧς . . . ἐποίησε*, 1, 1, 2.

§ 27. *μαχόμενοι*. One would expect here the gen. abs. The nomin. can, however, stand, says Hertlein, because the following subject *ὁπόσοι* constitutes a part of those of whom *μαχόμενοι* is predicated. Cf. *θέμενοι*, 2, 2, 8, and *καταλιπόντες*, 5, 2, 21. —— *ὁπόσοι . . . Κτησίας λέγει*, *how many*, etc., *Ctesias relates*. —— *ἐκείνῳ*, i. e., *τῷ βασιλεῖ*. —— *ἔκειντο*, like the Lat. jacere, *lay* (dead).

§ 28. *ὁ . . . θεράπων*, *the attendant most devoted to him of* (all) *his officers*. —— *περιπεσεῖν*, dependent on *λέγεται*. The preposition (*περι-*) suggests that he threw his arms around the body of Cyrus.

§ 29. *Κύρῳ* dependent on *ἐπι-* in composition. —— *οἱ δέ*, sc. *φασί*. —— *ἐπισφάξασθαι* instead of *ἐπισφάξαι*, which occurred in the last clause. See Gram. § 812, b. We have here *ἑαυτόν* as object of *ἐπισφάξασθαι*. It is added both for perspicuity and for emphasis: *he* (himself) *slew himself;* the expression being almost equivalent, says Krüger, to *αὐτὸς ἑαυτὸν κ.τ.λ.*

CHAP. IX.

Character of Cyrus.

§ 1. *τῶν . . . γενομένων*, *who have lived since the elder Cyrus*— the founder of the Persian empire; the subject of Xenophon's Cyropaedia. What he says here of Cyrus the Younger is the highest possible eulogy. —— *παρά*, c. gen. in connection with the pass. means strictly, *from the side of*, *from*, *by*, as here. Gram. § 802, 1. —— *Κύρου ἐν πείρᾳ γενέσθαι*, *to have been in intimate acquaintance with Cyrus*. *Κύρου* depends on *πείρᾳ*. Cf. the synonymous expression *ἐμπείρως αὐτοῦ ἔχειν*, *to be intimately acquainted with him*, 2, 6, 1.

§ 2. *πρῶτον μέν*, a correlative with *ἐπεὶ δέ*, § 6. —— *πάντων πάντα*, *of all in all respects*. For a similar *paronomasia*, see 2, 5, 7, *πάντῃ . . . πάντα . . . πανταχῇ πάντων*; 2, 6, 7, *πανταχοῦ πάντες*; 4, 1, 28, *πολλαχοῦ πολλοῦ*.

§ 3. *αἱ βασιλέως θύραι* was the common expression for *the court of the* (Persian) *king*. —— For the accentuation and meaning of *ἔστι*, see Gram. § 480, 1.

§ 4. ἀκούουσι connected by καί to θεῶνται, *behold and hear of;* καὶ τοὺς τιμ. . . . καὶ ἄλλους, *both those who are honored*, etc., *and others*, etc. —— εὐθὺς παῖδες ὄντες, *immediately being* (yet) *boys*, i. e., *from their boyhood onward.* —— ἄρχειν. This they learn through the example of the king.

§ 5. αἰδημονέστατος μὲν πρῶτον, instead of πρῶτον μὲν αἰδημ.; the present arrangement gives more prominence to the adjective. —— πείθεσθαι with its clause is in the same construction with εἶναι, to which it is connected by τέ: καὶ . . . μᾶλλον, *even more than those who were inferior to himself* (in rank); ἑαυτοῦ governed by the comparative immediately following. —— With φιλιππότατος supply from the preceding clause ἐδόκει εἶναι; and with χρῆσθαι, ἐδόκει. —— ἔκρινον is most naturally explained by Krüger as impers.; like λέγουσι and φασί, Gram. § 602, c; *men judged him to be*, etc. (In German, man urtheilte.) —— τῶν . . . ἔργων depends on φιλομαθέστατον εἶναι in the same way as the gen. on verbs denoting a state or affection of the mind. Gram. § 753, d; *in respect to the actions*, etc., *to be most fond of learning*, etc. —— τοξικῆς and ἀκοντίσεως are in apposition with ἔργων.

§ 6. ἐπιφερομένην, *attacking* (him). —— συμπεσών (from συμπίπτω), *having grappled with* (it). —— τὰ μὲν ἔπαθεν, *he suffered some things.* The strict antithesis to this would be τὰ δ' ἐποίησεν, *but he achieved other things;* and such a clause would be followed by a specification of what he did. The actual construction is briefer; instead of τὰ δὲ κ.τ.λ., we have τέλος δέ, *but finally;* and then the statement of what he did. —— κατέκανε from κατακαίνω = κατακτείνω. —— πολλοῖς μακαριστόν, *most happy in the view of many.* For the construction of this dat., see Gram. § 771.

§ 7. ἐπεὶ δὲ κατεπέμφθη; in the year 407 B. C. —— Φρυγία ἡ μεγάλη, so called to distinguish it from Φρυγία ἡ παρ' Ἑλλήσποντον. The chief city of the former was Celaenae. See map. —— καὶ πάντων, *of all also;* not only of the forces of his own satrapy, but *of all also who*, etc. —— οἷς καθήκει, *on whom it is incumbent*, i. e., *who are required.* —— εἰς Κασ. πεδίον. The plain of Castolus seems to have been the rendezvous of the military forces from the greater part of western Asia Minor. Such places were appointed throughout the Persian empire. Cf. Oecon. 4, 6. —— μέν, after πρῶτον, is a correlative of δέ after φανερός, § 11 below. —— περὶ πλείστου, *of the greatest importance.* Gram. § 803, 1, b. —— εἰ . . . συνθοῖτο, *if he made peace with any one, and if he*

made a treaty with any one. σπένδομαι, says Krüger, implies previous hostility, συντίθεμαι suggests no such collateral notion. Observe the difference in form between the dat. of τις which we have in this clause, and the dat. of the article. —— μηδὲν ψεύδεσθαι depends on ποιοῖτο.

§ 8. καὶ γὰρ οὖν, *and* (there was proof of this) *for on this account*, etc. These words are used to connect sentences (καί), which express a fixed fact (οὖν), as a proof (γάρ) of that which goes before. —— οἱ ἄνδρες, sc. ἐπιτρεπόμενοι: *not only the cities, but the* (individual) *men*, etc. —— παρά, *contrary to.* Gram. § 802, 3, e. —— ἂν παθεῖν (fut. in meaning), *that he would suffer.*

§ 9. τοιγαροῦν has the same force as καὶ γὰρ οὖν with the exception that τοί is intensive and καί connective. —— πᾶσαι αἱ πόλεις, *all the cities*, i. e., in Ionia; cf. 1, 1, 6. —— ἀντί, *instead of*, Gram. § 793. —— τοὺς φεύγοντας προέσθαι, *to abandon the exiles.* Cf. 1, 1, 7 and 1, 2, 2. προέσθαι from προΐημι. The exiles whom Cyrus had received were the political enemies of the dominant party in Miletus, and hence the ground of their fear. Probably the exiles belonged to the aristocratic party.

§ 10. καί before γάρ is a correlative of καί before ἔλεγεν—*not only, but also.* —— ὅτι . . . προοῖτο, *that he would never abandon* (any), sc. τινάς, or better perhaps τινά (cf. τις . . . αὐτούς, 1, 4, 8). —— ἅπαξ, *once for all.* —— ἔτι μείους, *still fewer.* —— ἔτι . . . πράξειαν, *and should be still less fortunate;* κακῶς πράττειν, *to be unfortunate;* εὖ or καλῶς πράττειν, *to be fortunate;* κακῶς ποιεῖν, *to do harm* (to some one); εὖ or καλῶς ποιεῖν, *to do good* (to some one); so also ἀγαθόν, or κακόν with ποιεῖν τινα, *to do good*, or, *ill to any one;* cf. § 11.

§ 11. φανερὸς δ' ἦν . . . νικᾶν πειρώμενος, lit., *he was plain attempting to surpass* (him); i. e., *it was plain that he*, etc. Cf. note on δῆλος ἦν, 1, 2, 11. —— For the two accusatives with ποιήσειεν, see Gram. § 725, a. —— εὐχὴν αὐτοῦ, *a prayer of his*, indefinite; τὴν εὐχὴν αὐτοῦ would be rendered *his prayer;* ὡς εὔχοιτο, *that he prayed*, etc. —— ἔστε νικῴη . . . ἀλεξόμενος, *until, in requiting, he should surpass*, etc. This was a common sentiment among the Greeks, cf. Isocra. 1, 26. How different and how much better is the Christian principle!

§ 12. πλεῖστοι δή. The superlative is often strengthened by δή. Cf. 1, 9, 18 and 20. See Gram. § 1087, 4. —— αὐτῷ ἑνί γε ἀνδρί, lit., *to him one man at least.* The English idiom requires

some change of construction in rendering; e. g., *A far greater number desired . . . to him than to any other one man.* —— *τῶν ἐφ' ἡμῶν, of those contemporary with us*, limits *ἐνί γε ἀνδρί*; for *ἐπί* c. gen., see Gram. § 799, 1, c. —— *προέσθαι* (*to give up, to surrender*), is here used in a connection somewhat different from that in § 9 above.

§ 13. *οὐ μὲν δὴ οὐδέ*, lit., *not indeed not even*, or more simply and in an Eng. idiom, *nor indeed.* *μέν* in this clause is considered synonymous with *μήν*; so also in the phrases *ἀλλὰ μὲν δή, καὶ μὲν δή, οὐ μὲν δή*, cf. 2, 2, 3; 3, 2, 14. —— *εἶα* from *ἐάω*. —— *καταγελᾶν*; some supply *αὐτοῦ*, i. e., *Κύρου*; others, *τῶν νόμων*; but it seems more natural and forcible to consider it as absolute. See Lex. —— *στερομένους, deprived of*, with a perf. signification, see Gram. § 856, a. —— *ἐγένετο; it happened*, nearly = *ἐξῆν, it was permitted.* —— *ἔχοντι . . . προχωροίη, having whatever might be convenient*, sc. to him to have; *ἔχειν* with *προχωροίη* is suggested by *ἔχοντι*. Schneider's interpretation, which is followed by Krüger, seems too forced, and is consequently not given here.

§ 14. *τούς γε μέντοι ἀγαθούς, but those at least who were good; μέντοι* is here as usual intensive and slightly adversative; that which follows being opposed to the idea of severity contained in the preceding section. *εἰς πόλεμον, for war*, end in view. —— *πρῶτον μέν* belongs in meaning to *ἄρχοντας ἐποίει*, as though the intervening clause were in a dependent construction, *πολέμου αὐτῷ ὄντος*. Clauses logically subordinate are not unfrequently made co-ordinate. Cf. 3, 1, 26; 3, 2, 4. —— *καὶ αὐτός, himself also*, not merely his army. —— *ἑώρα* (from *ὁράω*), see Gram. § 539, 4. —— *καί* before *ἄρχοντας* a correlative of *καί* before *ἄλλῃ*. —— *ἧς κατ. χώρας*, for *τῆς χώρας ἣν κατ.*: cf. *ἧς ἄρχοι χώρας*, 1, 9, 19; and the note on *ὅσον ἦν αὐτῷ στράτευμα*, 1, 2, 1.

§ 15. *ὥστε φαίνεσθαι . . . ἀξιοῦν, so that he appeared to think it proper*, etc. —— *Κῦρον αἰσθ-*, more expressive than *αὐτὸν αἰσθήσεσθαι*.

§ 16. *εἰς, in respect to;* cf. 2, 6, 30. —— *γέ*, thus united with *μήν*, presents with more point and emphasis than *δέ* a transition to another and important thought. Cf. § 20 below. —— *ἐπιδείκνυσθαι* (mid.), *to exhibit himself, to be conspicuous.* —— *περὶ παντός, all-important;* cf. *περὶ πλείστου*, § 7 above. —— *τούτους* referring to *τις*; cf. 1, 4, 8, *αὐτούς*. —— *ἐκ τοῦ ἀδίκου, by unjust means, unjustly;* cf. *ἐκ τοῦ δικαίου*, § 19.

§ 17. ἄλλα τε πολλά . . . καί, *not only many other things . . . but especially;* when τέ . . . καί are correlative, the second member is joined emphatically to the first. Cf. Lat. *quum—tum.* See Lexicon, τέ. —— δικαίως αὐτῷ διεχ—*were accomplished for him justly;* αὐτῷ, *for him*, not as dat. of agent *by him;* δικαίως is predicated of the just actions, not of Cyrus, but of those who served him. —— ἀληθινῷ, *true, genuine*, in opposition to the idea of spurious or counterfeit; ἀληθής, *true*, in opposition to the idea false or untrue. —— ἔπλευσαν. Xen. evidently has in mind the Grecian soldiers particularly. —— ἐπεί, causal, *since, because.* —— εἶναι . . . πειθαρχεῖν, depends on ἔγνωσαν, *they knew that to obey Cyrus nobly was*, etc. —— κατὰ μῆνα, *monthly*, payment being made by the month; cf. 1, 3, 21.

§ 18. ἀλλὰ μήν, *but further*, used to denote a transition to some new topic. —— ἀχάριστον, *without thanks*, i. e., *unrequited*, qualifies προθυμίαν. —— κράτιστοι δή, see note on πλεῖστοι δή, § 12 above. *There were said to arise to Cyrus the very best supporters* (servants) *in every enterprise.*

§ 19. εἰ δέ τινα . . . δικαίου, *and if he saw that any one was skilful as a manager on the principles of justice;* δεινόν, *able, skilful;* ἐκ τοῦ δικαίου, cf. ἐκ τοῦ ἀδίκου, § 16 above. —— καί . . . τέ . . . καί, *and not only . . . but also.* —— ἧς ἄρχοι χώρας = τὴν χώραν, ἧς ἄρχοι. —— ἂν ἀφείλετο denotes repetition or habit. Gram. § 835: *he would never take* (anything) *away from any one.* Hertlein supplies in this clause αὐτήν, i. e., τὴν χώραν; but this is not so natural in connection with the next clause. —— πλείω, acc. plur. neuter. —— ἐπέπατο (πάομαι), a poetic word, but used several times by Xen.

§ 20. φίλους is not perhaps the object of θεραπεύειν, as it stands without the article, but is rather to be considered a part of the relative clause with ὅσους, and instead of having its regular position after ποιήσαιτο, stands first for the sake of emphasis. —— γὲ μήν, cf. note, § 16. —— ὅ, τι . . . κατεργάζεσθαι, *in that which he might perchance desire to accomplish.* For τυγχάνω with the particip., see Gram. § 984. —— πρός with the gen., after pass. verbs, is unusual in Attic prose.

§ 21. καὶ γὰρ . . . ἔχοι. The simplest construction of this clause is as follows: *For* (it was) *this very thing, on account of which* HE *thought he needed friends, that he might have helpers;* others construe thus, αὐτὸ τοῦτο ὡς ἔχοι συνεργοὺς (τούτου) οὗπερ ἕνεκα

αὐτὸς ᾧετο δεῖσθαι φίλων. (It was) *for this* (purpose) *that*, etc. —— *καὶ αὐτὸς ἐπειρᾶτο κ.τ.λ.*; thus he set an example of what he thought a friend should be. —— *τούτου* depends on *συνεργός*, *ὅτου* on *ἐπιθυμοῦντα*. For the accus. and particip. instead of the accus. and infin., see Gram. § 982.

§ 22. *εἷς γε ὢν ἀνήρ* limits the superlative *πλεῖστα*, lit., *he being one man at least received*, etc., i. e., in an Eng. idiom, *he received more gifts than any other one man*; cf. *ἑνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν*, limiting *πλεῖστοι*, § 12 above. —— *πάντων δὴ* limits the subject of *διεδίδου*, *he of all men*, etc.; for the force of *δή*, see note on *πλεῖστοι δή*, § 12 above. —— *διεδίδου*, *used to give apart* (*δια-*), i. e., *used to distribute*. —— *καὶ* (sc. *σκοπῶν*) *ὅτου*, *and taking into consideration that which*, etc. To correspond with *πρὸς τοὺς τρόπους ἑκάστου*, one might expect *πρὸς τὴν ἕνδειαν ἑκάστου*, *having regard for the habits and the wants of each one*.

§ 23. *ὡς εἰς*, *intended for*, cf. 1, 8, 23. —— *καλλωπισμόν*, personal adorning in distinction from the implements of warfare. —— *λέγειν αὐτὸν ἔφασαν*, *they* (the persons from whom Xen. obtained his information; cf. 2, 1, 14; 2, 6, 10) *affirmed that he used to say*. —— *φίλους καλῶς κεκοσμημένους*, sc. *εἶναι*, *that friends well adorned were*, etc.; cf. *νομίζω ὑμᾶς ἐμοὶ εἶναι κ.τ.λ.*, 1, 3, 6.

§ 24. *τό* belongs to the whole member of the sentence ending with *ποιοῦντα*, the whole being the subject of *ἐστί* understood. —— *τὰ μεγάλα*, adverbial, *greatly*. —— *ταῦτα* is plural because two ideas precede: *the fact that he surpassed his friends in care* (for them) *and* (the fact that he surpassed them) *in the desire to confer favors*, *these things*, etc.

§ 25. Observe the difference in this section between *ἔπεμπε* and *ἔπεμψε*. —— *λέγων*, *saying*, not in person, but by means of his servant who conveyed the present of wine. Cf. *ἔλεγε*, 1, 3, 8. —— *τούτου ἡδίονι*, *more delicious than this* (wine). —— *ἔπεμψε*, observe here the transition from the *oratio obliqua* to the *oratio recta*. —— *ἐκπιεῖν* from *ἐκπίνω*. —— *σὺν οἷς* = *σὺν τούτοις*, *οὕς*. See Gram. § 996, a (2), cf. *πρὸς οἷς ἐκτήσαντο*, Pl. Gorg. 519, a.

§ 26. *ἄρτων ἡμίσεα*, lit., *halves of loaves of bread*, i. e., *half loaves of bread*. For the government of *ἄρτων*, see Gram. § 729, e. —— *ἐπι-* in comp. with *λέγειν* signifies, *in addition*, *besides*, i. e., besides carrying the present. —— Observe the accentuation of *σέ*, Gram. § 119, b. —— *τούτων*, for the government, see Gram. § 742.

§ 27. *πάνυ* is here placed after the adjective which it qualifies.

This unusual position increases its force; cf. *ἰσχυρῶς*, 1, 2, 21 and 1, 7, 15. —— *αὐτὸς . . . ἐπιμέλειαν* is parenthetical, and hence the verb (*ἐδύνατο*) is indic. instead of optat. —— *καὶ διὰ τὴν ἐπιμέλειαν, and on account of their care* (for him as prince). —— *ὡς μὴ πεινῶντες*, sc. *οἱ ἵπποι*. —— *ἄγωσιν* instead of *ἄγοιεν*. Gram. § 932, 2.

§ 28. Ἑλλήνων and *βαρβάρων* depend on *οὐδένα*.

§ 29. *παρὰ μέν*; we should expect here *παρὰ μὲν γάρ*, as introducing after *τεκμήριον* a statement of the proof; other instances, however, like this occur. —— *δούλου ὄντος, being a subject;* cf. 2, 5, 38; 3, 1, 17. —— *οὗτος*, i. e., Orontes. —— *ὅν*, relating to *αὐτόν*, i. e., the faithful servant to whom Orontes had entrusted the letter to the king; cf. 1, 6, 3; *ὅν* being placed before its antecedent is made far more prominent in the sentence; cf. *οὕς—αὐτοῖς*, 6, 4, 9. —— *καὶ οὗτοι μέντοι, and these indeed; οἱ . . . ἀγαπώμενοι* in apposition with *οὗτοι*, and in the same construction with *πολλοί*. —— *ἂν τυγχάνειν, they would obtain*, etc., dependent on *νομίζοντες*.

§ 30. *τὸ . . . αὐτῷ γενόμενον, that which happened to him* (Cyrus), etc.; *μέγα τεκμήριον (ἦν) ὅτι κ.τ.λ., was a striking proof that*, etc.

§ 31. *παρ' αὐτόν, near him, on his side.* —— *καὶ τὸ στρ.*; not simply alone but *having also all the army which*, etc. Cf. *καὶ τοὺς θεράποντας πάντας ἔχων*, 3, 3, 2.

CHAP. X.

Movements of both armies immediately after the death of Cyrus, at the close of the battle. The Persians, after plundering the camp of Cyrus, having advanced against the Greeks, retreat precipitately.

§ 1. Κύρου . . . *χεὶρ ἡ δεξιά*: Plutarch (Artax. 13) says this was done *κατὰ δή τινα νόμον Περσῶν*. Cf. 3, 1, 17. —— *διώκων εἰσπίπτει* agrees with the principal subject, as *λαμβάνει* in § 2 below. —— *οἱ μέν*. To this corresponds that which in substance is contained in § 3, *οἱ δὲ Ἕλληνες—ἀντιταχθέντες*. —— *εἰς τὸν σταθμόν*: cf. 2, 1, 3; the station where they had last encamped. *στρατοπέδου*, the place where the attendants of the army remained during the battle.

§ 2. *Φωκαΐδα*; from Phocaea in Ionia, according to Athenaeus, 13, 576, *πρότερον Μιλτὼ καλουμένην, Ἀσπασίαν μετονομασθῆναι.*

§ 3. *γυμνός*, like *nudus*, often means *without the outer garment*, clad only with the *χιτών*; cf. 4, 4, 12. —— *πρὸς τῶν Ἑλλήνων οἵ*: *πρὸς* governs the omitted antecedent of *οἵ* which would be *τούτους*: *to those of the Greeks who*, etc. The omission of the antecedent in similar cases is extremely rare. —— *οἱ δὲ καὶ αὐτῶν*, *and some of them*, i. e., the Greeks who had arms in their camp. —— *ταύτην* = *τὴν Μιλησίαν*. —— *ἄλλα ὁπόσα*, the more common order would be *ὁπόσα ἄλλα*. —— *ἐντὸς αὐτῶν . . . ἐγένοντο*, *came within their reach*. —— The repetition of *ἔσωσαν* seems here to be emphatic, although similar repetitions occur where no special emphasis seems to be intended. Cf. *ἀναβαίνει*, *ἀνέβη*, 1, 1, 2; *ἤγγελλον* repeated, 1, 7, 13; *ἀπεχώρει*, *ἀπεχώρησαν*, 3, 4, 15; *δεῖ* repeated, 3, 4, 35.

§ 4. *οἱ Ἕλληνες* here denotes the main army of the Greeks; not the same that were mentioned in the last section. —— *οἱ μέν* here refers to *οἱ Ἕλληνες*. In like manner *ὁ μέν* not unfrequently refers to the nearer, and *ὁ δέ* to the more remote object. —— *καθ' αὑτούς*, *opposite to themselves*; cf. 1, 8, 21. —— *οἱ δέ* instead of *ὁ δέ* because Xen. has in mind not merely *βασιλεύς*, but also *οἱ σὺν αὐτῷ*. In a similar way, *αὐτούς*, § 7, and *ὄντας*, § 10 below. —— *ὡς ἤδη πάντες*, *as if already all*, i. e., all the Persians, even those who were opposed to the Greeks and were already routed.

§ 5. *εἴη* and *νικῷεν*, *oratio obliqua*. Observe the force of the imperf. optat. (*νικῷεν*, *were conquering*), as distinguished from the aor. optat. —— *εἰς τὸ πρόσθεν*, *forwards*. —— *οἴχονται*, lit., *have gone*; pres. in form, perf. in meaning. One might expect the optat. to correspond with *νικῷεν*. For a similar change, cf. *τρέψονται* and *ἔχοιεν*, 3, 5, 13; *πέμπει* and *φαίνοιτο*, 2, 1, 2; *τέθνηκεν* and *εἴη*, 2, 1, 3. —— *ἐπὶ τὸ στρ. ἀρήξοντες*, *to the camp to render assistance*.

§ 6. *καὶ βασιλεύς*, *the king also*; as the Greeks had purposed to attack him, so *the king also* was now coming to make an attack on them. —— *ὡς ἐδόκει* must be connected in idea simply with *ὄπισθεν*. —— *στραφέντες*, *having faced about*; *συστραφέντες* (the reading of some editions) would signify, *having brought their ranks together*. —— *ὡς ταύτῃ προσιόντος*, sc. *βασιλέως*: *καί* connects here a particip. in the gen. with a particip. in the nominative. Not unfrequently *καί* and *δέ* and the corresponding negative

connectives unite a gen. abs. with some other case of a particip.; cf. 5, 6, 32; 7, 1, 27. In 2, 4, 22, the case abs. is connected to a governed case. —— ἡ δὲ κ.τ.λ. (see 1, 8, 23), *but where he passed along*, etc. —— καὶ τοὺς . . . αὐτομολήσαντας, *and those who* (being) *over against the Greeks had deserted in the battle;* cf. 2, 1, 6.

§ 7. διήλασε, *marched through.* Tissaphernes being on the left wing of the Persians (1, 8, 9) would be opposed to the right wing of the army of Cyrus. Here Clearchus was posted (1, 8, 4); and on his right, the Grecian targeteer force (1, 8, 5), which skilfully gave way so as to allow Tissaphernes to pass along between themselves and the river. Cf. 2, 3, 19. —— Ἕλληνας, here used adjectively; cf. Θρᾷκας and Κρῆτας, 1, 2, 9. The names of nations with nouns denoting persons are often thus used. —— κατέκανε from κατακαίνω = κατακτείνω. —— αὐτούς = Τισσαφέρνην καὶ τοὺ σὺν αὐτῷ. Cf. note on οἱ δέ, § 4 above. —— Ἀμφιπολίτης, from Amphipolis, a city in Thrace on the Strymon. —— φρόνιμος γενέσθαι, *to have been prudent and skilful*, inasmuch as he contrived to avoid the overwhelming force of the enemy, receiving no harm from them, but inflicting considerable damage.

§ 8. ὡς . . . ἀπηλλάγη, *after he withdrew being worsted.* μεῖον ἔχειν, *to have less, to suffer disadvantage, to be worsted.* ἀπηλλάγη from ἀπαλλάττω. —— ὁμοῦ qualifies ἐπορεύοντο.

§ 9. τὸ εὐώνυμον, the left, according to the first arrangement, but now, since the Greeks had faced about (§ 6 above), the right wing. —— ἀναπτύττειν (ἀνα-, *back*, πτύττειν, *to fold*) τὸ κέρας, *to bend the wing around.* By this movement the army would front the enemy, while the rear would rest on the river (ποιήσασθαι ὄπισθεν τὸν ποταμόν, lit., *to make the river in the rear*).

§ 10. ἐν ᾧ . . . ἐβουλεύοντο, *but while* (the Greeks) *were deliberating on these things.* The movement spoken of in the preceding section was only contemplated (ἐδόκει). —— καὶ δή, *even now*, nearly = ἤδη. —— παραμειψάμενος, *having passed along by*, = παρελθών. —— ἀντίαν, sc. τοῦ Ἑλληνικοῦ. —— εἰς τὸ αὐτὸ σχῆμα, ὥσπερ, *in the same form, as*, etc. —— μαχούμενος, fut. part., see Gram. § 510, 11. —— ὄντας, sc. βασιλέα καὶ τοὺς σὺν αὐτῷ; cf. οἱ δέ, § 4 above.

§ 11. ἐκ πλέονος, lit., *from a greater distance*, i. e., they began to flee at a point still farther from the Greeks. —— τὸ πρόσθεν, 1, 8, 19.

§ 12. ἀνεστράφεσαν (ἀνά, *back*, or *about*, and στρέφω, *I turn*),

faced about. —— πεζοὶ (in grammatical apposition with οἱ ἀμφὶ βασιλέα) μὲν οὐκέτι, . . . δέ, *footmen no longer, but;* or more clearly, *not, however, footmen, but;* οὐκέτι, *non item, not after the same manner = but not, not however.* —— ἐνεπλήσθη from ἐμπίπλημι: for the gen. with this word, see Gram. § 743. —— τὸ ποιούμενον, much less frequent in this sense than τὸ γιγνόμενον, *that which was being done,* or more simply, *what was going on.* —— ἐπὶ πέλτης, *on a spear,* in which signification the word πέλτη seldom occurs. Cf. Cyrop. 7, 1, 4. ἦν δὲ τῷ Κύρῳ τὸ σημεῖον ἀετὸς ἐπὶ δόρατος μακροῦ ἀνατεταμένος (*with expanded wings*).

§ 13. ἐνταῦθα denotes more commonly rest in a place, but also very often motion to a place instead of ἐνταυθοῖ; so here. —— ἄλλοι ἄλλοθεν expresses more briefly than our idiom will admit of the promiscuous dispersion of the horsemen; cf. Lat. *alii alio: some (went) one way, some another;* ἄλλοθεν (which means strictly, *from another place*) is here translated like ἄλλοσε, *to another place,* the writer assuming in mind for his stand-point the place towards which the enemy were fleeing. —— ἐψιλοῦτο (from ψιλόω); observe the force of the imperf., *was becoming bare;* ἐψιλώθη, *was made bare,* would be inconsistent with the next clause. —— καὶ πάντες, *all also;* cf. 1, 8, 2.

§ 14. ἀνεβίβαζεν, sc. τὸ στράτευμα, *did not conduct* (the army) *upon,* etc. —— ὑπὸ αὐτόν; an expression implying motion with a verb of rest. The idea is, *conducting the army to the foot of it* (the hill), *and commanding it to halt, he sends,* etc. —— κελεύει, sc. αὐτούς. —— καταδόντας . . . τί ἐστιν, lit., *having looked down on the things beyond the hill, what* (there) *is;* τί in the sing. denotes the complete view of the several objects denoted by τά; cf. τί οὖν ταῦτά ἐστιν, 2, 1, 22.

§ 15. σχεδὸν δ' ὅτε, *and about the time when.* —— καὶ ἥλιος ἐδύετο, *the sun also was setting;* ἥλιος often stands without the article, when the Eng. idiom requires it; so also other objects and appearances in nature which are from their very character single; cf. οὐρανοῦ, 4, 2, 2; ἥλιος, 5, 7, 6; βορέας and νότος, 5, 7, 7.

§ 16. ἅμα μέν. Instead of a corresponding ἅμα δέ, the construction is changed, owing to the introduction of explanatory clauses, and we have in the correlative sentence, § 17, καὶ αὐτοὶ ἐβουλεύοντο κ.τ.λ. —— αὐτὸν τεθνηκότα, Gram. § 982. —— καταληψόμενόν τι, *to seize upon something,* perhaps some important

military point. —— *προεληλακέναι, had marched forward;* from *προελαύνω.*

§ 17. *αὐτοί, they themselves,* they on their part in contradistinction from Cyrus. —— *αὐτοῦ,* adv. *there; ἐνταῦθα,* cf. § 18 above, with note. —— *αὐτοῖς ἀπιέναι, that they themselves should go away,* in opposition to the idea of bringing the baggage to them; were there no antithesis implied, *αὐτοῖς* would be unnecessary. —— *δόρπηστον,* chiefly poetic, instead of *δεῖπνον.*

§ 18. *ταύτης μὲν . . . ἐγένετο, such was the end of this day.* An eventful day; and destined to exert an important influence on the future history of the world. For on that day the Greeks learned their superiority to the Persians, even in the heart of the empire. The conquests of Alexander, with all of their weighty results, may be traced directly to the lesson which was learned in the battle of Cunaxa. —— *τὲ . . . καί, not only, but especially.* Gram. § 1040, a. —— *μεστάς*: *οὔσας* is here omitted; cf. *ἄμετρον,* sc. *ὄν,* 3, 2, 16; and *ὀρθία,* sc. *οὖσα,* 4, 1, 20. —— *ὡς ἐλέγοντο* has respect to the preceding word. The personal instead of the more common impersonal construction is used here. Cf. *ἐδόκουν,* 1, 4, 7. —— *καὶ ταύτας* repeats with emphasis the idea of *τὰς ἁμάξας*: *even these.*

§ 19. *καταλῦσαι,* cf. 1, 8, 1. —— For the meaning of *ἄριστον* and *δεῖπνον,* see Dic. Antiqq. art. coena.

BOOK SECOND.

Ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς.—Movements of the Greeks after the battle of Cunaxa, until the treaty which they ratified with the Persians was broken.

CHAP. I.

Negotiations of the Greeks with Ariaeus, Persian commander under Cyrus, to whom they offer the throne of Persia; and of Artaxerxes with the Greeks, whom he attempts in vain either to overreach or to intimidate.

§ 1. A recapitulation of the principal events in the last book. —— Ὡς μὲν οὖν, *How therefore;* μέν, correlative with δέ, § 2. —— Κύρῳ, dat. com. Gram. § 767. —— ἐν τῇ ἀνόδῳ = ἐν τῇ ἀναβάσει (3, 1, 1); cf. note on ἄνω, 1, 2, 1. —— ἐλθόντες, *having gone back;* cf. ἐλθεῖν, 5, 7, 15; also ἦξω, 2, 1, 9; ἦκε, 2, 1, 15; ἥκον, 2, 3, 6. —— τὰ πάντα, see Gram. § 672. —— νικᾶν does not mean *that they were conquering;* but rather, *that they have conquered, that they are victorious.* In this sense it is often used; cf. 1, 8, 12; 1, 10, 4. Gram. § 827. Krüger takes τὰ πάντα as subject-accus. of νικᾶν, but it seems much more natural to take it as the object. See Gram. § 716, a. —— δεδήλωται has for its subject the several clauses introduced by ὡς.

§ 2. ἅμα τῇ ἡμέρᾳ, *at break of day;* ἅμα is often thus used as a preposition. Gram. § 772, c. —— σημανοῦντα, fut. act. particip. denoting purpose, from σημαίνω. —— αὐτός, *ipse,* always intensive in the nominative without the article. —— πέμπει—φαίνοιτο. The same change of mood occurs, § 3, τέθνηκεν—εἴη. —— εἰς τὸ πρόσθεν, cf. 1, 10, 5. —— συμμίξειαν, *should join with;* μίγνυμι is again used intransitively in 2, 3, 19, and in 3, 5, 16.

§ 3. ἐν ὁρμῇ, *in the act of setting out.* —— ὄντων, gen. abs.; sc. αὐτῶν; cf. προϊόντων, 1, 2, 17. —— ἅμα ἡλίῳ ἀνίσχοντι, *at sunrising,* denoting a time later than ἅμα τῇ ἡμέρᾳ; for ἥλιος without the article, see note 1, 10, 15. —— Teuthrania was in Aeolis not far from Halisarna (7, 8, 17), opposite the island of Lesbos, ac-

cording to the conjecture of Kiepert. It had been given by Darius to the Spartan king Damaratus, after he had been driven from Sparta by the intrigues of king Cleomenes. —— *γεγονὼς ἀπό, descended from;* for another construction, see 1, 1, 1. —— Γλοῦς connected by *καί* to Προκλῆς. —— Ταμώ, gen., Att. 2d declens. —— *τέθνηκεν . . . εἴη*; the indic. is more positive than the optat.; the death of Cyrus therefore is reported as a fixed fact. —— *ἐν τῷ σταθμῷ* must be connected with *εἴη*, as *πεφυγώς* would require *εἰς τὸν σταθμόν*. —— *τῇ προτεραίᾳ*, sc. *ἡμέρᾳ*. —— *τῇ ἄλλῃ, on the other = on the next* (day); cf. 3, 4, 1; in this sense *τῇ ὑστεραίᾳ* is more common. —— *λέγοι* and *φαίη*, sc. Ἀριαῖος. —— *ἐπὶ Ἰωνίας, towards Ionia.* For the difference between *ἐπί* with the gen. and *ἐπί* with the accus., see Gram. § 799.

§ 4. Ἀλλ', cf. note 1, 7, 6. —— *ὄφελε . . . ζῆν, would that Cyrus were alive.* For the precise meaning of this form of wish, see Gram. § 871, a; *ὤφελε*, 2d aor. of *ὀφείλω*. —— *ἡμεῖς, ὑμεῖς*, not expressed in the nom. except for some particular emphasis or for perspicuity. Gram. § 602, a. Yet cf. note, § 12 below. —— *καθιεῖν*, Att. fut. infin. of *καθίζω, to cause to sit down*, i. e., *to set, to place.* See Gram. § 425.

§ 5. *τοὺς ἀγγέλους*; those mentioned in § 3 above. —— *ἐβούλετο*, sc. *ἀποστέλλεσθαι*.

§ 6. *οἱ μέν*, an asyndeton for *καὶ οἱ μέν*; cf. 1, 2, 25. For the general subject of asyndeton, see Gram. § 1039. —— *κόπτοντες* refers to *στράτευμα* as a collective noun. —— *ξύλοις, for wood*, in apposition with *οἱστοῖς κ.τ.λ.* —— *οὗ, to the place where.* —— *ἐκβάλλειν, to cast away*, probably from their quivers. The deserters from the king were retaken; cf. 1, 10, 6. —— *ἦσαν φέρεσθαι, there were to be brought*, i. e., *which might be brought* (for fuel). —— *ἔρημοι, empty*, because they had been plundered; 1, 10, 18. —— *κρέα* belongs as object both to *ἕψοντες* and *ἤσθιον*.

§ 7. *οἱ μὲν ἄλλοι βάρβαροι, . . . δέ, the others barbarians, . . . but.* —— *ἐντίμως ἔχων = ἔντιμος ὤν.* —— *τῶν ἀμφὶ κ.τ.λ., in those things pertaining to*, etc.; depends on *ἐπιστήμων*, Gram. § 753, d. —— *τάξεις τε καὶ ὁπλομαχίαν.* The former denotes the act of drawing up the lines; the latter, the various exercises pertaining to a battle (strictly as the etymology imports, a battle with heavy armor).

§ 8. *νικῶν τυγχάνει.* For the construction, cf. note on *παρὼν ἐτύγχανε*, 1, 1, 2. —— *ἰόντας ἐπὶ . . . θύρας, going to the doors of*

the king; a common form of expression to denote the suit of the poor and the weak before the rich and the powerful; cf. 1, 2, 11. —— *εὑρίσκεσθαι, to try to obtain;* cf. 7, 1, 31. —— *ἂν δύνωνται, if they can,* sc. obtain any advantage; *ἀγαθόν* belongs as a complement with *εὑρίσκεσθαι* and also with the conditional clause.

§ 9. *ὅμως δὲ* Κλέαρχος, *but Clearchus nevertheless,* i. e., although he was equally indignant with the others. —— *οὐ*; the position of the negative, not before *εἴη* but before *τῶν νικώντων,* should be noticed: *to deliver up their arms belonged not to the victorious,* implying the antithesis *ἀλλὰ τῶν ἡττωμένων.* —— *ἔφη, continued he;* a common use of the word. Cf. 3, 2, 9; 3, 3, 12; 3, 5, 6. —— *ἔχετε,* sc. *ἀποκρίνασθαι.* —— *ἥξω, will return;* cf. note on *ἐλθόντες,* 2, 1, 1. —— *τὰ ἱερὰ ἐξῃρημένα* (from *ἐξαιρέω*), *the entrails which had been taken out* (from the victim); since from the entrails, especially from the liver, they supposed future events might be known. —— *θυόμενος, sacrificing,* the mid. voice adds the idea, *for himself,* i. e., as the word often means, *to take the auspices.* Cf. 1, 7, 18.

§ 10. Κλεάνωρ, doubtless the same who in 2, 5, 37 is called an Orchomenian and a general. See note 1, 2, 9. —— *πρόσθεν . . . παραδοίησαν, they would sooner die than deliver up their arms;* a familiar idiom in many languages; *παραδοίησαν*: with the exception of the common word *εἵησαν* (see 1, 1, 5) this is an extremely rare form of the optat. of verbs in *-μι,* instead of *παραδοῖεν.* —— *θαυμάζω, πότερα, I wonder whether.* This verb often contains in itself not only the notion of wonder, but also of desire to know, and hence may be followed by an indirect question. —— *δῶρα,* sc. *αἰτεῖ.* —— *εἰ μὲν γάρ,* sc. *αἰτεῖ.* —— *καὶ . . . ἐλθόντα, and not* (much rather) *to come and take* (them); lit., *having come to take.*

§ 11. *αὐτῷ,* sc. *τῷ βασιλεῖ,* depends on *ἀντιποιεῖται,* perhaps as dat. incom.; Gram. § 767; *for who is there that lays claim to the government against him?* —— *ἑαυτοῦ εἶναι, belong to himself,* i. e., *are his property.* —— *ἔχων,* sc. *ὑμᾶς.* —— *μέσῃ,* cf. *μέσου,* 1, 2, 7. —— *καὶ . . . ἐντός, and* (having you) *within,* etc. —— *οὐδ', εἰ παρέχοι ὑμῖν, not even if he should give them up to you,* sc. to be slain; i. e., should they not fight at all, there would be too many even for the Greeks to slaughter.

§ 12. *ὡς σὺ ὁρᾷς,* the personal pronoun stands here, as elsewhere sometimes, with a very slight emphasis. Examples of this

sort are found chiefly in clauses introduced by a relative adverb or pronoun; cf. *ὅσους σὺ ὁρᾷς*, § 16 below; also *ὡς ἐγώ*, 2, 2, 3. —— *ἄν*; the first belongs to *χρῆσθαι*; the second, to *στερηθῆναι*. —— *παραδώσειν*, sc. *ἡμᾶς* as subject: *that we shall deliver up to you*, etc. —— *σὺν τούτοις* = *ταῦτα ἔχοντες* (§ 20 below), not exactly the same as *τούτοις* (dative of instrument). Cf. 3, 2, 8.

§ 13. *φιλοσόφῳ*, used here in contempt, as of one who does not recognize the actual, but sees only the imaginary. —— *ἔοικας*, *you resemble;* for the forms of this verb, see Gram. § 492, 7. —— *οὐκ ἀχάριστα*, *what is not unpleasing*, ironical. —— *ἴσθι . . . ὤν*, *be assured that you are*, Gram. § 982. —— *οἶει*, the form always used by Attic writers as 2d pers. sing. of *οἴομαι*; cf. *βούλει* and *ὄψει* from *βούλομαι* and *ὄψομαι*. Gram. § 384.

§ 14. *ἔφασαν*, cf. note, 1, 9, 23. —— *ὡς καὶ . . . ἐγένοντο καὶ . . . ἂν . . . γένοιντο*, *that they both were . . . and might become . . .*; see Gram. § 1040, a. —— *πολλοῦ*, see note on 1, 3, 12. —— *εἴτε . . . εἴτε*, *whether . . . or.* —— *ἄλλο τι*, *in something else*, as distinguished from an expedition to Egypt. —— *συγκαταστρέψαιντο* (comp. *σύν*, *κατά*, *στρέφω*) *ἂν αὐτῷ*, *they would together with him subjugate* (it).

§ 15. *ὑπολαβὼν εἶπεν*, *breaking in, said.* —— *Οὗτοι . . . ἄλλος ἄλλα λέγει*; the verb agrees with *ἄλλος*, which is in apposition with *οὗτοι*; cf. the construction of *ἐπορεύετο*, 1, 8, 9; we may render, *of these, one says one thing, another* (says) *another.* —— *τί λέγεις*, *what you propose.*

§ 16. *ἄσμενος* is much more common than *ἀσμένως*, where an adverb might be expected. Cf. *ἑκών*, *ἄκων*, *ἐθελούσιος*, *ἀκούσιος*. —— *οἶμαι* often stands as here without any influence on the construction; still, the accus. *τοὺς ἅλ. πάντας*, would be admissible; cf. Plat. Prot. 314, b, *οἶμαι δὲ καὶ Πρόδικον κ.τ.λ.*; with the construction of *οἶμαι* here, compare *εὖ ἴσθι* and similar expressions. —— *οἱ ἄλλοι πάντες*, sc. *σε ἄσμενοι ἑωράκασιν.* —— *ἡμεῖς*, sc. *Ἕλληνές ἐσμεν.* —— *περὶ ὧν* = *περὶ τούτων ἅ.*

§ 17. *πρὸς θεῶν*, *in the presence of the gods*, a solemn form of asseveration. Gram. § 805, 1, a. —— *ἀναλεγόμενον* expresses no fitting idea, says Hertlein; Krüger translates it with *εἰς τὸν ἔπειτα χρόνον*, *when handed down to coming time*, making *ἀναλεγόμενον* agree with *ὅ*; but such a meaning of the word, he says, is not to be found elsewhere, at least in Attic writers. Hence various conjectural readings have been proposed; e. g., *ἂν λεγόμενον*,

should it be reported; ἀναγγελόμενον, *being announced;* πάντα λεγόμενον, in which case λεγόμενον would agree with χρόνον, *time, that tells all things.* —— ξύν, older Attic form of σύν. —— ξυμβουλευομένοις ξυνεβούλευσεν αὐτοῖς, *advised them on consulting with him;* the marked difference between the act. and mid. will not escape notice.

§ 18. ταῦτα ὑπήγετο, briefly expressed, says Hertlein, for ταῦτα λέγων ὑπήγετο, *in these things he made an artful suggestion to lead* (Phalinus) *on.* —— ὑποστρέψας, *having artfully turned.* The notion, *artful, sly,* in both of these verbs, is expressed by ὑπό. —— παρά, *contrary to.* —— αὐτοῦ, i. e., τοῦ Κλεάρχου. It will be perceived that Greek met Greek in this interview.

§ 19. τῶν μυρίων. For the article here, cf. 1, 7, 10, and Gram. § 664, c. —— σωθῆναι depends on ἐλπίδων, *hopes of being saved.* After ἐλπίς ἐστιν the infin. aor. is not unfrequently used without ἄν, denoting a future event; less frequently after ἐλπίζειν. —— πολεμοῦντας agrees with the implied subject of σωθῆναι. The dat. agreeing with ὑμῖν would also have been grammatical; cf. note on λαβόντα, 1, 2, 1. —— ἄκοντος, cf. note 1, 3, 17. —— ὅπῃ δυνατόν, lit., *in what way it is possible,* i. e., in the best way possible.

§ 20. ταῦτα as usual referring to what precedes, τάδε to what follows. —— φίλους εἶναι, sc. ἡμᾶς. —— πλείονος . . . φίλοι, dependent on οἰόμεθα, *we might be more valuable friends,* sc. ἡμεῖς (which however could not properly be expressed); for the nominative with the infin., see Gram. § 940. —— πολεμεῖν, also dependent on οἰόμεθα. This reply is worthy of the Laconian Clearchus.

§ 21. μένουσι . . . αὐτοῦ, sc. ὑμῖν, *to you* (on condition of your) *remaining here.* —— εἴησαν, see note on παραδοίησαν, § 10 above. —— προϊοῦσι καὶ ἀπιοῦσι, sc. ὑμῖν; πόλεμος, sc. εἴη. —— εἶπατε: for those parts of the 1st aor. of this word which are used in preference to the 2d aor., see Gram. § 539, 8. —— περὶ τούτου, *concerning this,* i. e., the last point proposed by the king. —— πότερα . . . εἰσιν, lit., *whether you will remain and there is a treaty to you,* i. e., *whether you will remain and have peace.* —— ὡς πολέμου ὄντος, *on the supposition that war exists;* gen. abs. with ὡς.

§ 22. ἅπερ καί. When two ideas, expressed in a demonstrative and relative clause, are compared, the Eng. word *also* is regularly placed only in the demonstrative clause, but the Greek word καί

stands also in the relative clause, sometimes even when it is not expressed in the demonstrative; cf. *καί* before *ὑμεῖς*, 1, 3, 6. Consequently, in translating, we cannot well render *καί* in the relative clause: *to us also the same things seem expedient as to the king.* —— *τί ταῦτα*, cf. note 1, 10, 14. —— *ἀπεκρίναντο*, notice the asyndeton. —— *σπονδαί*, sc. *εἰσίν*.

§ 23. *ταὐτά*, do not confound with *ταῦτα*. —— With *μένουσιν* and the other participles in the dat. plur., understand *ἡμῖν*. The diplomacy of Clearchus appears to be quite a match for that of Artaxerxes.

CHAP. II.

The Greeks joining Ariaeus resolve to return with him to Ionia. After a day's march, they arrive at some Babylonian villages. In the night they are seized with a groundless panic, which is allayed through an ingenious pleasantry of Clearchus.

§ 1. *οἱ δὲ παρὰ Ἀριαίου*; see 2, 1, 3 and 5. —— *αὐτοῦ παρὰ Ἀριαίῳ, there with Ariaeus; αὐτοῦ* is often in this way more exactly defined by a preposition with its case, cf. 4, 3, 6; 4, 3, 28; 4, 2, 22. —— *βελτίους, better*, i. e., in respect to birth and rank. —— *οὐκ* (sc. *φαίη*) . . . *βασιλεύοντος, who would not endure his being king;* we should expect here instead of the accus. and infin. *οἱ οὐκ ἂν ἀνασχοῖντο κ.τ.λ.*; but in indirect narration (*oratio obliqua*) we sometimes find the infin. after a relative pronoun, also after *ὡς, ὅτε, ἐπεί, ἐπειδή*. Cf. 5, 7, 18. See Gram. § 947; *αὐτοῦ* depends on *ἀνασχέσθαι*, Gram. § 749. —— *κελεύει*, sc. *ὑμᾶς*. —— *αὐτός* belongs to the subject of *ἀπιέναι, that he himself will go away.* Gram. § 940.

§ 2. *οὕτω* regularly refers to what precedes; but it denotes what follows when used as a correlative before *ὥστε* or *ὅστις*, and also before an epexegetical clause; as here. Cf. 4, 6, 10; 5, 6, 12 and 32. —— *ποιεῖν*, sc. *ὑμᾶς*. —— Before *ὥσπερ λέγετε*, understand, from the foregoing, *χρὴ ποιεῖν*. —— *οὐδὲ τούτοις, not even to these*, as he had also concealed his intention from Phalinus and his fellow ambassadors, 2, 1, 23.

§ 3. *ἰέναι* depends not on *θυομένῳ*, but on *οὐκ ἐγίγνετο τὰ ἱερά*, sc. *καλά*, cf. 6, 6, 36; 7, 2, 17; *καλά* is omitted with *γίγνεσθαι* also in 6, 4, 13, and 16, and 17, and 19, and 25; and in 6, 5, 2.

—— ἄρα, *manifestly;* it is used similarly in 4, 2, 15. —— οὐ μὲν δή, cf. note 1, 9, 13. —— οἷόν τε, *possible*, sc. ἐστί; οἷος with τέ annexed has regularly the meaning, *able, possible;* and it often stands as here without the verb. —— τὰ ἐπιτήδεια, *the requisite means of subsistence.* —— ἔστιν, see Gram. § 480. —— ἰέναι, dependent on καλά.

§ 4. δειπνεῖν, exegetical of ὧδε ποιεῖν, and governed in the same way. —— δειπνεῖν—συσκευάζεσθε, a transition from χρή with the infin. to the imperative, as in § 2, χρὴ ποιεῖν—πράττετε. —— σημήνῃ, sc. ὁ σαλπιγκτής as it is ordinarily explained; cf. ἐσάλπιγξε, 1, 2, 17. —— ὡς ἀναπαύεσθαι, *as if to rest;* ὡς denotes that the signal was given only as a pretence to deceive the enemy. —— ἐπὶ τῷ τρίτῳ, *on the third* (signal). —— τῷ ἡγουμένῳ is neuter (cf. 2, 4, 26); *the part* (of the army) *taking the lead.* —— πρὸς τοῦ ποταμοῦ, *near* or *next* (πρός) *from the* (denoted by the gen.), *in the next place this side of the river*, or more freely, *on the side towards the river.* Gram. § 805, 1. —— τὰ ὅπλα, by a common meton. for τοὺς ὁπλίτας.

§ 5. τὸ λοιπόν, *as to the rest*, i. e., *from that time forth.* —— ἦρχεν is spoken of the chief command. —— οὐχ ἑλόμενοι, *not having chosen* him for the commander in-chief. —— δεῖ τὸν ἄρχοντα, sc. φρονεῖν.

§ 6. As Krüger remarks, this section is wholly out of place here; like a considerable number of similar passages it is very likely an interpolation from some other work. —— ἀριθμὸς τῆς ὁδοῦ, *a reckoning of the way;* cf. πλῆθος τῆς καταβάσεως τῆς ὁδοῦ, 5, 5, 4. —— μάχη, *battle-field*, so in 5, 5, 4. —— σταθμοὶ τρεῖς καὶ ἐνενήκοντα: only eighty-four stations from Sardis to the battle-field are mentioned in the first book, but it will be perceived that the distance from Ephesus purports to be given here. —— ἑξήκοντα καὶ τριακόσιοι, cf. note 1, 8, 2.

§ 7. τῶν πελτῶν Θρᾳκῶν, mentioned 1, 2, 9, as being in all 800 peltasts. The Thracian horsemen are mentioned in 1, 5, 13. —— ἠὐτομόλησε from αὐτομολέω.

§ 8. κατὰ τὰ παρηγγελμένα, *according to the directions which had been announced*, § 4 above. —— τὴν ἐκείνου στρατιάν = τὴν στρατιὰν αὐτοῦ, only that ἐκείνου is more emphatic than αὐτοῦ; ἐκεῖνος not unfrequently as here refers to an object in immediate proximity with it, instead of denoting an object somewhat remote; cf. 1, 2, 15; 1, 8, 1; 1, 8, 26. —— μέσας νύκτας, cf. note

1, 7, 1. —— *ἐν τάξει*, a construction denoting rest with a verb of motion; instead of which one might expect *εἰς τάξιν* (cf. 2, 2, 21; 5, 4, 11). But *ἐν* and the dat. with a verb of motion involves the idea of the rest which succeeds, an idea not distinctly suggested with *εἰς* and the accus.; cf. Gram. § 788. —— *θέμενοι*, sc. *οἱ Ἕλληνες*, not simply *οἱ στρατηγοί*. Cf. note on *μαχόμενοι*, 1, 8, 27. —— *θέμενοι τὰ ὅπλα*, cf. note 1, 5, 14. —— *μήτε—τε*; so in Latin sometimes *neque—et:* may be rendered, *not only not—but also;* cf. 2, 5, 4; 3, 1, 30; 4, 3, 6. —— *προσώμοσαν*, *swore in addition* (*προσ-*).

§ 9. Demosthenes (23, 68) mentions *κάπρος*, *κριός*, and *ταῦρος* as being used for a solemn sacrifice; compare also the *suovetaurilia* of the Romans. The wolf seems to have been added to the sacrifice as an animal held sacred among the Persians to Ahriman, the god of darkness. —— *εἰς ἀσπίδα*, so that the blood ran *into the shield* (Hertlein); cf. *εἰς τὸν ποταμόν*, 4, 3, 18. For the form of the *ἀσπίς*, see Dic. Antiqq. art. Clipeus.

§ 10. *Ἄγε δή*, *come now*, *age vero*. —— *ἄπιμεν* (sc. *τὴν ὁδὸν*) *ἥνπερ ἦλθομεν*, *shall we withdraw by the way that we came*, etc. For the government of *ἥνπερ*, see Gram. § 715, b.

§ 11. *ἀπιόντες*, sc. *τὴν ὁδόν*: also, with *μακροτέραν* below, understand *ὁδόν*. —— *ὑπό* with the gen. (when not used in a local sense) denotes regularly the agent or doer; then also the acting cause; cf. 1, 5, 5. —— *ἑπτακαίδεκα κ.τ.λ.*, *for in seventeen of the nearest marches;* *σταθμῶν* denotes here the notion of time within which something takes place, and hence is put in the gen. Gram. § 759. —— *οὐδὲ δεῦρο ἰόντες*, *not even in coming hither*, etc.; much less would they be able to obtain provisions from the same country in a second march over the same route. —— *ἔνθα* is either a demonstrative or a relative adverb; here the latter: *but where there was anything*, *we*, etc. —— *ἀπορήσομεν*, instead of *ἀπορεῖν* by a change of construction similar to the one in 1, 3, 15, *πείσομαι* instead of *πεισόμενον*.

§ 12. *πορευτέον*; for the construction of the verbal in *τέος*, see Gram. § 988, ff. —— *ἀποσπασθῶμεν*, Gram. § 503, 4, *σπάω*. —— *ἅπαξ*, cf. note 1, 9, 10. —— *οὐκέτι μὴ δύνηται*. The strengthened negation *οὐ μή* takes almost always the subjunct. aor. or fut. indic.; here by the use of *δύνηται* the fut. event is contemplated as already present. —— *σπανιεῖ*, Att. fut. from *σπανίζω*; cf. *καθιεῖν*, 2, 1, 4. —— *ταύτην* is here a predicate: *this as my opinion.*

§ 13. ἦν δυναμένη, *signified, meant;* the particip. with ἦν is considered = ἐδύνατο; cf. 6, 1, 6, ἦν πεπονθώς, and 6, 4, 24, βεβοηθηκότες ἦσαν. —— ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, *than to escape by secret or by open flight.* Cf. 1, 4, 8. —— ἐν δεξιᾷ ἔχ- τὸν ἥλιον, i. e., towards the north, since it was not far from the autumnal equinox, when the sun rises exactly in the east.

§ 14. τοῦτο, *in this;* cf. 1, 8, 11. —— ἔτι δέ, *furthermore.* —— ἔδοξαν ὁρᾶν, *they imagined they saw.* —— τῶν Ἑλλήνων depends on the subject of ἔθεον, the antecedent of οἵ, *those of the Greeks who,* etc. —— ἐτέτρωτο, Gram. § 531, 6.

§ 15. εἰσίν . . . νέμοιντο. For a similar change of mood, cf. 2, 1, 2 and 3; 3, 5, 13; 4, 5, 10 and 28. —— νέμοιντο with the neut. plur., cf. ἦσαν, 1, 2, 23. —— ἐστρατοπεδεύετο, the mood but not the tense of the *oratio recta* is here retained; cf. ἦν, 1, 2, 21; ἐφρόνει and ἦσαν, 2, 2, 5; ἦσαν, etc., 3, 1, 2; εἶχεν, 7, 8, 2. —— καὶ γὰρ καί, *etenim etiam,* unusual in Attic writers; *and* (the king was doubtless encamped somewhere near) *for a smoke also,* etc.

§ 16. ἀπειρηκότας (ἀπό, εἴρηκα), fut. ἀπερῶ, aor. ἀπεῖπον; in 1, 5, 3, ἀπαγορεύω is used as a corresponding pres., *wearied out, exhausted.* —— ὄντας after a *verbum sentiendi,* Gram. § 982. —— εὐθύωρον, *forthwith,* an unusual word. —— ἄγων (and above ἦγεν) used absolutely, *marching.* —— τοὺς πρώτους, *the first, the foremost,* i. e., *the van.* —— καὶ αὐτὰ τὰ ξύλα, *even the very timbers.* —— τὰ ἀπὸ τῶν οἰκιῶν ξύλα, an abbreviated expression which we can easily render into English; expressed in full = τὰ ἐν ταῖς οἰκίαις ξύλα ἀπὸ τῶν οἰκιῶν διήρπαστο κ.τ.λ.; cf. τοὺς ἐκ τῶν πόλεων = τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλ., 1, 2, 3; τῶν παρὰ βασιλέως = τῶν παρὰ βασιλεῖ παρὰ βασιλέως, 1, 1, 5.

§ 17. ὅμως, *nevertheless,* notwithstanding the fact that the villages were plundered and laid waste by the king. —— σκοταῖοι προσιόντες, *coming up in the darkness;* adjectives denoting time very often, those denoting place less frequently, stand instead of adverbs. Gram. § 619; so also in Latin, And. & St., Gram. § 215, Rem. 15. —— ὡς ἐτύγχανον ἕκαστοι, *as they severally happened,* sc. αὐλιζόμενοι. —— κραυγὴν ἐποίουν; one would sooner expect ἐποιοῦντο, yet the act. is found with κραυγήν, Cyr. 3, 1, 4; Hel. 6, 4, 16. —— ὥστε followed by the indic., denoting an actual consequence or result, may be rendered *wherefore.* Cf. note 1, 7, 7.

§ 18. ἐξεπλάγη from ἐκπλήττω. —— καὶ βασιλεύς, *the king also;*

not simply *οἱ ἐγγύτατα τῶν πολεμίων*, § 17. —— *οἷς τῇ ὑστεραίᾳ ἔπραττε, by what he did on the next day.* See 2, 3, 1.

§ 19. *οἷον*, sc. *θόρυβον καὶ δοῦπον*, the subject of *γίγνεσθαι*, dependent on *εἰκός*, sc. *ἐστι, such as it is natural should arise*, etc.

§ 20. *τῶν τότε*, sc. *κηρύκων.* —— *τοῦτον*, in apposition with *Τολμίδην*, is expressed for the sake of perspicuity on account of the intervening clause. Cf. *καὶ ταύτας*, 1, 10, 18; *ταύτην*, 2, 5, 11. —— *σιγὴν κατακηρύξαντα*; heralds always proclaimed silence before they made any announcement. Cf. Hel. 2, 4, 20. —— *τὸν ἀφέντα . . . ὅπλα, the one who let loose the ass among the heavy armor; τόν* before *ὄνον* implies that the ass had been the cause of the uproar—a joke invented by Clearchus to quell the panic. —— *τὰ ὅπλα* denotes here the place (the front of the camp) where the arms were stacked. Cf. 2, 4, 15; 3, 1, 33; 5, 7, 21.

§ 21. *ἥπερ, in what manner, as.* —— *εἶχον*, used absolutely. *they had themselves, they were drawn up.* Cf. 6, 4, 11, *εἶχε*; Cyr. 6, 3, 21, *ἔχετε.*

CHAP. III.

Further negotiations between the Persians and Greeks, ending in a treaty, the terms of which were that the Persians should faithfully conduct the Greeks back to Ionia, providing them with a market; and that the Greeks in turn should purchase their supplies or obtain them without damage to the country.

§ 1. *Ὃ . . . ἔγραψα*, 2, 2, 18. —— *τῇδε, in the following manner.* —— *πέμπων*, without object (*ἀγγέλους*) as often; cf. 1, 1, 8; 3, 1, 27. —— *ἡλίῳ*, see note 1, 10, 15.

§ 2. *ἄχρι ἂν σχολάσῃ*, instead of *ἄχρι σχολάσειεν*, as the clause depends on a historic tense of the indic., *until he should be at leisure;* a haughty reply, but it appears from the context to have been well timed and judicious.

§ 3. *ὥστε . . . πυκνήν.* In this clause Hertlein proposes to govern *ὁρᾶσθαι* by *πυκνήν*, but acknowledges that the position is unusual. Krüger supplies *καί* before *ὁρᾶσθαι.* Why not govern *ὁρᾶσθαι* by *καλῶς* (Gram. § 952, 1 [d])? and render, *so that it presented a fine appearance* (lit., *so that it was beautiful to be seen*) (being) *on all sides a dense phalanx.* Instead of *ὁρᾶσθαι*, the act. *ὁρᾶν* with this construction would be more common. Gram.

§ 952, a. —— *μηδένα* rather than *οὐδένα* because *ὥστε* is here followed by the infin.; cf. note 1, 7, 7.

§ 4. *πρὸς τοῖς ἀγγέλοις, near the messengers.* Gram. § 805, 2. —— *ἄνδρες . . . ἔσονται, being men who were competent,* etc. —— *ἔσονται,* the form of the *oratio recta,* in the midst of oblique narration. Many instances of this sort have already been noticed.

§ 5. *ἄριστον . . . ἔστιν, for there is not a breakfast.* —— *οὐδ' ὁ τολμήσων, nor is he the person that will dare,* etc. —— *μὴ πορίσας*: the particip. with *μή* denotes a condition. Gram. § 1025.

§ 6. *ἦκον, came back;* cf. *ἦξω,* 2, 1, 9; *ἐλθόντες,* 2, 1, 1. —— *ᾧ, by which, wherefore.* —— *εἰκότα, things that were reasonable.* —— *δοκοῖεν* has the same subject as *ἔλεγον*; *ἥκοιεν* (like *ἦκον*), *had come back.* —— *ἐὰν . . . γένωνται,* fut. perf. in meaning. Gram. § 898, c. —— *ἔνθεν = ἐκεῖσε ἔνθεν, to that place from which;* cf. *ὅθεν,* 1, 3, 17.

§ 7. *ὁ δέ,* i. e., Clearchus. —— *σπένδοιτο, should conclude a treaty.* —— *αὐτοῖς τοῖς ἀνδράσι, with the men themselves, with the men alone,* to the exclusion of those whom they represented. As this expression is not sufficiently defined, an exegetical clause is added, *τοῖς ἰοῦσι καὶ ἀπιοῦσιν, those coming and going away,* i. e., the Persian commissioners. —— *ἅπασιν,* sc. *ἔσοιντο σπονδαί.* In this whole conference, Clearchus affects for himself and the Greeks a perfect indifference to the treaty; thus placing the king as far as possible in the attitude of a suppliant.

§ 8. *μεταστησάμενος, having removed.* Notice the force of *μετά* in composition; L. & S., sub voce, G. IN COMPOS. VIII. —— *ἐδόκει, it seemed* (expedient). —— *καθ' ἡσυχίαν, quietly,* i. e., undisturbed by the enemy. —— *ἐπί, after,* i. e., in order to get and bring; cf. 5, 1, 5; 6, 2, 2; 7, 6, 2 and 3. In the next section, *πρός* means simply *to.*

§ 9. *ἂν ὀκνήσωσιν, shall have become uneasy, afraid.* —— *ἀποδόξῃ, it may seem inexpedient.* —— *ποιήσασθαι.* With verbs containing the notion of *fearing, hindering, denying, refusing* (here *ἀποδόξῃ*), the accompanying infin. regularly takes the negative. Cf. 1, 3, 2. See Gram. § 1029; there are, however, many exceptions to this rule, as here; after *κωλύειν, μή* is more frequently omitted.

§ 10. *τάφροις καὶ αὐλῶσιν, ditches and canals;* the latter denoting something larger than the former. These had been made for the purpose of irrigating the land; cf. § 18 below. —— *ὡς =*

ὥστε, as in 1, 5, 10. —— *διαβάσεις* as distinguished from *γέφυραι*, regularly constructed *bridges*, denotes a temporary means of crossing; and may be rendered here *temporary bridges;* cf. 3, 5, 9. —— *τοὺς δέ*, *but others*, corrects the too general statement *οἳ ἦσαν ἐκπεπτωκότες*; they used not simply the palm-trees which were already fallen, but they also cut some down. Cf. *οἱ δὲ καί*, 1, 5, 18; and note on 5, 4, 31.

§ 11. Κλέαρχον . . . *ἐπεστάτει*, lit., *to learn Clearchus how he governed*, by anticipation (*πρόληψις*) for *καταμαθεῖν ὡς* Κλέαρχος *ἐπεστάτει*, *to learn how Clearchus governed.* Cf. 1, 1, 5, note on *τῶν βαρβάρων ἐπεμελεῖτο κ.τ.λ.* —— *βακτηρίαν*. Flogging was not uncommon in the Spartan armies, and hence the Spartan generals were in the habit of carrying a stick. Cf. *πληγὰς ἐνέβαλεν*, 1, 5, 11. —— *πρὸς τοῦτο*, i. e., *διαβάσεις ποιεῖσθαι.* —— *τὸν ἐπιτήδειον*, *the one who deserved* (it, i. e., *παίεσθαι*). —— *ἔπαισεν ἄν*, cf. note on *ἂν ἀφείλετο*, 1, 9, 19. —— *μή* is here prefixed to *οὐ συσπουδάζειν* on account of the notion of *refusing* implied in *αἰσχύνην εἶναι.* Gram. § 1029. The Eng. idiom does not admit of our rendering it.

§ 12. *οἱ τριάκοντα ἔτη γεγονότες*, *those who had become thirty years of age*, including without doubt all the soldiers who were younger than that. Hence Krüger's conjecture *οἱ εἰς* or *οἱ οὔπω τρ. ἔτ. γεγ.* is very probably the true reading.

§ 13. *οἷα τὸ πεδίον ἄρδειν*, *such as to*, or *suited to irrigating the plain.* It was now near the middle of autumn. The fields were irrigated in the summer to prepare them for the sowing in the early autumn. —— *ἀφεικέναι* (from *ἀφίημι*), in like manner we say in English *to have let*, etc.

§ 14. *οἶνος φοινίκων*, cf. 1, 5, 10. —— *ὄξος κ.τ.λ.*, *a sour drink made from the same by boiling.*

§ 15. *ἀπέκειντο*, *were laid up;* cf. *ἀποκείμενον*, 5, 4, 27. —— *αἱ δέ*, *but some*, *ἀπόλεκτοι*, *of a choice quality.* —— *ἠλέκτρου* instead of *ἠλέκτρου ὄψεως*, a species of brachylogy very common in Greek and Latin. We should say *the appearance differed in no respect from* (that of) *amber.* —— *τὰς δέ τινας*, *but some others.* With *ὁ μέν* and *ὁ δέ*, *τὶς* is often united. Cf. 3, 3, 19; 5, 7, 16. —— *τραγήματα*, in apposition with *τὰς δέ τινας.* —— *ἦν*, *it was*, the subject being indefinite. The reference is to the dried fruits just mentioned. —— *παρὰ πότον*, *at a banquet.* For a full account of the *συμπόσιον* or *πότος*, see Dic. Antiqq. art. Symposium.

§ 16. *τὸν ἐγκέφαλον*, *the pith*, taken from the young shoots. —— *τὴν ἰδιότητα τῆς ἡδ.*, *its peculiar and delicious flavor*. With the meaning of *τῆς ἡδονῆς*, cf. *ἡδύ*, § 15, *ἥσθη*, 1, 9, 26.

§ 17. *γυναικός*, her name, according to Plut. Artax. 5, was Statira. —— *ἦκε*, used aoristically, cf. note 1, 2, 6.

§ 18. *ἀμήχανα*, *inextricable*, predicated of evils or dangers against which no remedy or defence can be found. —— *εὕρημα ἐποιησάμην*, *I considered it an unexpected good fortune*. Cf. *ἐποιοῦντο*, 6, 1, 11. —— *αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι*; for a similar accumulation of infinitives, see 7, 6, 30: *to obtain by request that he would grant to me to conduct in safety*. —— *ἂν οὐκ* is uncommon instead of *οὐκ ἄν*; by the present order the negative is connected immediately with *ἀχαρίστως*. —— With *ἀχαρίστως ἔχειν*, *to be without gratitude*, compare *εὐνοϊκῶς ἔχειν*, 1, 1, 5; *κακῶς ἔχ.*, 1, 5, 16; *ἐντίμως ἔχ.*, 2, 1, 7. —— *πρός*, *on the part of*.

§ 19. *αὐτῷ Κῦρον ἐπιστρατεύοντα*, *that Cyrus was marching against him*; the accus. and particip. with *ἀγγέλλω* is much less frequent than the accus. with the infin. —— *πρῶτος ἤγγειλα*, see 1, 2, 4. —— *διήλασα*, 1, 10, 7. —— *αὐτῷ*, sc. *τῷ βασιλεῖ*.

§ 20. *βουλεύσασθαι*, see note 1, 2, 2. —— *ἐρέσθαι*, *to ask*, *to enquire of*; a defective verb, the tenses which are wanting being supplied by *ἐρωτάω*. —— *διαπράξασθαι*, *to bring about*, *to obtain*.

§ 21. *μεταστάντες*, cf. note on *μεταστησάμενος*, 2, 3, 8; recollect also that the perf., pluperf., and 2d aor. of *ἵστημι* are intrans. in the act. voice. —— *ἔλεγεν*, *spoke*, *acted as speaker*. Cf. 2, 5, 39; 3, 3, 3. —— *ἐπί*, Krüger conjectures *ὡς ἐπί*, cf. 1, 2, 1.

§ 22. *ᾐσχύνθημεν*: for the construction of *αἰσχύνομαι* with the accus., see Gram. § 712: *we felt ashamed both before gods and men*, etc.; for the difference between the particip. and the infin. with *αἰσχύνομαι*, see Gram. § 986. Cf. 2, 5, 39. —— *ἡμᾶς αὐτούς* is simply reflexive, no special emphasis resting on *αὐτούς*. —— *παρέχοντες . . . ποιεῖν*, lit., *yielding ourselves* (to Cyrus) *to do well* (by us); i. e., suffering ourselves to receive favors from him.

§ 23. *βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς*; cf. 2, 1, 11, *αὐτῷ τῆς ἀρχῆς ἀντιποιεῖται*; *βασιλεῖ*, like *αὐτῷ*, dat. incommodi. —— *οὔτ' . . . ἕνεκα*, *nor is there* (anything) *for which*; *ἔστιν* has for its subject the implied antecedent of *ὅτου*. —— *ἀδικοῦντα*, *any person who injures* (us), the object of *ἀμύνασθαι*. —— *ὑπάρχῃ*, *begins*, *is first*, as in 5, 5, 9. —— *τούτου ἡττησόμεθα*, *we shall not be inferior*

to this one, or, *behind this one*. Gram. § 749. —— *εἰς*, *according to*. Gram. § 796.

§ 24. *ἥκω*, cf. note on *ἐλθόντες*, 2, 1, 1. —— *μενόντων*, imperat. —— *ἀγορὰν παρέχειν* is the regular expression signifying *to furnish a market* where provisions are sold. Cf. §§ 26 and 27 below; also 3, 1, 2.

§ 25. *εἰς*, cf. note on *εἰς*, 1, 7, 1. —— *διαπεπραγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν*, *having obtained from the king that it should be granted to him* (Tissaphernes) *to rescue*, etc. With *σώζειν τοὺς Ἕλληνας*, compare *ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα*. —— *ἄξιον*, *worth the while*, *becoming*, = *πρέπον*, as in 7, 3, 19. —— *ἑαυτόν*, instead of *αὐτόν*, because *βασιλεῖ* is the subject of *ἀφεῖναι* on which the clause containing the reflexive is immediately dependent. —— *ἀφεῖναι* (comp. *ἀπὸ ἵημι*), *to dismiss*, *let go*.

§ 26. *τέλος*, *finally*, cf. 1, 10, 13. —— *ἦ μήν*, *surely*, *certainly*, used particularly with oaths, asseverations, or solemn promises. Gram. § 1037, 9. —— *ἦ μὴν παρέξειν*, *that we will certainly guarantee*. The subject of *παρέξειν* is *ἡμᾶς* understood; *φιλίαν* is an adjective agreeing with *χώραν*, used here as a predicate; Gram. § 594, b. —— *ἀδόλως*, *in good faith*, used very commonly in solemn promises and in treaties. Cf. 2, 2, 8; 3, 2, 24. —— *ὅπου . . . ᾖ*, *and wherever it may not be* (possible).

§ 27. *ὑμᾶς ὀμόσαι* (from *ὄμνυμι*), *that you should give your oath*. —— *πορεύεσθαι* by a rhetorical figure for *πορεύσεσθαι*, the fut. being conceived of as already present. —— *διὰ φιλίας*, sc. *τῆς χώρας*, cf. 1, 3, 14. —— *ἕξειν*, according to Krüger, depends on *δεήσει*, *ὑμᾶς* being understood as its subject.

§ 29. *ὡς* = *πρός* before the names of persons; cf. 1, 2, 4. —— *ἐπειδὰν διαπράξωμαι*, fut. perf. in meaning; Gram. § 898, c. —— *ἃ δέομαι*, cf. note on *εἴ τι δέοιτο*, 1, 3, 4.

CHAP. IV.

The Greeks, suspecting the sincerity both of Ariaeus and of Tissaphernes, march and encamp by themselves. Both armies cross over to the left bank of the Tigris, and proceed as far as the river Zabatas.

§ 1. *ἀναγκαῖοι*, *kinsmen*; cf. *ἐπιτήδειος*, and in Latin, *necessarius*. —— *Περσῶν τινες*, sc. *ἀφικνοῦνται*. —— *ἔνιοι* is considered as in apposition with *τινές*; cf. 5, 5, 11; 6, 6, 34. —— *δεξιὰς ἔφερον*,

brought assurances. They presented the right hand as the sign of a solemn promise in the name of the king; in Ages. 8, 4, δεξιὰν πέμπειν is predicated of the king himself. —— μνησικακήσειν, with βασιλέα as its subject, depends on δεξιὰς ἔφερον as containing the idea of a promise. —— τῆς ἐπι- and ἄλλου μηδ-, gen. of cause; Gram. § 744. —— τῶν παρῳχημένων (from παροίχομαι), *of the things that were past.*

§ 2. οἱ περὶ Ἀριαῖον, *Ariaeus and his men.* We learn from Hell. 4, 1, 27, that Ariaeus afterwards revolted a second time from the king. —— προσέχοντες τὸν νοῦν with the dat., *giving the mind to, attentive to.* —— καὶ διὰ τοῦτο, *on this account also*, aside from other reasons. —— προσιόντες, sc. οἱ πολλοὶ τῶν Ἑλ-. —— τοῖς μὲν πολλοῖς, a correlative of Κλέαρχος δέ, § 5 below. —— τῷ Κλ-, dat. with ἔλεγον.

§ 3. ἤ, instead of ἤ, used chiefly in indirect questions; and in "such direct questions as follow a general question and suggest the answer thereto, like Lat. *an.*" L. & S. —— περὶ παντός, cf. note on περὶ πλείστου, 1, 9, 7. —— στρατεύειν instead of τοῦ στρατεύειν, dependent on φόβος, cf. 3, 1, 18; but in 4, 4, 11, ἀνίστασθαι without τοῦ dependent on ὄκνος. —— ὑπάγεται, *he through deceit induces*, cf. ὑπήγετο, 2, 1, 18. —— αὐτῷ dat. incom. with διεσπάρθαι. —— ἁλισθῇ from ἁλίζω, a poetic word. —— οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται, lit., *there is not any way that he will not attack*, i. e., *he will certainly at all events attack;* cf. 4, 5, 31.

§ 4. οὐ . . . βουλήσεται, *he will never consent, voluntarily at least*, etc. —— τοσοῖδε means either *so many* or *so few*, the context alone determining which of these specific ideas it denotes; here, *so few.* —— ἐπὶ ταῖς θύραις αὐτοῦ, a hyperbole, as in 3, 1, 2. —— καταγελάσαντες, cf. καταγελᾶν, 1, 9, 13.

§ 5. καὶ ταῦτα πάντα, *all these things also*, as well as other things. —— ἐπὶ πολέμῳ, *for war*, denoting purpose; Gram. § 799, 2, c. —— ὄθεν must also be connected with παρέξει: *nor will any one furnish places from which*, etc. —— ἐπισιτιούμεθα, Att. fut. mid. of ἐπισιτίζω, Gram. § 425. —— ὁ ἡγησόμενος . . . ἔσται, lit., *the one who will act as guide will be nobody*, i. e., *there will be no one to act as guide;* cf. ὁ τολμήσων, 2, 3, 5. —— For the meaning of the fut. ἑστήξω, see Gram. § 467. —— οἱ πρόσθεν ὄντες, sc. φίλοι, *even those being formerly (friends) will be*, etc.

§ 6. ποταμός is placed before εἰ to give it more prominence and emphasis. Cf. ἐπί τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, 4, 3, 6.

—— *ἄρα, perchance*, denoting that the supposition is not improbable. —— *διαβατέος, that must be crossed;* Gram. § 988. —— *δ' οὖν, but at all events*, presents a fixed fact contrasted with a mere conjecture; cf. 1, 2, 12. —— *οἴδαμεν* an unusual form instead of *ἴσμεν*. —— *οὐ μὲν δή*, cf. note on 1, 9, 13. —— *ἱππεῖς*. They had already gone over to the Persians (2, 2, 7). —— *νικῶντες, in case we should conquer;* the participle for the sake of conciseness often takes the place of a conditional clause. So *ἡττημένων, should we be conquered.*

§ 7. *βασιλέα* is the subject of *ὀμόσαι*, and *αὐτόν* is repeated for the sake of perspicuity, on account of the intervening clauses. —— *τὰ σύμμαχα, the means of making an attack, the resources.* —— *ὅ, τι, in what respect, why; ὅ, τι* instead of *τί*, because it is an indirect question. —— *θεοὺς ἐπορκῆσαι, swear falsely by the gods;* cf. 3, 1, 22; Gram. § 712.

§ 8. *εἰς οἶκον*; to his province Caria. Hell. 3, 2, 12: *Καρία, ἔνθαπερ ὁ Τισσαφέρνους οἶκος.* —— *ἐπὶ γάμῳ*, not *for marriage*, but rather *in marriage*, i. e., *as his wife;* since the nuptials had doubtless been celebrated in Babylon; and in 3, 4, 13, the expression *τοῦ τὴν βασιλέως θυγατέρα ἔχοντος* is used of Orontas. This can hardly mean anything else than that he was already married. So Krüger.

§ 10. *ὑφορῶντες* (*ὑπό* and *ὁράω*), *looking with suspicion upon.* —— *αὐτοὶ ἐφ' ἑαυτῶν, themselves by themselves.* —— *ἡγεμόνας, guides.* —— *εὐθύς, immediately.*

§ 11. *ξυλιζόμενοι ἐκ τοῦ αὐτοῦ*; like the Eng. idiom, *while gathering wood from the same place.* Expressed logically in full, it would be, *ξυλιζόμενοι ἐν τῷ αὐτῷ καὶ ἐξ αὐτοῦ κομιζόμενοι*; cf. *ἐκ ταύτης ἠγόραζον κ.τ.λ.*, 1, 5, 10. —— *πληγὰς ἐνέτεινον*, cf. *πληγὰς ἐνέβαλεν*, 1, 5, 11.

§ 12. *καλούμενον, so called;* cf. 1, 2, 13. —— *εἴσω αὐτοῦ, within it*, i. e., on the eastern side, towards Babylon. —— *πλίνθοις ὀπταῖς, burnt bricks*, in distinction from those which are dried in the sun. —— *ἐν ἀσφάλτῳ*, which was very commonly used as mortar, and served an excellent purpose; cf. Herod. 1, 179. —— *ποδῶν* depends on *τεῖχος*, the implied subject of *ἦν*. —— This passage, says Kiepert, shows what cannot be inferred from the imperfect and somewhat careless account of the preceding marches (2, 1, 3), that the Greeks had gone back two or three days' march, by the way that they had come, along the bank of the Euphrates,

or near the river, and had already passed the Median wall, so as to be on the west side of it, the side towards Mesopotamia; *εἴσω αὐτοῦ* consequently means on the side towards Babylon or the eastern side. *Ἀπέχει δὲ Βαβυλὼνος οὐ πολύ* is a remark so idle and inaccurate that it can scarcely be considered anything else than a gloss.

§ 13. *τὴν δ' ἐζευγμένην*, lit., *the other joined together*, Lat. *junctam*, i. e., the other being furnished with a temporary bridge consisting of seven boats. The Greeks said either *ζευγνύναι ποταμόν* (*διώρυχα*) as here, or *ζευγνύναι γέφυραν*, as in § 24 below. —— *ἦσαν ἀπό*: it is not uncommon to unite *εἶναι* with prepositions or adverbs expressing motion; cf. *εἰσὶν ἐκ*, 1, 2, 7. —— *κατετέτμηντο* (*κατά*, *τέμνω*), *there had been cut.* —— *ὥσπερ*, sc. *κατατέτμηνται.* —— *μελίνας* here means fields on which *μελίνη* is grown.

§ 14. *δένδρων* is probably dependent on *παραδείσου*, since *δασύς* elsewhere always takes the dative. The clause would then be read, *near a large and beautiful and dense park* (consisting) *of*, etc. —— *οἱ δὲ βάρβαροι*, sc. *ἐσκήνησαν.*

§ 15. *ὅπλων*, cf. note on *τὰ ὅπλα*, 2, 2, 20. —— *ἴδοι*, *might see*, i. e., have an interview with. —— *καὶ ταῦτα*, *and that too*; cf. 1, 4, 12. —— *ὅν* agrees with the subject of *ἐζήτει*, *ἄνθρωπός τις.*

§ 16. *ὅτι*, cf. note 1, 6, 8. —— *ἔπεμψε*, in the sing., agrees with the nearest subject and is understood with the more remote; an idiom not uncommon. Cf. *ἦν*, 1, 2, 8; *ἐπαινοίη*, 6, 1, 16.

§ 17. *τὴν γέφυραν*: *the bridge of boats* mentioned again, § 24 below. In § 13 above, *γέφυρα* denotes a regularly constructed bridge in distinction from a mere bridge of boats, a pontoon. —— *ὡς* before *διανοεῖται* is causal, *since*; before *μὴ διαβῆτε*, it is final, *in order that.* —— *τῆς διώρυχος*, the one mentioned, § 13, over which the bridge of boats was constructed.

§ 19. *ἀκόλουθα*, *consistent.* Wherein the two things threatened were inconsistent or incompatible with each other, appears from the sequel. —— *τὲ—καί*; we should expect here from the sense *καί* only; instead of the simple *καί*, *τὲ—καί* stands also in 1, 5, 11; 1, 10, 4; 4, 8, 1. —— *ἐπιτιθημένους*, *the persons making an attack*, agrees with the implied subject of *νικᾶν* and *ἡττᾶσθαι.* —— *σωθῶμεν* (as in the next § *φύγωσιν*, and in 1, 7, 7, *δῶ*), since *ἔχοιμεν ἄν* does not differ greatly in sense from *ἔξομεν.* —— *ὅποι*, (*a place*) *to which*; the antecedent of the relative adverb, like that of the relative pronoun, being often omitted.

§ 20. *πόση τις, about how large;* *τις* is often joined in this way to adjectives denoting quantity. —— *χώρα ἡ*, see Gram. § 668.

§ 22. *ὑποπέμψαιεν*; *ὑπό* in composition denotes, from the general idea *under*, the notion *secretly*. Instead of *πέμψαιεν*, the other form *πέμψειαν* would be more common; Gram. § 316. —— *ἔνθεν μὲν . . . ἔνθεν δέ, on the one side . . . on the other side;* cf. 3, 5, 7. —— *τῶν . . . ἐνόντων, there being in* (it) *persons who would till* (the land); a clause in the gen. abs. connected to a gen. governed by a preposition; cf. note 1, 10, 6. —— *ἐργάζεσθαι, to work*, is used particularly to denote agricultural labor. —— *ἀποστροφὴ γένοιτο, it might become a place of refuge;* *ἀποστροφή* = *καταφυγή*, as in 7, 6, 34.

§ 23. *ὅμως, nevertheless*, i. e., although they thought there was no occasion for alarm or solicitude; cf. 2, 2, 17.

§ 24. *ὡς οἷόν τε μάλιστα, as much as possible;* *πεφυλαγμένως*, adv. *being on their guard.* —— *τῶν παρά*, cf. note 1, 1, 5. —— *διαβαινόντων*, gen. abs.; the dat. *διαβαίνουσι* might have been expected here; cf. note on *ἰόντων*, 1, 4, 12. —— *ᾤχετο ἀπελαύνων, he departed riding away*, or simply, *he rode away;* *ἀπελαύνων* added to *ᾤχετο* is not a mere tautology, since it tells how he went away.

§ 25. *ᾠκεῖτο, was situated;* cf. note on *οἰκουμένην*, 1, 4, 1.

§ 26. *εἰς δύο, two abreast;* but in 7, 1, 23, *εἰς ὀκτώ* denotes the depth of the line. The depth of the line is also denoted by *ἐπί* with the gen.; e. g., *ἐπὶ τεττάρων, four deep*, 1, 2, 15; but in 5, 2, 6, *ἐπί* with the gen. denotes also the width of the line. Hence the connection must determine the precise meaning of both expressions. —— *ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος, halting now and then.* —— *τὸ ἡγούμενον, the van* (cf. 2, 2, 4); it is the object of *ἐπιστήσειε, all the time that he made the van of the army to halt.* —— *τὴν ἐπίστασιν, the halt.*

§ 27. *Μηδίας*; the land on the eastern side of the middle Tigris. It was originally called Athûr (Hebrew and Phoenician Ashûr, whence the Greek Ἀσσυρία). After the Assyrian empire had been overthrown by the Medes, the country took the name of *Μηδία*. Herod. calls it *Ματιηνή*, whereas the name Assyria is applied by him exclusively to Babylonia. In the time of Alexander the Great and later, this country was again called Assyria. —— *Παρυσάτιδος κώμας*. From the distance they had marched, these must have been somewhere near the mouth of the Lesser Zab, a

considerable stream, the passage of which one would expect to find mentioned. This seems to have been forgotten in speaking of the pillage. —— Κύρῳ ἐπεγγελῶν (ἐπί, ἐν, γελάω), *insulting Cyrus, as an insult to Cyrus.* —— πλὴν ἀνδραπόδων, *but not to reduce the inhabitants to servitude;* the full expression would be, πλὴν ἀνδραποδίζεσθαι τοὺς ἀνθρώπους οὐκ ἐπέτρεψε.

§ 28. Καναί, later in the Roman and Parthian wars, called Kanae, Maschane, or Marchane (probably the Assyrian commercial city Canneh, mentioned in Ezekiel 27, 23). Its ruins are still in existence, and some remains of Assyrian sculpture have recently been found there. —— ἐπὶ σχ. διφ-, *on rafts* (made) *of tanned skins.* Arrian. Anab. 3, 29, 4, describes something similar. —— ἄρτους, τυρούς, οἶνον. Asyndeton is often employed in the enumeration of different objects. Cf. 3, 1, 3; 3, 4, 31; 4, 4, 9; 4, 5, 31; 6, 6, 1.

CHAP. V.

During a halt of three days at the river Zabatus (the Greater Zab), Clearchus seeks and obtains an interview with Tissaphernes. He is so far deceived by the wily Persian that he takes with him four other generals and twenty captains for a second interview. The Greek generals are made prisoners and the captains are put to the sword. Ariaeus repairs at once to the Grecian camp and demands an immediate surrender. Cleanor, in behalf of the Greeks, returns a reproachful answer.

§ 1. Ζαπάταν (cf. 3, 3, 6), Syriac Zaba, i. e., Wolf; hence called by the later Greeks Λύκος; it is still called the Greater Zab (Syriac Sab). —— ὑποψίαι, *occasions for distrust.*

§ 2. παῦσαι τὰς ὑποψίας connected by καί to συγγενέσθαι, and understood with δύναιτο. —— ἐροῦντα (indic. ἐρῶ, the fut. of φημί), *to say.* —— αὐτῷ, i. e., τῷ Τισσαφέρνει.

§ 3. Τισσαφέρνη, instead of Τισσαφέρνες. See Gram. § 212. —— ἡμᾶς, dependent on φυλαττόμενον, *guarding yourself against us,* etc.

§ 4. οὔτε has for its correlative τε after ἐγώ; cf. note on μήτι —τε, 2, 2, 8. —— αἰσθεσθαι instead of αἰσθάνεσθαι is rare: the aorist infin. would be αἰσθέσθαι. —— τοιοῦτον οὐδέν, *any such thing,* i. e., to do injury to you. —— εἰς λόγους σοι ἐλθεῖν, *to enter*

[illegible] *with you.* —— ἐξέλοιμεν, from ἐξαιρέω, *I take* [illegible]

[illegible] which denotes the whole, is in the same case [illegible] which denote the parts, instead of the [illegible] apposition is not uncommon. —— [illegible] instead of φοβηθέντας [illegible] To avoid such an accumulation [illegible] construction unusual with οἶδα) was [illegible] is regularly used as aor. [illegible] *to anticipate* (the others) [illegible] —— For the two accusatives, [illegible] see Gram. § 725, a.

[illegible] expression for ἀδικήματα, as ἀγνώμων [illegible]

[illegible] to speak of that which is) *first* [illegible] —— μέν is correlative [illegible] *to the gods*; cf. 6, 1, 31, [illegible] —— [illegible] τῶν θεῶν, de- [illegible] *war with the gods,* [illegible] *with what speed.* In [illegible] to be conceived of [illegible] starting-point; cf. 1, 1, 9: [illegible] and [illegible] [illegible] *stronghold he* [illegible] Krüg. and Hert. [illegible] —— [illegible] indirect. For [illegible] direct interroga- [illegible] cf. note [illegible] *alike.*

[illegible] —— [illegible] *feeling which* [illegible] *the* [illegible] *the* [illegible] *the* [illegible] *see Gram.*

§ 617. —— Notice the paronomasia *φοβερός, φοβερώτατον*; cf. 2, 4, 7, and § 7 above.

§ 10. *μανέντες*, aor. of *μαίνομαι*, *having become destitute of reason.* —— *ἄλλο τι ἂν ἤ*, an elliptical expression with which one may supply mentally (before *ἤ*) *γένοιτο*, *would anything else happen than*; or perhaps *ποιοῖμεν*, *should we do anything else than.* —— *ἔφεδρον* means properly the athlete who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor; hence it denotes secondarily *a dangerous antagonist.*

§ 11. *τῶν τότε*, cf. 2, 2, 20; in this clause understand *αὐτόν* as the subject of *εἶναι.* —— *τήν τε . . . ἔχοντα*, *possessing both the military power and the country of Cyrus.* Cf. Hell. 3, 1, 3. —— *τὴν δὲ βασιλέως δύναμιν*, sc. *ὁρῶ.* —— *ταύτην*, cf. note on *τοῦτον*, 2, 2, 20.

§ 12. *ὅστις*, *that he*; cf. 7, 1, 28. —— *ἐρῶ γὰρ καί*, *for I will tell also*; *γάρ* has reference to the thought implied after *ἀλλὰ μήν*, *but furthermore* (we can become useful to you) *for*, etc.; cf. 3, 2, 11.

§ 13. *ἂν παρασχεῖν* has the same subject as *νομίζω*, *whom I think that I might render*, etc. —— *ἄλλα ἔθνη*; as the Lycaonians, 3, 2, 23; the Carduchians, 3, 5, 16. Concerning the Mysians see note 1, 6, 7; and the Pisidians, see note 1, 1, 11; and the Egyptians, see note 1, 8, 9. —— *ἂν παῦσαι*, *I should make to cease.* —— *ἐνοχλοῦντα* agrees with *ἅ.* —— *τῆς . . . οὔσης* instead of *ἤ τῇ . . . οὔσῃ*, *I see not by the use of what allied force you could better punish* (them, i. e., the Egyptians) *than by using that which is now with me.*

§ 14. Observe the difference between *τῳ* dat. of *τὶς*, and *τῷ* the dat. of the article. —— *ὡς* before *μέγιστος* is intensive, *the very greatest*; before *δεσπότης*, it signifies *as.* —— *εἶης*, sc. *ἔχων ἡμᾶς ὑπηρέτας.* —— *ἀναστρέφοιο*, sc. *ἄν*, *you might conduct yourself as master*, etc.; cf. 1, 6, 2, where *ἄν* is expressed with the first optative (in the apodosis) and understood with the others. —— *τῆς χάριτος*, supply *ἕνεκα* from the preceding clause. —— *ἧς*, object of *ἔχοιμεν*, attracted to the case of the antecedent.

§ 15. *τὸ ὄνομα, τίς*, an unusual form of expression. We should expect either the omission of *τὸ ὄνομα* (in which case it would read, *I should most gladly hear who*), or else *τὸ ὄνομα τούτου*,

into a conference with you. —— ἐξέλοιμεν, from ἐξαιρέω, *I take away from.*

§ 5. ἀνθρώπους, which denotes the whole, is in the same case with τοὺς μέν, and τοὺς δέ, which denote the parts, instead of the gen. ἀνθρώπων. This kind of apposition is not uncommon. —— οἱ φοβηθέντες . . . βουλόμενοι . . . ἐποίησαν, instead of φοβηθέντας . . . βουλομένους . . . ποιήσαντας. To avoid such an accumulation of participles, the present construction (unusual with οἶδα) was chosen. —— φοβηθέντες, *having feared*, is regularly used as aor. mid. —— φθάσαι . . . παθεῖν, *wishing to anticipate* (the others) *before they suffered* (anything). —— For the two accusatives, κακά and τοὺς κ.τ.λ., with ἐποίησαν, see Gram. § 725, a.

§ 6. ἀγνωμοσύνας, a milder expression for ἀδικήματα, as ἀγνώμων is used for ἄδικος, 7, 6, 23.

§ 7. πρῶτον . . . μέγιστον, *for* (to speak of that which is) *first and most important;* cf. 1, 3, 10; 5, 6, 29. —— μέν is correlative with δέ, § 8. —— οἱ θεῶν ὅρκοι, *our oaths to the gods;* cf. 6, 1, 31, ὀμνύω θεούς, *I swear by the gods.* —— τούτων, i. e., τῶν θεῶν, depends on παρημεληκώς. —— τὸν θεῶν πόλεμον, *war with the gods*, object of ἀποφεύγοι. —— ἀπὸ ποίου τάχους, *with what speed.* In this and similar expressions the means seem to be conceived of as the beginning of the action, the starting-point; cf. 1, 1, 9; 2, 6, 5. —— For the difference between ἀποφεύγω and ἀποδιδράσκω, cf. note on 1, 4, 8. —— ἀποσταίη, with this also τὸν θεῶν πόλεμον may be supplied, *nor how* (fleeing) *into a stronghold he might escape from the war with the gods.* So Krüg. and Hert. Cf. ἀφίστανται τὸν ἥλιον ὑπὸ τὰς σκιάς. Cyneg. 3, 3. —— ποῖον stands regularly in a direct question, ὅπως in an indirect. For a similar change (from the indirect to the direct interrogative), see 3, 5, 13. —— πάντῃ πάντα, παντᾳχῇ πάντων, cf. note 1, 9, 2; cf. also πιστὰ ἄπιστα, 2, 4, 7. —— ἴσον, adv., *alike, equally.*

§ 8. οἷς relates to the more remote noun θεῶν. —— κατεθέμεθα, *have deposited it* (τὴν φιλίαν), as a consecrated offering which neither party has any right to remove from its place (παρὰ τοῖς θεοῖς). —— τῶν ἀνθρωπίνων, in contrast with περὶ τῶν θεῶν, dependent on μέγιστον ἀγαθόν.

§ 9. πᾶσα ὁδός, *every way;* but πᾶσα ἡ ὁδός, *all the way, the entire journey.* —— φοβερώτατον instead of φοβερωτάτη; cf. ἄπορον, 3, 2, 22; πονηρόν, 3, 4, 35; ἀλεεινόν, 4, 4, 11. See Gram.

§ 617. —— Notice the paronomasia *φοβερός, φοβερώτατον*; cf. 2, 4, 7, and § 7 above.

§ 10. *μανέντες*, aor. of *μαίνομαι*, *having become destitute of reason.* —— *ἄλλο τι ἂν ἤ*, an elliptical expression with which one may supply mentally (before *ἤ*) *γένοιτο*, *would anything else happen than;* or perhaps *ποιοῖμεν*, *should we do anything else than.* —— *ἔφεδρον* means properly the athlete who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor; hence it denotes secondarily *a dangerous antagonist.*

§ 11. *τῶν τότε*, cf. 2, 2, 20; in this clause understand *αὐτόν* as the subject of *εἶναι.* —— *τήν τε . . . ἔχοντα*, *possessing both the military power and the country of Cyrus.* Cf. Hell. 3, 1, 3. —— *τὴν δὲ βασιλέως δύναμιν*, sc. *ὁρῶ.* —— *ταύτην*, cf. note on *τοῦτον*, 2, 2, 20.

§ 12. *ὅστις*, *that he;* cf. 7, 1, 28. —— *ἐρῶ γὰρ καί*, *for I will tell also;* *γάρ* has reference to the thought implied after *ἀλλὰ μήν*, *but furthermore* (we can become useful to you) *for*, etc.; cf. 3, 2, 11.

§ 13. *ἂν παρασχεῖν* has the same subject as *νομίζω*, *whom I think that I might render*, etc. —— *ἄλλα ἔθνη*; as the Lycaonians, 3, 2, 23; the Carduchians, 3, 5, 16. Concerning the Mysians see note 1, 6, 7; and the Pisidians, see note 1, 1, 11; and the Egyptians, see note 1, 8, 9. —— *ἂν παῦσαι*, *I should make to cease.* —— *ἐνοχλοῦντα* agrees with *ἄ.* —— *τῆς . . . οὔσης* instead of *ἢ τῇ . . . οὔσῃ*, *I see not by the use of what allied force you could better punish* (them, i. e., the Egyptians) *than by using that which is now with me.*

§ 14. Observe the difference between *τῳ* dat. of *τὶς*, and *τῷ* the dat. of the article. —— *ὡς* before *μέγιστος* is intensive, *the very greatest;* before *δεσπότης*, it signifies *as.* —— *εἶης*, sc. *ἔχων ἡμᾶς ὑπηρέτας.* —— *ἀναστρέφοιο*, sc. *ἄν*, *you might conduct yourself as master*, etc.; cf. 1, 6, 2, where *ἄν* is expressed with the first optative (in the apodosis) and understood with the others. —— *τῆς χάριτος*, supply *ἕνεκα* from the preceding clause. —— *ἧς*, object of *ἔχοιμεν*, attracted to the case of the antecedent.

§ 15. *τὸ ὄνομα, τίς*, an unusual form of expression. We should expect either the omission of *τὸ ὄνομα* (in which case it would read, *I should most gladly hear who*), or else *τὸ ὄνομα τούτου*,

ὅστις (*I should most gladly hear the name of him who*). —— δεινὸς λέγειν, *skilful* or *able to speak*, i. e., *eloquent*. —— ἀπημείφθη = ἀπεκρίνατο, in which sense ἀμείβομαι (comm. with a 1st aor. mid.) is poetic.

§ 16. Ἀλλά, see note 1, 7, 6. —— ἄν belongs to εἶναι; κακόνους in the nom. agreeing with the subject of εἶναι; Gram. § 940. —— ὡς δ' ἂν μάθῃς, *but that you may perhaps* (ἄν) *learn*. When ὡς or ὅπως, denoting a purpose, is followed by the subjunctive, if ἄν is omitted, the notion of simple purpose is denoted, if ἄν is expressed, the notion of contingency is added (Hermann as cited by Hertlein). Cf. 6, 3, 18.

§ 17. ἀπορεῖν stands here without ἄν, since a fixed fact is expressed (οὐκ ἀποροῦμεν); in § 18 it stands with ἄν denoting possible cases (οὐκ ἂν ἀποροῖμεν). —— ἐν denotes here the means, Gram. § 797, c. —— ἀντιπάσχειν depends on κίνδυνος, cf. 5, 1, 6.

§ 18. ἀλλά is best rendered here by the Eng. word *or*. See L. & S., sub voce II.; cf. 5, 8, 4. —— διαπορεύεσθε, cf. note 2, 3, 27. —— ὄντα instead of εἶναι, Gram. § 982. —— ὄντα πορευτέα, *must be passed;* with this belongs ὑμῖν as agent or doer; Gram. § 769, b. —— ταμιεύεσθαι . . . μάχεσθαι, *to divide off* (after the manner of a steward) *so many of you as we may wish to fight with;* i. e., as the Greeks were crossing a river, they could attack either those who had already passed over or those who were left behind, as many or as few as they pleased. —— αὐτῶν, *of them*, i. e., the rivers. —— διαπορεύοιμεν; notice the difference between πορεύω and πορεύομαι.

§ 19. εἰ ἡττώμεθα (optat.), *if we should be defeated*. —— ἀλλὰ τό γέ τοι πῦρ, *yet at least* (γέ) *the fire is certainly* (τοί), etc.; cf. ἀλλὰ . . . γέ, 3, 2, 3.

§ 20. ἔχοντες is conditional and hence takes μηδένα instead of οὐδένα, Gram. § 1025. —— ἄν qualifying ἐξελοίμεθα is repeated because the first is so far removed from the verb. —— πρὸς θεῶν, cf. note on 1, 6, 6.

§ 21. ἀπόρων ἐστὶ . . . οἵτινες ἐθέλουσι, lit., *it belongs to persons without resources*, etc., *who wish;* a mingling of two constructions, ἀπόρων ἐστὶ . . . ἐθέλειν, and ἄποροί εἰσιν . . . οἵτινες ἐθέλουσι. —— καὶ τούτων πονηρῶν, *and still more* (it belongs) *to base persons*. Cf. note on καὶ ταῦτα, 1, 4, 12.

§ 22. ἐξόν, accus. absol.; Gram. § 973; cf. 2, 6, 6; 3, 2, 26. —— ἐπὶ τοῦτο ἥλθομεν, *we came upon this*, i. e., *we applied our-*

selves to this (cf. *ἐπὶ πᾶν ἔλθοι*, 3, 1, 18). The clause reads, *why indeed, when it was permitted to destroy you, did we not apply ourselves to this?* —— *τούτου*, *of this* (i. e., the fact that we did not undertake to destroy you), depends on *αἴτιος*. —— *τοῦ γενέσθαι καὶ καταβῆναι* depends on *ἔρως*; *my earnest desire to become faithful*, etc. (lit., *desire of this that I become*, etc.); *τούτῳ* is the antecedent of *ᾧ*, and the substantive *ξενικῷ* stands in the relative clause; Gram. § 995; *and my earnest desire to return, being strong through benefits* (conferred), *with that mercenary force, with which Cyrus came up*, etc. *My earnest desire*, etc., *was the cause of this* (*τούτου αἴτιος*). *μισθοδοσίας* and *εὐεργεσίας* are antithetical. I think they are better viewed as gen. sing., rather than as acc. plur.

§ 23. *ὅσα*, *in how many ways*, connected with *χρήσιμοι*, Gram. § 718. —— *τιάρα ὀρθή*: the Persian kings alone wore the *upright tiara*, while the nobility wore those which were flexible. —— *τὴν δ' ἐπὶ τῇ καρδίᾳ*: by this figurative language, Tissaphernes is thought to intimate that he himself secretly aspired to the throne. It is not necessary, however, to put this construction on the passage; since it may naturally signify that while the king wore the outward sign of authority, the real power would be in the possession of Tissaphernes if he were supported by the Greeks. After *ἔχοι* supply *ὀρθήν*.

§ 24. *εἶπεν*, sc. *ὁ Κλέαρχος*. The aorist *εἶπεν* comprehends the following as one whole; the imperf. *ἔφη* dwells on the presentation of the single and special (Krüger). Cf. 6, 1, 31; 7, 8, 24; 7, 6, 41. The Eng. idiom scarcely admits of our translating *ἔφη*. —— *τοιούτων . . . ὑπαρχόντων*, gen. abs., *while such reasons exist*, etc. —— *παθεῖν*, without *τοῦ*, dependent on *ἄξιος*, cf. 1, 9, 1.

§ 25. *οἵ τε στρατηγοὶ καὶ οἱ λοχαγοί*, in apposition with the subject of *βούλεσθε*, sc. *ὑμεῖς*. —— Before *ἐλθεῖν* Krüger supposes *εἰς λόγους* may have fallen from the text. In that case *μοί* would limit *εἰς λόγους ἐλθεῖν*, *to come to an interview with me*. Kühner connects *ἐν τῷ ἐμφανεῖ* with the foregoing, and renders *mihi in conspectum venire*, *to appear before me*. With the text of Hertlein, if no ellipsis be supposed, *μοί* must be considered as the dat. in reference to whom the action takes place (Gram. § 771); since a Greek would not say *ἐλθεῖν μοι*, *to come to me*, but *ἐλθεῖν πρὸς* or *παρὰ ἐμέ*. —— *ἐν τῷ ἐμφανεῖ*, according to Krüg. and Hert., *openly*. Cf. *ἐν τῷ φανερῷ*, 1, 8, 21.

§ 26. *καὶ—αὖ*, see note 1, 1, 7. —— *ὅθεν*, not *from whom*, since this word is not spoken of persons; but rather, *whence, from what source.*

§ 27. *δῆλος ἦν οἰόμενος, manifestly supposed.* Cf. *δῆλος ἦν*, 1, 2, 11. —— *φιλικῶς διακεῖσθαί τινι* ordinarily means, *to have a friendly disposition towards any one;* here, however, in a wider sense, it means *to sustain towards any one relations that are mutually friendly*, the friendly disposition of Tissaphernes being the prominent idea. —— *οἱ . . . διαβάλλοντες, who should be convicted of calumniating* (him, i. e., Tissaphernes). For the construction of *ἂν ἐλεγχθῶσι*, cf. note on *ἐὰν μὴ διδῷ*, 1, 3, 14. —— The omitted antecedent of *οἵ* is subject of *τιμωρηθῆναι*, and the clause *ὡς . . . ὄντας* is in apposition with it: *on the ground that they themselves were traitors and evil-minded towards the Greeks.* Others consider *αὐτούς* the antecedent of *οἵ*, and refer for a similar construction to 1, 9, 29; 6, 4, 9.

§ 28. *αὐτῷ*, i. e., Clearchus. —— *ᾖ* instead of *εἴη*; cf. note on *διαβῇ*, 1, 4, 18.

§ 29. *πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, should direct their attention towards himself*, implying *that they should be devoted to him.* —— *ἀντέλεγον—αὐτῷ μὴ ἰέναι πάντας, spoke in opposition to him, that all*, etc., *should not go.* For the use of *μή* before *ἰέναι*, cf. note on *τὸ μὴ καταπετρωθῆναι*, 1, 3, 2.

§ 30. *κατέτεινεν, exerted himself, contendebat.* The whole transaction is differently related by Ctesias, cap. 60, according to whom, Clearchus was with difficulty persuaded by Menon to go to Tissaphernes. —— *ὡς εἰς ἀγοράν, as if to market*, consequently without their armor.

§ 31. *Ἀγίας* has not been mentioned before; cf. note 1, 2, 9. —— *ἐπὶ θύραις* without the article, as commonly when no qualifying clause is joined to it; cf. 7, 3, 16.

§ 32. *ἀπὸ τοῦ αὐτοῦ σημείου, from*, etc., in the Eng. idiom, *at the same signal.* Cf. *ἀπὸ παραγγέλσεως*, 4, 1, 5. —— *ᾧτινι . . . πάντας*, cf. note on *ὅστις . . . πάντας*, 1, 1, 5.

§ 33. *ἠμφεγνόουν*, from *ἀμφιγνοέω*; for the augment see Gram. § 361.

§ 35. *ἦσαν*. Our idiom would hardly admit of the imperf. here, but to be exact we should employ the pluperf., *had been.* Cf. *ἐπολιόρκει*, and *συνεπολέμει, had besieged*, etc., 1, 4, 2; *ἠνάγκαζον, had compelled*, 2, 1, 6. Instances of this sort are not unfrequent

§ 36. *εἴ τις*, like *ὅστις*, is used as a compound relative: *ordered whatever one there might be . . . to approach*, etc. —— *ἀπαγγείλωσι*, cf. note on *διαβῇ*, 1, 4, 18. —— *τὰ παρὰ βασιλέως*, cf. 2, 3, 4.

§ 37. Ὀρχομένιος, not from the Boeotian, but from the Arcadian Orchomenus, since he is also called Ἀρκάς, 2, 1, 10; 3, 1, 47. —— Ξενοφῶν has been mentioned but once before, 1, 8, 15. —— *τὰ περὶ* Προξένου, *the things relating to Proxenus, the fate of Proxenus.* The common construction for this idea would be *τὰ περὶ Πρόξενον*, cf. 3, 2, 20; 1, 6, 8; but the gen. stands instead of the accus., owing to the proximity of *μάθοι*, by a species of attraction, since *μαθεῖν περί τινος* would be the regular construction. So Hert., Krüg., and Kūh., explain it.

§ 38. *ἔστησαν εἰς ἐπήκοον*: a verb of rest followed by a clause denoting motion, (having gone) *to a place within hearing distance they stood.* —— *ἔχει τὴν δίκην, has suffered punishment;* cf. § 41 below; but in 7, 4, 24, *ἔχειν δίκην* means, *to receive satisfaction.* —— *ἀπαιτεῖ*; he does not say simply *αἰτεῖ*. Cf. note on *ἀπήτουν*, 1, 2, 11. —— *τοῦ ἐκείνου δούλου, his slave; ἐκείνου* is governed by *τοῦ δούλου*. —— With *εἶναι* and *ἦσαν* supply *τὰ ὅπλα*.

§ 39. *ἔλεγε*, cf. note 2, 3, 21. —— *αἰσχύνεσθε θεούς*, cf. note on *ᾐσχύνθημεν*, 2, 3, 22. —— *ἡμῖν* depends on *τοὺς αὐτούς*, Gram. § 773, a. —— *νομεῖν, to consider;* fut. of *νομίζω*, cf. *καθεῖν*, 2, 1, 4; *to consider the same persons . . . whom we do.* A common form of expression to denote an offensive and defensive alliance. —— *ὡς* should not be expressed, but owing to his excitement Cleanor forgets that he had just used *οἵτινες*. To the same excitement must be attributed *προδεδωκότες*, while *προδόντες* had just been expressed. By employing the same anacoluthon in English, and by repeating the idea of *αἰσχύνεσθε*, we may translate *ὡς*: *are you not ashamed that you have destroyed the very men to whom you gave your oath, and*, etc.

§ 40. *γάρ* has reference to some thought not expressed, perhaps in this form—we are not unjust *for*, etc. Cf. note on Ἦ *γάρ*, 1, 6, 8.

§ 41. *δίκαιον* is here used impersonally; cf. 3, 1, 37. In like manner *δῆλον*, 3, 1, 16. With both these words, the personal construction is very frequent; cf. 1, 2, 11; 2, 5, 27; 2, 6, 21. —— Πρόξενος *καὶ* Μένων: grammatically they seem to be connected with the nearest verb, but logically they seem rather to

be the object of *πέμψατε*. We may imitate the expression thus, *But in respect to Proxenus and Menon, since they are*, etc. Cf. *ἡμεῖς*, 3, 8, 16.

CHAP. VI.

Character of the five generals; particularly of Clearchus, of Proxenus, and of Menon.

§ 1. *ὡς*, see note 1, 2, 4. —— *ἀποτμηθέντες τὰς κεφαλάς*. From the active, *ἀποτέμνειν τινί τὴν κεφαλήν*, comes the passive, *ἀποτέμνεταί τις τὴν κεφαλήν*, the acc. of the thing being retained even in the Pass., Gram. § 724, a. Render, *having been beheaded*. —— *εἷς* is in apposition with *στρατηγοί*. —— *μέν*, the correlative *δέ* occurs § 16 below. —— *ὁμολογουμένως ἐκ πάντων*, *by the admission of all*; the construction of *ἐκ πάντων* seems to be determined by *ὁμολογουμένως* (which contains the notion *ὁμολογούμενος*) rather than by *δόξας*, *having seemed*, which would take *πᾶσι*. For *ἐκ*, denoting the agent or doer, see note 1, 1, 6. —— *τῶν . . . ἐχόντων*, *those who were familiarly acquainted with him*; cf. 1, 9, 1; *αὐτοῦ* depends on *ἐμπείρως*, by the same principle that the adjective *ἔμπειρος* takes the gen., Gram. § 753, d. —— *καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως*, *both skilled in war and extremely fond of war*. Cf. the similar word *πολέμιος*, *hostile*; *πολεμικός* is defined § 7 below, and *φιλοπόλεμος* § 6.

§ 2. *πόλεμος*, the Peloponnesian war, which commenced 431 B. C., and ended in the spring of 404 B. C., three years and a half before the death of Clearchus. —— *παρέμενεν*, *he remained*, i. e., among the Lacedaemonians. —— *τοὺς Ἕλληνας*, *the Greeks* who occupied the Thracian Chersonesus; cf. 1, 3, 4. —— *Περίνθου*: Perinthus was a city in Thrace, on the Propontis; it was afterwards called Heraclea, and is now called Eregli.

§ 3. *μεταγνόντες πως*, *having in some way* (or *for some reasons*) *changed their mind*. —— *ἔξω*, *away*, i. e., away from Sparta. —— *Ἰσθμοῦ*; the isthmus of Corinth, since that alone was commonly called *Ἰσθμός* without any qualifying word. —— *ἐντεῦθα* imparts additional emphasis to the member of the sentence before which it stands; cf. 1, 10, 5; 3, 4, 25. —— *οὐκέτι*, *no longer*, *no more* as he had previously done when he remained (§ 2, *παρέμενεν*) faithful to Sparta.

§ 4. *τῶν τελῶν*, nom. *τὰ τέλη*, *the magistrates*, meaning particularly the Ephors. —— *ἔπεισε*, sc. *μυρίους δαρεικοὺς δοῦναι*. —— *ἄλλῃ γέγραπται*, *has been described elsewhere;* a mistake on the part of Xenophon, since neither in 1, 1, 9, nor in 1, 3, 3, nor anywhere else, is anything said on this point.

§ 5. *ἀπὸ . . . χρημάτων*; cf. note on *ἀπὸ . . . τάχους*, 2, 5, 7. —— *ἀπὸ τούτου*, ab eo tempore, inde, Kūh. —— *ἔφερε καὶ ἦγε*; so in Latin *ferre* and *agere*, the former being predicated properly of movable effects, the latter of cattle; hence when used together they mean, *to rob and plunder utterly*. They take as object in the accus. either the country or the inhabitants. —— *πολεμῶν διεγένετο*, cf. *ἐσθίοντες διεγίγνοντο*, 1, 5, 6.

§ 6. *ὅστις*, see note on *οἵτινες*, 2, 5, 21. —— *ἐξόν*, see note 2, 5, 22. —— *ὥστε πολεμεῖν*, *under the condition that he may carry on war;* Gram. § 953, b. Cf. 5, 6, 26. —— *ὥσπερ εἰς παιδικά*, *just as if upon a favorite.*

§ 7. *ταύτῃ*, adverbial, *in this respect*. —— *πανταχοῦ πάντες*, cf. note 1, 9, 2.

§ 8. *ὡς δυνατὸν . . . εἶχεν*, *as much as possible with such a character as he possessed;* *ἐκ* is used somewhat like *ἀπό*, § 5 above; *καί* before *ἐκεῖνος*, as also before *ἄλλος* in the next sentence, cannot easily be translated into English. —— *ὥς τις καὶ ἄλλος*, cf. 1, 3, 15. —— *αὐτῷ* is *ethical* dat., Gram. § 771. —— *ἐμποιῆσαι*, *to impress upon*. —— *ὡς . . .* Κλεάρχῳ, *that Clearchus must be obeyed;* Κλεάρχῳ here is much more expressive than though he had said simply *αὐτῷ*.

§ 9. *ἐκ τοῦ χαλεπὸς εἶναι*, *from the fact that he was austere*, or simply, *by being*, etc.; *χαλεπός*, see Gram. § 940. —— *ὁρᾶν στυγνός*, *repulsive in appearance;* for the construction of the infin. *ὁρᾶν*, see Gram. § 952. —— *αὐτῷ μεταμέλειν*, cf. 1, 6, 7. —— *ἔσθ' ὅτε* more emphatic than *ἐνίοτε*, as *οὐδὲ εἷς* is more emphatic than *οὐδείς*. —— *γνώμῃ*, *with judgment, considerately*, in opposition to *ὀργῇ*. —— *στρατεύματος . . . ὄφελος*, cf. 1, 3, 11.

§ 10. *ἔφασαν*, cf. note 1, 9, 28. —— *φυλακὰς φυλάξειν*, Gram. § 715. In English we should say, *to keep guard;* cf. 5, 1, 2. —— *φίλων ἀφέξεσθαι*, *to refrain from* (doing injury to) *friends.*

§ 11. *αὐτοῦ ἀκούειν*, *to hear to him, to obey him;* Gram. § 742. —— *σφόδρα*, *implicitly*, cf. *σφόδρα πειθομένοις*, § 18 below. —— *ἐν τοῖς προσώποις*, *in his looks*. The plural of *πρόσωπον*, used of a single person, is chiefly poetical.

§ 12. *πρὸς ἄλλους*, sc. *στρατηγούς*. —— *ἀρχομένους* agrees with the subject of *ἀπιέναι*. For the accus. instead of the dat., cf. note on *λαβόντα*, 1, 2, 1. Render, *and it was permitted* (to the soldiers) *to go away to serve under other* (generals). —— *διέκειντο πρὸς αὐτόν, were disposed towards him; ὥσπερ . . . διδάσκαλον.* It is to be hoped that boys nowadays will not understand this comparison.

§ 13. *καὶ γὰρ οὖν*, cf. note 1, 9, 8. —— *τεταγμένοι*, sc. *παρεῖναι αὐτῷ*. —— *ὑπὸ τοῦ δεῖσθαι*, sc. *κατεχόμενοι, adhering to him from the fact that they were in want.* —— *πειθομένοις* agrees as predicate with the object of *ἐχρῆτο*; these persons (those described in the former part of the sentence) *he made use of, obeying* (him) *implicitly*. Cf. *πολεμίᾳ*, 2, 5, 11.

§ 14. *τὰ . . . στρατιώτας*, lit., *the things making the soldiers with him to be useful.* —— *τὸ . . . φοβεῖσθαι αὐτούς, the fact that they feared*, etc.

§ 15. *οὐ μάλα* = *ἥκιστα*, a very common litotes. —— *ἀμφὶ τὰ πεντήκοντα*, cf. note on *ἀμφὶ τοὺς δισχιλίους*, 1, 2, 9; see also § 30 below.

§ 16. *εὐθὺς μειράκιον ὄν*, cf. *εὐθὺς παῖδες ὄντες*, 1, 9, 4. —— *Γοργίας*, a celebrated sophist and rhetorician from Leontini in Sicily. —— *ἔδωκε . . . ἀργύριον*; in order to obtain instruction from him. *Ἀργύριον διδόναι τινί* often means, *to receive instruction from any one;* cf. Symp. 3, 6.

§ 17. *συνεγένετο ἐκείνῳ, had associated with him*, i. e., *had received instruction from him.* So *συγγίγνεσθαί τινι* is not unfrequently used; as also in Latin *esse cum aliquo.* —— *τοῖς πρώτοις, the first*, i. e., *the most distinguished men.* —— *εὐεργετῶν* (particip. of *εὐεργετέω*), cf. the construction of *ἀλεξόμενον*, 1, 9, 11.

§ 18. *τοσούτων . . . σφόδρα, but while desiring so many things intensely.* —— *αὖ, on the other hand.* —— *ἄνευ δὲ τούτων, but without these*, i. e., without justice and honor. —— *μή*, supply mentally the idea *τούτων τυγχάνειν*; the position of *μή* renders it particularly emphatic.

§ 19. *ἑαυτοῦ*, objective gen. dependent on *αἰδῶ, respect for himself.* —— *ἐκείνῳ* = *αὐτῷ*, except that *ἐκείνῳ* is more emphatic. Cf. note on *ἐκείνου*, 2, 2, 8.

§ 20. *ᾤετο . . . δοκεῖν . . . ἐπαινεῖν, and he thought it sufficient for being and seeming* (to be) *competent to command that he should praise*, etc.

§ 21. δῆλος ἦν ἐπιθυμῶν, cf. δῆλος ἦν ἀνιώμενος, 1, 2, 11. —— διδοίη δίκην, *poenam dare*, *give satisfaction*, i. e., *suffer punishment*, cf. 4, 4, 14; 5, 4, 20.

§ 22. ὢν for ταῦτα ὄν. —— τὸ αὐτὸ τῷ . . . εἶναι, *the same* (thing) *with the being stupid, the same as stupidity*. Cf. ἐν ταὐτῷ τούτοις, 3, 1, 27.

§ 23. τούτῳ depends on ἐπιβουλεύων. —— καὶ . . . κατεγέλα implies that he was afraid of the enemy. —— τῶν συνόντων πάντων depends on καταγελῶν, but must be supplied mentally (in the dat. case) with διελέγετο: *he always conversed with his associates as if he were making sport of them all.*

§ 24. τὰ τῶν φίλων, *the* (possessions) *of his friends*. —— μόνος, an adjunct of the subject of εἰδέναι, cf. Gram. § 940, *he supposed that he alone* (i. e., *he especially, he better than anybody else;* Hert. renders μόνος, *unus omnium maxime*) *knew*, etc. —— ὄν, particip. instead of infin. after εἰδέναι, a *verbum sentiendi;* Gram. § 982. —— ἀφύλακτα belongs as a predicate to τὰ τῶν φί., *because they were not guarded;* see Gram. § 614 (b).

§ 25. The antecedent of ὅσους, namely πάντας understood, is the object of ἐφοβεῖτο, and with this object ὡπλισμένους agrees.

§ 26. τῷ ἐξαπατᾶν δύνασθαι; τῷ belongs to δύνασθαι, *in the ability to deceive*. —— πλάσασθαι from πλάσσω, an expressive word. —— τῶν ἀπαιδεύτων, connected with εἶναι, partitive genitive. —— καὶ . . . κτήσασθαι, *and those persons with whom he attempted to excel* (*to occupy the foremost place*) *in friendship, he thought it necessary to acquire by calumniating their best friends*. διαβάλλων instead of διαβάλλοντα, by attraction of the subject of ᾤετο just as though δεῖν were not expressed. Examples of this sort are not uncommon. Cyrop. 5, 2, 17, ἐπὶ τῷ σίτῳ οἴονται δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι. With τοὺς πρώτους supply from the foregoing φιλίᾳ, *those who are first in friendship*, i. e., *their best friends;* τούτους, object of κτήσασθαι.

§ 27. τὸ . . . παρέχεσθαι depends on ἐμηχανᾶτο, *he contrived to render*, etc. —— ἐκ τοῦ . . . αὐτοῖς denotes the means. —— εὐεργεσίαν κατέλεγεν, *he recounted it as a beneficent act that he did not* (ὅτι . . . οὐκ . . .), etc. So κατέλεγεν is commonly understood; but Krüg. interprets it thus, *he spoke against, he spoke with complaint of his beneficent conduct in that he did not*, etc.

§ 28. Ἀριστίππῳ, cf. 1, 1, 10, and 1, 2, 6. —— Ἀριαίῳ depends on οἰκειότατος. —— ἤδετο, sc. Ἀριαῖος. —— αὐτὸς δέ, *but he him-*

self, i. e., Menon. —— γενειῶντα (particip. from γενειάω), *having already arrived at manhood;* agrees with Θαρύπαν. The disgusting vice here alluded to is described in the Epistle to the Romans, ch. 1, verse 27. An uglier portrait than that of Menon has seldom been drawn on a small scale.

§ 29. πεποιηκὼς οὐκ ἀπέθανε, sc. Μένων. —— ἀποτμηθέντες τὰς κεφαλάς, cf. § 1 above. —— ὡς belongs simply to πονηρός, not to λέγεται.

§ 30. καὶ τούτῳ, lit., *these also*, is most conveniently rendered by the Eng. word *likewise;* cf. καὶ τούτους, 1, 1, 11. —— εἰς φιλίαν, *in respect to friendship;* i. e., *for a want of fidelity in their relations to friends.*

BOOK THIRD.

Ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος.—Hostilities between the Persians and Greeks after the treaty was broken, with an account of the march from the river Zabatas to the Carduchian mountains.

CHAP. I.

The Greeks are in the greatest dejection. Xenophon, waking from a remarkable dream, rouses first the captains of Proxenus and urges them to immediate action. The other captains and the surviving generals are then called, and after deliberation, in which Xenophon takes a conspicuous part, they conclude to elect new generals in place of those who were taken by the Persians.

§ 1. Ὅσα . . . *μάχης* indicates the subject of the first book; *ὅσα . . . σπονδαῖς*, the subject of the second book. —— *ἐν ταῖς σπονδαῖς*, *during the treaty*, is to be joined with *ἐγένετο*.

§ 2. *οἱ στρατηγοί*; not all of the generals, but those only who are mentioned in 2, 5, 31. —— *ἐπὶ ταῖς βασ. θύραις*, cf. note 2, 4, 4. —— On *ἦσαν* (and the verbs in the following clauses dependent on *ἐννοούμενοι*), see note on the construction of *ἐστρατοπεδεύετο*, 2, 2, 15. —— *κύκλῳ* is not always to be taken in the strict sense (cf. 1, 5, 4), hence it is often joined with *πάντῃ*, or *παντα χῇ*. —— *πολλά* and *πολέμιαι* belong both to *ἔθνη* and *πόλεις*, *there were around them on every side many both nations and cities* (that were) *hostile*. When connected nouns have a common attributive, it is expressed with each only when perspicuity or emphasis requires; otherwise it is expressed but once, and agrees in form with the nearest noun; cf. Gram. § 616. —— *ἀγοράν*, cf. note 2, 3, 24. —— *μύρια στάδια*: i. e., by the most direct route; by the circuitous way in which they had come it was considerably more; cf. 2, 2, 6. —— *νικῶντες*, *in case they should be victorious*. *ἡττάομαι*, *I am vanquished*, is regularly used for the pass. of *νικάω*.

§ 3. *ὀλίγοι*, *few*, not *a few*; it belongs to *ἐννοούμενοι* as an apposition of the part to the whole. —— *εἰς*, cf. note 1, 7, 1. ——

τὰ ὅπλα, lit., *the heavy armor*, by meton. the place where the heavy armor was stacked, hence *the encampment;* cf. 2, 2, 20. —— ἐτύγχανεν, sc. ὤν, *happened to be.* The particip. is often omitted with τυγχάνειν, especially in relative clauses. —— πατρίδων . . . παίδων; notice the asyndeton. Cf. note on ἄρτους κ.τ.λ., 2, 4, 28.

§ 4. αὐτός is intensive (as always in the nom.); it belongs also to the subj. of νομίζειν rather than to that of ἔφη; thus, *whom he said that he himself deemed*, etc. —— κρείττω, *better, of more value*, agrees with ὅν which relates to Κύρῳ.

§ 5. μή, *lest*, or *that*, the notion of *fearing* being contained in ὑποπτεύσας. —— μὴ . . . γενέσθαι, *that the becoming a friend to Cyrus might be some occasion of accusation on the part of the city.* —— ὅτι introduces the reason; *because.* —— συμπολεμῆσαι; particularly during the last years of the Peloponnesian war. —— ἐλθόντα, see Gram. § 941. Cf. λαβόντα, 1, 2, 1.

§ 6. ἄν is repeated; cf. 4, 6, 13. —— τὴν ὁδόν, accus. of cognate meaning, Gram. § 715, b. —— καλῶς πράξας, cf. note on πράξειαν, 1, 9, 10. —— θεοῖς instead of θεοῦς; an instance of inverse attraction. For the response of the oracle, see 6, 1, 22.

§ 7. οὐ stands before τοῦτο instead of ἠρώτα, because the points in the antithesis are οὐ τοῦτο—ἀλλὰ . . . τοῦτο . . .; cf. note on οὐ, 1, 4, 5. —— τοῦτο regularly refers to what precedes; but when an exegetical clause (introduced by ὅτι, ὡς, or as here, in the form of an indirect question) is added to it, then it has reference to what follows. —— ἰτέον εἶναι, *that he must go;* Gram. § 988, ff. —— ἤρου from ἠρόμην, aor. of ἐρωτάω.

§ 8. οἷς ἀνεῖλεν, sc. θύεσθαι. —— ὁρμᾶν τὴν ἄνω ὁδόν, *to set out on the march upward*, accus. of kindred signification; cf. ἔλθοι τὴν ὁδόν, § 6 above. —— συνεστάθη (from συνίστημι), *was introduced.*

§ 9. συμπροὐθυμεῖτο, *joined in soliciting.* —— ὅτι . . . ἀποπέμψειν. A clause introduced with ὅτι or ὡς is occasionally by anacoluthon finished with an infinitive instead of a finite mode. Cf. ὡς . . . παραδώσειν, 7, 5, 8. ἐπειδὰν τάχιστα, *as soon as.* —— εἰς Πισίδας; cf. note 1, 1, 11.

§ 10. ᾔδει, sc. ὁ Πράξενος. —— ὅμως, *nevertheless*, i. e., notwithstanding their fear and unwillingness. —— οἱ πολλοί, *the most* (of them). Some, according to 1, 4, 7, left the army at that time. —— δι' αἰσχύνην καὶ ἀλλήλων κ.τ.λ., *from a feeling of shame both*

towards one another, etc.; ἀλλήλων and Κύρου are objective gen.; cf. note on ἑαυτοῦ, 2, 6, 19.

§ 11. ὕπνου λαχών (from λαγχάνω); for the government of ὕπνου, see Gram. § 739. —— ἔδοξεν: an instance of asyndeton, such as is very common; when a sentence more fully explains what the foregoing expresses in general terms; cf. 4, 3, 8; 4, 7, 10. —— πᾶσαν, sc. τὴν οἰκίαν: *it seemed that all the house.* To correspond with the foregoing personal construction, ἔδοξεν . . . σκηπτός, *a thunderbolt seemed*, we should have here πᾶσα, *all the house seemed.* Cf. 1, 4, 18, ἐδόκει.

§ 12. ἀνηγέρθη (from ἀνεγείρω), *was aroused, awoke.* —— πῇ μέν . . . πῇ δέ, *in one respect . . . but in another respect.* —— ἰδεῖν ἔδοξε, *he seemed to see, it appeared to him in a dream that he saw.* —— μὴ οὐ δύναιτο, *lest he should not be able*, is to be connected with ἐφοβεῖτο.

§ 13. ὁποῖόν τι κ.τ.λ. *But of what import it is to have* (lit., *to see*) *such a dream, it is permitted to discover*, etc. —— πρῶτον μέν; the correlative clause is ἐκ τούτου, § 15. —— εἰκός; ἐστί is regularly omitted with this adjective. —— ἐπὶ βασιλεῖ, cf. 1, 1, 4. —— τί ἐμποδών, sc. ἐστί, *what is in the way, what hinders;* this question is equivalent to οὐδὲν ἐμποδών; and hence it is followed by the two negatives μὴ οὐ, which, according to the English idiom, we render simply *that.* Gram. § 1034, b; cf. μὴ οὐ, 2, 3, 11. —— ἐπιδόντας, *having lived to see;* cf. 7, 1, 30; 7, 6, 31.

§ 14. ὅπως κ.τ.λ., *but how we shall defend ourselves*, etc. —— ἐξόν, cf. note 2, 5, 22. —— ποίαν ἡλικίαν; see Introduction, § 1.

§ 15. ἐκ τούτου, cf. note 1, 3, 11. —— ἄνδρες, cf. note 1, 3, 3. —— οὔτε . . . οὔτε, *neither . . . nor;* οὐδέ, *not even.* —— ὑμεῖς, sc. δύνασθε καθεύδειν. —— ἐν οἵοις ἐσμέν, *in what* (dangerous) *circumstances we are.*

§ 16. δῆλον ὅτι, although written in two words, is often employed as an adverb, in the sense *manifestly;* and is not unfrequently introduced in the midst of the clause; cf. § 35 below. —— πρότερον . . . πρίν, cf. note on πρόσθεν . . . πρίν, 1, 1, 10. —— οὐ . . . ἐξέφηναν (from ἐκφαίνω), *did not declare.* —— ἀγωνιούμεθα (from ἀγωνίζω), Gram. § 425.

§ 17. ὑφίεσθαι, *to be negligent, to yield.* —— ἐπὶ βασιλεῖ, cf. note on ἐπὶ τῷ, 1, 1, 4. —— ὅς is causal, *since he*, or, *from him who;* it introduces the reason for the question, "*what do we think we shall suffer?*" —— καὶ τοῦ . . . καὶ τοῦ; the repetition of the

article and also of the conjunction gives more prominence to each adjective. —— *καὶ τεθνηκότος ἤδη, even when already dead.* This in the mind of a Greek would greatly heighten the abuse. Cf. Herodot. 7, 238. —— *τὴν χεῖρα; τὴν δεξιάν*, 1, 10, 1. —— *ἡμᾶς* subject of *παθεῖν*. Regularly when the subject of the infin. is the same as the subject of the governing verb, it is omitted with the infin.; Gram. § 940, b. Here, however, it is expressed and also stands first in the sentence as being the emphatic word; Krüg. and Hert. are inclined to consider the construction an anacoluthon, the sentence commencing as though it should have ended with *ποιῆσαι αὐτόν* instead of *παθεῖν*; an improbable explanation. —— *ἐστρατεύσαμεν δὲ κ.τ.λ.*; an independent sentence joined to a relative clause. Render, *who made an expedition against him*, etc. —— *ὡς . . . ποιήσοντες*, cf. note on *ὡς*, 1, 1, 2.

§ 18. *ἆρ' οὐκ . . . ἕλθοι, would he not have recourse to every means; ἐπὶ πᾶν ἐλθεῖν = πάντα ποιῆσαι* at the end of the §, and in § 35. —— *αἰκισάμενος* implies both ignominy and suffering: *τὰ ἔσχατα αἰκισάμενος, having insulted and tormented us to the last degree; τὰ ἔσχατα* is the object of *αἰκισ-*. —— *τοῦ στρατεῦσαι κ.τ.λ.* depends on *φόβον*. —— *ἐπ' ἐκείνῳ*, cf. *ἐπὶ βασιλεῖ*, § 17. —— *ποιητέον*, see Gram. § 988, ff.

§ 19. *διαθεώμενος . . . ἔχοιεν, considering in respect to them how extensive a country and what sort of a country they possessed; αὐτῶν* depends on the following relative clause considered logically as a single word. —— *χρυσὸν δέ*, without a repetition of the relative *ὅσον*; as in § 40. *ὡς ἀθύμως μὲν . . . ἀθύμως δέ*: not *ὡς ἀθύμως δέ*. —— *ἐσθῆτα*, like Latin *vestis*, Eng. *apparel*, has a collective signification.

§ 20. *ὁπότε ἐνθυμοίμην, whenever I considered.* The optat. is here iterative; cf. note 1, 5, 2. —— *ὅτι . . . οὐδενὸς ἡμῖν μετείη, that we shared in nothing of*, etc.; Gram. § 737. —— *ὅτου, the means with which;* gen. of price; Gram. § 746. —— *ᾔδειν . . . . . ἔχοντας, I knew that few longer possessed*, etc. —— *ὅρκους . . . ἡμᾶς*, sc. *ᾔδειν, I knew that our oaths restrained us; πορίζεσθαι* with its complement depends on *κατ' ἔχοντας*. —— *ἐνίοτε* qualifies *ἐφοβούμην*.

§ 21. *ταῦτα τὰ ἀγαθά, these good things* (above enumerated). —— *ἆθλα* is a predicate: *as prizes.* Supply *τούτων* before *ὁπότεροι* (for those), *whichever party of us*, etc. The allusion to their national games would be very inspiring to the Greeks.

§ 22. *αὐτούς*, *them*, i. e., the gods; *ἐπιορκεῖν θεούς* is analogous to *ὀμνύναι θεούς*. Gram. § 712. —— *τῶν θεῶν ὅρκους*, cf. 2, 5, 7. —— *πολύ* qualifies *μείζονι*: cf. 1, 5, 2; 3, 2, 15.

§ 23. *ἔτι δέ*, *furthermore*; cf. 3, 2, 28. —— *ἔχομεν . . . ἔχομεν δὲ καί*. In anaphora, *μέν* is generally wanting when the second member has *δὲ καί*; when the second member has only *δέ*, *μέν* is commonly expressed with the first. —— *ψύχη καὶ θάλπη*, *cold and heat*. The plural is used in Greek denoting what had been experienced at different times and in different degrees. —— *σὺν τοῖς θεοῖς*, *with the assistance of the gods*. The frequency and the apparent reverence with which Xen. refers to the gods are worthy of notice. —— *οἱ ἄνδρες* is here spoken of the enemy.

§ 24. *ἀλλά* belongs to *μὴ ἀναμένωμεν*, *but since others also are probably considering these things, let us not*, etc. —— *πρός*, Gram. § 805. —— *παρακαλοῦντες*, like *συγκαλοῦμεν*, § 46, is future; Gram. § 423. —— *τοῦ ἐξορμῆσαι* depends on *ἄρξωμεν*. Gram. § 741. —— *φάνητε*: for a similar asyndeton, cf. *ἴωμεν*, 6, 5, 21.

§ 25. *ἐγώ*, *σύ*, *ἡμεῖς*, and *ὑμεῖς* are often much less emphatic than ego, tu, nos, and vos. Krüg. —— *οὐδὲν . . . ἡλικίαν*, *I do not allege my age as any excuse*; cf. § 14. —— *ἐρύκειν* is chiefly poetic.

§ 26. *ἦν βοιωτιάζων τῇ φωνῇ · οὗτος δ' εἶπεν*, instead of the simpler and more common form of expression *βοιωτιάζων τῇ φωνῇ εἶπεν*. Cf. note 1, 9, 14. —— *ἄλλως πως . . . ἤ*: cf. § 20 above. —— *σωτηρίας ἂν τυχεῖν*, *that he could obtain safety*. —— *εἰ δύναιτο*, sc. *τὸν βασιλέα πεῖσαι*.

§ 27. *μεταξὺ ὑπολαβών*, *interrupting* (him) *in the midst* (of his remarks). —— *οὐδὲ . . . οὐδέ* (is far more emphatic than *οὔτε . . . οὔτε*), *not even . . . nor indeed*. —— *ταὐτῷ τούτοις*, *in the same place with these*. Cf. note on *ἡμῖν*, 2, 5, 39. For an explanation of the allusion, see 2, 1, 8. —— *μέγα φρονήσας*, *having become proud*. —— *ἐπὶ τούτῳ*, *on account of this*—the death of Cyrus.

§ 28. *τί οὐκ ἐποίησεν*, *what did he not do*, expresses in the form of a question the same idea as *πάντ' ἐποίησε* in a direct form. Cf. § 18 above.

§ 29. *αὐτοῖς*, i. e., *τοῖς Πέρσαις*, implied in *βασιλεύς* expressed above. Cf. note on *οἱ δέ*, 1, 10, 4. —— *οὐ νῦν . . . δύνανται*, *are they not now, the wretched men, though beaten . . . , unable even to die*; being prevented, as he seems to imply, from putting an end to their existence by their being bound. —— *καὶ μάλ' . . .*

ἐρῶντες τούτου, even though passionately longing for it. τούτου, i. e., *τοῦ ἀποθανεῖν.* —— *πάλιν* is comm. understood as qualifying *πείθειν . . . λόντας*; Grote, however, understands it as qualifying *κελεύεις.*

§ 30. *μήτε . . . τε*, cf. note 2, 2, 8. —— *προσίεσθαι, to be admitted.* —— *εἰς ταὐτὸ ἡμῖν αὐτοῖς*: for the construction, cf. *ἐν ταὐτῷ τούτοις*, § 27 above. —— *ἀφελομένους* and *ἀναθέντας* agree with *ἡμᾶς* understood, the subject of *χρῆσθαι.* —— *ὡς τοιούτῳ, as such a person;* one on whom they had placed baggage (*σκεύη ἀναθέντας*).

§ 31. *τούτῳ . . . τῆς Βοιωτίας προσήκει οὐδέν, there belongs to this fellow nothing of Boeotia.* Gram. § 737. —— *ἀμφότερα . . . τετρυπημένον, having both ears bored.* For the construction, cf. note on *ἀποτμηθέντες τὰς κεφαλάς*, 2, 6, 1. The practice of boring the ears was regarded with abhorrence by the Greeks; and as belonging only to the barbarians. —— *καὶ εἶχεν οὕτως, and so it was.* The Greeks discovered this on examination.

§ 32. *οἴχοιτο, was gone; οἴχομαι* and *ἥκω* though present in form are perfect in meaning.

§ 33. *τὸ πρόσθεν τῶν ὅπλων, the front of the encampment;* the place where the arms were stacked; cf. note 2, 2, 20. —— On *ἐγένοντο* and *ἀμφὶ τοὺς κ.τ.λ.*, cf. note 1, 2, 9. —— *μέσαι νύκτες*, cf. note 1, 7, 1.

§ 34. *καὶ αὐτοῖς συνελθεῖν, both to come together ourselves;* *αὐτοῖς* in apposition with *ἡμῖν.* —— *ἅπερ . . . ἡμᾶς*, sc. *ἔλεξας, the very things which* (you said) *to us also.*

§ 35. *ταῦτα μέν* has nothing properly corresponding to it in what follows; since with *ἡμῖν δέ* a different turn is given to the sentence from what would have been suggested by *ταῦτα μέν.* —— *δῆλον ὅτι*, cf. note § 16 above.

§ 36. *μέγιστον . . . καιρόν, a most important opportunity.* —— *ἀθύμους*, sc. *ὄντας.*

§ 37. *ἴσως* in courteous language was used by the Greeks even where no actual doubt existed. —— *δίκαιον*, cf. note 2, 5, 41. —— *ὑμᾶς . . . τούτων, that we surpass them somewhat.* —— *ὑμεῖς . . . ὑμεῖς*: the anaphora without *μέν* and *δέ* is far more emphatic than with these particles. —— *χρήμασι*: the officers received higher pay than the common soldiers; cf. 7, 2, 36. —— *τούτων* depends on *ἐπλεονεκτεῖτε*, Gram. § 749. —— *ἀξιοῦν . . . αὐτούς, it is becoming that you consider yourselves*, etc.

§ 38. *εἰ . . . ἀντικατασταθῶσιν, if you would see that instead of those who have perished . . . be appointed; ὅπως* after *ἐπιμελέομαι, μέλει* and verbs of similar meaning, is more commonly followed by the fut. indic.; yet here we have the subjunct., and in 1, 8, 13; 2, 6, 8; 7, 7, 44, the optat. —— *ὡς συνελόντι εἰπεῖν, to speak briefly, to comprehend all in one word;* properly *to say it when one has brought the whole together into a small compass.* With *συνελόντι* we are not to understand *λόγῳ*, but rather the dat. of a person. See Gram. § 956. —— *ἐν δὲ δὴ . . . παντάπασιν, but above all in military achievements;* supply mentally *ἄνευ γὰρ . . . γένοιτο.*

§ 39. *ἐπειδὰν δὲ κ.τ.λ. . . . ἢν καὶ κ.τ.λ., but when you shall have,* etc., . . . *if you will also,* etc. For *ἄν* with the aor. subjunct., see Gram. § 898, c. —— *πάνυ ἐν καιρῷ, very seasonably.*

§ 40. *ἀθύμως δέ,* cf. note § 19 above. —— *ἐχόντων,* cf. note on *ἰόντων,* 1, 4, 12. —— *ὅ, τι*: cf. note on *τί,* 1, 3, 18. —— *δέοι τι*: sc. *χρῆσθαι* with which *τι* is connected, as *ὅ, τι* with *χρήσαιτο.*

§ 41. *τί· πείσονται.* Recollect that *πείσομαι* from *πάσχω* takes the accus.; but *πείσομαι* from *πείθω,* the dat.

§ 42. *ἡ . . . ποιοῦσα, that which achieves,* etc., is the subject of *ἐστίν,* and is fem. on account of its proximity to *ἰσχύς.* It is easier in rendering it to follow the Greek order, *that it is neither a multitude,* etc., . . . *which achieves,* etc. —— *ὡς ἐπὶ τὸ πολύ, for the most part, generally.* —— *οὐ δέχονται, do not receive,* i. e., the enemy do not sustain the attack of such persons.

§ 43. *μαστεύουσι*: a word chiefly poetic, which however Xen. employs several times. —— *ἐκ παντὸς τρόπου, by every means, at all events. ζῆν* (from *ζάω*), Gram. § 412. —— *τούτους* is the antecedent of *ὁπόσοι δέ,* as *οὗτοι μέν* is the antecedent of *ὁπόσοι μέν.* —— *μᾶλλόν πως . . . ἀφικνουμένους, in some way rather* (i. e., more frequently) *arriving,* etc. —— *διάγοντας, living,* agrees with *τούτους.*

§ 44. *αὐτούς,* is intensive, *should not only be brave men ourselves but,* etc. —— *παρακαλεῖν,* sc. *ἄνδρας ἀγαθοὺς εἶναι.*

§ 45. *τοσοῦτον . . . ὅσον, in so far . . . as.* —— *Ἀθηναῖον εἶναι,* sc. *σέ, that you were an Athenian.* —— *ὅτι* qualifies *πλείστους*; cf. note on *ὅτι,* 1, 1, 6.

§ 46. *αἱρεῖσθε,* imperat., *do ye who need choose,* etc. —— *συγκαλοῦμεν,* cf. note on *παρακαλοῦντες,* § 24 above.

§ 47. *τὰ δέοντα,* the subj. both of *μέλλοιτο* and of *περαίνοιτο*: *that the necessary business might not be postponed but,* etc. ——

Δαρδανεύς: from Dardanus, a city of Troas, south of Abydus. —— Κλεάνωρ was already στρατηγός, according to 2, 5, 37. We are to suppose, therefore, that the soldiers of Agias were united with those of Cleanor.

CHAP. II.

The whole army being called together, Chirisophus and Cleanor first address the soldiers briefly, and after them Xenophon harangues the assembly at considerable length and with great skill; he concludes by proposing the order of march which is approved by all.

§ 1. τὲ . . . καί. Gram. § 1040, a. —— ὑπέφαινε, intrans., cf. 4, 2, 7; 4, 3, 9: *day was almost beginning to dawn.* —— καταστήσαντας, cf. note on λαβόντα, 1, 2, 1. —— πρῶτον μέν corresponds with ἐπὶ τούτῳ, § 4; cf. note on πρῶτον μέν, 3, 1, 13.

§ 2. ὁπότε is here causal, *since, inasmuch as.* —— στερόμεθα, *are deprived of*, have lost and are now destitute of. For the difference in meaning between this and the cognate forms στερέομαι, στερίσκομαι, see L. & S. sub στέρομαι. —— πρὸς δ' ἔτι, *and besides.* In Attic prose only the preposition πρός is thus used without a case, i. e., as an adverb; Krüg. Gr.; cf. Cyrop. 2, 1, 31. —— οἱ ἀμφὶ Ἀριαῖον, 2, 4, 2.

§ 3. ἐκ τῶν παρόντων . . . ἐλθεῖν, *to go forth from the present* (difficulties). —— εἰ δὲ μή, *but otherwise*, i. e., εἰ δὲ μὴ καλῶς νικῶντες σωσόμεθα. —— ἀλλὰ . . . ἀποθνήσκωμεν, *yet at least let us die nobly.* —— οἷα . . . ποιήσειαν, *quae utinam faciant.*

§ 4. ἐπὶ τούτῳ, *after him;* cf. 6, 1, 11; 7, 3, 14. —— ὅστις, not the same as ὅς: *a man who, such a man that he.* —— γείτων . . . τῆς Ἑλλάδος, cf. 2, 3, 18. —— περὶ πλείστου, cf. note 1, 9, 7. —— ἄν: the condition, to which this particle must be referred, lies particularly in σῶσαι: *saying that he would make it an object of the highest importance to rescue us* (if he should be able to rescue us). Cf. note 1, 6, 2. —— αὐτός (recollect that it is always intensive in the nom.) before ἐξαπατήσας belongs in idea both to the verb and particip. Notice particularly the anaphora. —— ὁμοτράπεζος, see 2, 5, 27. Thus he became a ξένος towards Clearchus, and hence his offence was particularly against Ζεὺς ξένιος. —— αὐτοῖς τούτοις, *by these very means.*

§ 5. βασιλέα καθιστάναι: cf. 2, 1, 4. —— καὶ ἐδώκαμεν καὶ ἐλά-

βομεν: the Eng. idiom requires a fuller expression, e. g. (to whom) *we gave and* (from whom) *we received*, etc.; cf. note on *ἐστρατεύσαμεν*, 8, 1, 17. —— *καὶ οὗτος*; cf. note on *καὶ ταύτας*, 1, 10, 18. —— *ἐχθίστους*: an adject. in the superlat. degree, used as a substantive; and as such governing *ἐκείνου*, *his bitterest enemies*.

§ 6. *ἀλλὰ . . . ἀποτίσαιντο*, *but may the gods punish them as they deserve*; *ἀπό* in comp. with *τίσαιντο* denotes the idea *deserved* or *due*; cf. *ἀπῄτουν*, 1, 2, 11; *ἀποθύουσιν*, § 12 below.

§ 7. *ὀρθῶς ἔχειν*, *that it was right*, depends on *νομίζων*. —— *ἐν τούτοις*, *in these*, i. e., in his most beautiful armor.

§ 8. *διὰ φιλίας ἰέναι*, lit., *to go through friendship*, i. e., *to be friendly*; *διὰ παντὸς πολέμου ἰέναι*, lit., *to go through perpetual war*, i. e., *to be perpetually at war*; Gram. § 795, 1, d. —— *τοὺς στρατηγοὺς . . . οἷα πεπόνθασιν*, *seeing the generals what they have suffered* (a construction called *anticipation* or *prolepsis*); in an Eng. idiom, *seeing what the generals*, etc. Cf. note on *τῶν βαρβάρων*, 1, 1, 5. —— *σὺν τοῖς ὅπλοις*, cf. note on *σὺν τούτοις*, 2, 1, 12. —— *ὧν* = *τούτων ἅ*, *for those things which*; the gen. depends on *δίκην*.

§ 9. *οἰωνός*, *an omen*. For an account of the various kinds of omens, see Dic. Antiqq. art. Divinatio, p. 517. The omen, says Xen., occurred *while we were speaking περὶ σωτηρίας*, hence it was thought to be from Zeus Soter. —— *τοῦ Διὸς τοῦ σωτῆρος*. An appellative attached to the name of a god is commonly placed after the name; and as the appellative is of the nature of an adjective, the article is either placed before both or is omitted with both. Hert.; cf. 4, 8, 25; 6, 1, 22; 7, 6, 44; yet 6, 2, 15, is an exception. For the construction of appellatives with other proper names, see Gram. § 623, ff. —— *εὔξασθαι* depends on *δοκεῖ*. —— *ὅπου*, *when* or *where*; it includes both ideas. Cf. *ἔνθα*, 5, 1, 1. —— *ἀνατεινάτω τὴν χεῖρα*, *let him raise the hand*. The Greeks voted in all of the various ways which are common among us, by the voice, by raising the hand, by ballot, and by a division of the assembly. For the last-named method, cf. Thucyd. 1, 87. Raising the hand (*χειροτονία*, *χειροτονεῖν*, *διαχειροτονία*, *διαχειροτονεῖν*), being both the easiest and the most unequivocal method, was also the most common.

§ 10. *ἐπιωρκήκασι*, *have been guilty of perjury*, in that they took the oath with the intention of breaking it: *τοὺς ὅρκους*

λελύκασιν, *have broken their oaths*, have actually carried into effect that which they intended to do when they took the oaths. —— ἐχόντων, gen. abs., *things being thus*. —— With εἰκός, δῆλον, οἷόν τε, used impersonally, ἐστί is often omitted; and oftener still with ἀνάγκη.

§ 11. ἔπειτα δέ. That which would naturally follow these words is joined by an anacoluthon to the sentence introduced by γάρ. —— ἀναμιμνήσκω takes two accusatives, ὑμᾶς and τοὺς κινδύνους. Gram. § 724. —— σώζονται τε . . . οἱ ἀγαθοί, *and that the brave are delivered*, etc. —— ἐλθόντων . . . Περσῶν, *for when the Persians came*; μέν is here a correlative of ἔπειτα, § 13. Allusion is evidently made to the invasion in 490 B. C., when the Persians for the first time landed in Greece. —— στόλῳ, cf. note on σὺν τῷ στρατεύματι, 1, 7, 1. —— ἀφανιούντων, fut. of ἀφανίζω. Gram. § 425. —— ὡς . . . Ἀθήνας, *as if to blot Athens out of existence again*; αὖθις not implying any previous destruction of the city, but simply that it should again become the same as it was before it had any existence.

§ 12. εὐξάμενοι belongs logically to ἔδοξεν, as though perhaps ἐψηφίσαντο or some similar word were used. The anacoluthon is less noticeable, inasmuch as both κατακάνοιεν and εἶχον intervene. —— οὐκ εἶχον, *had not* (the ability), *were not able*. The number of Persians who fell in the battle of Marathon, according to Herod. 6, 117, was 6,400; but according to the representation of Xen., it must have been much greater, else the Athenians would already have ceased making the annual offerings. —— ἀποθύουσιν. The sacrifices had been promised to the goddess, and hence were considered due (ἀπο-). Cf. note on ἀποτίσαιντο, § 6 above.

§ 13. τήν (before ἀναρίθμητον) *the* (well known), *that*. —— ἦλθεν in 480 B. C. —— καὶ τότε, *then also* (as well as in the battle of Marathon, ten years before). —— ἔστι, Gram. § 480. —— ἀλλά, *but only*; cf. 1, 4, 18; 6, 4, 2.

§ 14. οὐ μὲν δή: cf. note 1, 9, 13. —— ἐρῶ, fut., comm. referred to φημί as a present. —— ἀλλ' . . . ἀφ' οὗ, *but there are not yet many days since*; supply in this clause εἰσίν, which in adverbial formulas of this nature is not commonly expressed.

§ 16. αὐτῶν depends on ἄπειροι: Gram. § 753, d. —— ἄμετρον, sc. ὄν: cf. note on μεστάς, 1, 10, 18. —— εἰς αὐτούς properly signifies (says Krüg.), *into the midst of them*, stronger than ἐπί:

cf. 4, 3, 29; 4, 5, 18. —— *πεῖραν . . . αὐτῶν*: cf. note on *Κύρου πείρᾳ*, 1, 9, 1.

§ 17. *μηδὲ . . . δόξητε, nor imagine.* In prohibitions, *μή* is used with the present imperat. or aor. subjunct.; Gram. § 874, a, b. —— *μεῖον ἔχειν, that you are inferior, that you suffer disadvantage;* cf. *μεῖον ἔχων*, 1, 10, 8. —— *εἰ, that;* see L. & S., *εἰ*, II. —— *οἱ Κύρειοι, the forces of Cyrus*, meaning of course the barbarian forces. —— *γοῦν* confirms the foregoing assertion by an undeniable fact. —— *πρὸς ἐκείνους*, i. e., *τοὺς ὑφ' ἡμῶν ἡττημένους.*

§ 18. *ἐνθυμήθητε, do ye consider.* We should expect, from the foregoing *εἰ δέ τις . . . ἀθυμεῖ*, the 3d pers. sing. *ἐνθυμηθήτω.*

§ 19. *τῶν ἱππέων* is governed by the comparative degree. —— *πολύ* qualifies *ἀσφαλεστέρου*; though removed from it by several words, the arrangement is not unusual. —— *βεβηκότες, standing firm;* cf. Oecon. 8, 17, where this word is predicated of a house. —— *ὅτου* depends on *τευξόμεθα.* —— *ἑνὶ μόνῳ, in one thing alone.* —— *προέχουσιν ἡμᾶς*: *προέχειν* regularly governs the gen., Gram. § 749; yet in Eurip. Hippol. 1365, it also takes the accus.

§ 20. *τοῦτο, at this*, viz., *ὅτι κ.τ.λ.*; for the construction, cf. *οὐδέν*, 1, 1, 8. —— *κρεῖττον*, sc. *ἐστίν.* —— *οὓς . . . ἄνδρας = τοὺς ἄνδρας (ἡγεμόνας ἔχειν) οὕς.* For the antecedent in the relative clause, cf. note 1, 2, 1. —— *εἴσονται*, see *οἶδα*, Gram. § 491. —— *τὰς ἑαυτῶν ψυχὰς καὶ σώματα.* When the gender of two connected nouns is different, the article is seldom omitted with the second noun.

§ 21. *πότερον*, sc. *σκέψασθε, consider whether.* —— *ἧς*, object of *παρεῖχον*, but attracted to the case of the antecedent. —— *πολλοῦ ἀργυρίου, for much money.* Cf. the construction of *ὅτου*, 3, 1, 20. —— *ἔχοντας* agrees with the subject of *ὠνεῖσθαι, ἡμᾶς* understood. —— *αὐτούς* is intensive, agreeing with the implied subj. of *λαμβάνειν, or that we ourselves should take* (provisions).

§ 22. *εἰ . . . κρείττονα*, lit., *but if you know these things that they are better;* cf. note on *τῶν βαρβάρων . . . ὡς*, 1, 1, 5. —— *ἄπορον*: cf. note on *φοβερώτατον*, 2, 5, 9. —— *καὶ . . . διαβάντες, and if you think that you have been greatly deceived in having crossed* (them). —— *σκέψασθε, εἰ*: after verbs of doubting, considering, and the like, the Greeks used simply *εἰ*, not only to denote improbability, but also probability, where we should employ a negative: so here, *whether the barbarians have not*, etc.

—— ἄρα, see Gram. § 1048, 1. —— προϊοῦσι, *to* (persons) *advancing;* Gram. § 771.

§ 23. μήτε . . . τε: cf. 2, 2, 8. —— διήσουσιν from διίημι, *to allow to pass;* cf. 4, 1, 8; 5, 4, 2. —— οὐδ' ὅς: cf. note 1, 8, 21. —— Μυσούς: cf. 1, 6, 7; 2, 5, 13. —— ἄκοντος: cf. note 1, 3, 17. —— ἐν τῇ βασιλέως χώρᾳ instead of ἐν τῇ χώρᾳ αὐτοῦ: cf. the repetition of Κύρου, 1, 4, 12; τῶν βαρβάρων, 4, 4, 21. —— Πισίδας: cf. note 1, 1, 11. —— αὐτοὶ εἴδομεν, 1, 2, 19. —— τούτων, i. e., τῶν Περσῶν, implied in βασιλεύς, cf. note 3, 1, 29.

§ 24. ἡμᾶς, subj. of εἶναι, stands at the beginning of the sentence to give it more prominence. —— ἂν . . . ἔγωγε, *I for my part should say.* The particle ἄν suggests the condition εἰ μὴ ἐδεδοίκειν: in place of which we have below, § 25, ἀλλὰ δέδοικα: cf. 4, 2, 10. —— τοῦ . . . ἐκπέμψειν limits ὁμήρους, *hostages as a pledge that he would send,* etc. —— καὶ . . . γε, *and even,* cf. 7, 2, 38; in the next sentence, καὶ . . . γε, *and at least,* cf. 3, 3, 5. —— ἄν before οἶδα qualifies ἐποίει.

§ 25. ἀλλὰ γάρ, *but* (I do not advise that we actually make such preparation) *for.* —— ἅπαξ, cf. note 1, 9, 10. —— καλαῖς καὶ μεγάλαις, *beautiful and stately.* These two words are often united in the Greek writers, because the latter idea was considered an important element of perfect beauty. Cf. Odys. 15, 418; Xen. Mem. 2, 1, 22; Oecon. 10, 2. —— μή, although expressed above, is repeated on account of the intervening clause. So εἰ, § 35 below; ὅτι, 5, 6, 19. —— οἱ λωτοφάγοι, *the lotus-eaters.* Allusion is made to the companions of Ulysses who ate of the lotus; Odys. 9, 94, etc.

§ 26. ἐξόν: cf. note 2, 5, 22. —— τοὺς . . . πολιτεύοντας, *those who now live at home* (i. e., in Greece) *without a fortune,* object of ὁρᾶν; πλουσίους is predicated of τοὺς . . . πολιτεύοντας. —— ἐνθάδε κομισαμένους, *having migrated hither,* is commonly understood as referring to αὐτοῖς, cf. note on λαβόντα, 1, 2, 1. —— ἀλλὰ γάρ, *but* (no more on this point) *for.*

§ 27. ἡμῶν governed by στρατηγῇ. —— ἔπειτα, cf. note 1, 3, 2. —— ὄχλον παρέχουσιν, *occasion difficulty.* —— ἄγειν depends on ὄχλον, Gram. § 952, a.

§ 28. ἀπαλλάξωμεν, an exhortation, *let us,* etc. —— κρατουμένων depends on ἀλλότρια. Gram. § 753, *all things are forfeited on the part of those who are conquered.* —— τοὺς πολεμίους, sc. εἶναι.

§ 29. *ὁρᾶτε γάρ.* This sentence states the reason for the following (introduced by *οὖν*, § 30); cf. 5, 1, 8; 5, 8, 11; 6, 4, 8. When the reason denoted by *γάρ* is thus placed first in order, *γάρ* corresponds to the Eng.. *since.* —— *καὶ τοὺς πολεμίους, even the enemy; καί* suggests the notion; if the enemy entertained such an opinion, how fully ought we also to be convinced of the importance of order and discipline. —— *τοὺς πολεμίους ὅτι*, another instance of *anticipation*, instead of *ὅτι καὶ οἱ πολ.*; cf. note 1, 1, 5. —— *πρόσθεν . . . πρίν*, cf. note 1, 1, 10.

§ 30. *τοὺς νῦν.* The position of this phrase is determined by the effort to place the words which are antithetical near together. So also *νῦν ἢ πρόσθεν.* —— *τῶν πρόσθεν*, sc. *ἀρχόντων.*

§ 31. *ἢν ψηφίσησθε.* The first conditional clause belongs to the following: *and if you will resolve, in case any one shall be disobedient.* The same arrangement occurs 7, 3, 37; cf. 3, 1, 39. —— *τὸν . . . ἐντυγχάνοντα*: lit., *that the one of you on each occasion* (*ἀεί*) *falling in* (with him, i. e., *τῷ ἀπειθοῦντι*). —— *οὐδ' ἑνί* is more emphatic than *οὐδενί, not even one man.*

§ 32. *εἰ . . . βέλτιον*, sc. *δοκεῖ*: lit., *if any thing else seems better than in this way.* There would be more uniformity in the expression by substituting *ἄλλῃ* for *τι ἄλλο*, or else *ταῦτα* for *ταύτῃ.* —— *ὁ ἰδιώτης, the common soldier*; cf. 1, 3, 11.

§ 33. *οἷς* by attraction instead of *ἅ.* —— *καὶ αὐτίκα, presently also*, not simply now. —— *ἀνέτειναν*: on the asyndeton, see note 1, 3, 20.

§ 34. *προσδεῖν*, impers., governs *ὧν, what there is need of in addition.* —— *ὅπου = ἐκεῖσε ὅπου, to that place where*; cf. *οὗ*, 2, 1, 6. —— *πλέον*: cf. note 1, 2, 11. —— *ἀπεχούσας, distant*, agrees with *κώμας.*

§ 35. *εἰ . . . εἰ*: cf. note on *μή*, § 25.

§ 36. *ὅπλων*: cf. note on *τὰ ὅπλα*, 2, 2, 4. —— *τίνα* is the subj. of *ἡγεῖσθαι*, and both depend on the impers. *χρή, who ought to lead, whose duty it is to lead*, etc. —— *τίνας*, sc. *χρή.* —— *πλαίσιον* signifies *a hollow rectangle* (not necessarily a square). It was the ordinary arrangement of forces in a retreat through a plain country; especially where they were beset by cavalry and light-armed troops; cf. Hellen. 4, 3, 4. —— *ἐπὶ τῶν πλευρῶν ἑκατέρων, upon each of the sides*; one would expect here *ἑκατέρας.* The plural seems to be used here, as also in § 37, because each side consisted of several ranks. —— *τοῖς τεταγμένοις, those who have been arranged, those who have been appointed to their place.*

§ 37. *ἐπειδὴ . . . ἐστι*: he was entitled to the post of honor, because the Lacedaemonians at that time held the hegemony among the Greeks; cf. 6, 1, 26. —— *τὸ νῦν εἶναι, for the present at least;* cf. note on *τὸ . . . εἶναι*, 1, 6, 9.

§ 38. *ἀεί, on each occasion;* cf. *ἀεί*, § 31.

§ 39. *μεμνήσθω . . . εἶναι, let him remember to be*, etc.; if it were *ὤν* instead of *εἶναι*, the idea would be *let him remember that he is*, etc. Gram. § 986.

CHAP. III.

Mithridates comes to the Greeks, under the guise of friendship, proffering his advice, while his real object is manifestly to ascertain their plans. The Greeks resolve to listen to no more terms from the Persians. After crossing the river Zabatas, being annoyed by the enemy's cavalry and light troops, they concert measures to supply this deficiency in their forces.

§ 1. *ἀνέστησαν*: cf. note 6, 2, 5. —— *ὅτου* depends on *δέοιτο (whatever any one needed)*; it is limited by *τῶν περιττῶν*, and its antecedent is the object of *μετεδίδοσαν*. —— *εἰς ἐπήκοον*: cf. 2, 5, 38.

§ 2. *Κύρῳ πιστός*: cf. 2, 5, 35. —— *εὔνους*, sc. *εἰμί*, which is suggested by *ἐγώ*, . . . *ἦν*, although, as is often the case in ellipses, the tense is different. The form to be supplied may also differ in number, person, and mood, from the form expressed. Krüg. —— *ὁρῴην*: for this form of the optat., see Gram. § 374, a. —— *καὶ . . . ἔχων, having also*, etc., i. e., not simply alone. —— *πρός με* differs from *πρὸς ἐμέ* in that the enclitic *με* is less prominent than the orthotone *ἐμέ*. Cf. Gram. § 263. —— *ὡς φίλον*: it is more common to repeat the preposition (in this instance *πρός*) when the comparison follows as here. —— *φίλος* opposed to the idea *πολέμιος*; *εὔνους*, to *ἐχθρός*.

§ 3. *ἔλεγε*: cf. note 2, 3, 21. —— *τις, any one.* The allusion is to Tissaphernes.

§ 4. *τῶν Τισσαφέρνους τις οἰκείων.* For the same position of *τὶς*, see 2, 5, 32; 5, 7, 19. Cyr. 5, 4, 1; 7, 2, 3. Thucyd. 1, 45. But *τῶν τις οἰκείων* without *Τισσαφέρνους* would be only Ionic. Hert. —— *πίστεως ἕνεκα, for the sake of fidelity, to secure fidelity*, i. e., the fidelity of Mithridates.

§ 5. ἕστε followed by εἶναι (which denotes continued existence) we render, *while, as long as;* followed by γίγνεσθαι (which denotes the beginning of an action, the coming into existence), we render it *until.* —— Νίκαρχον: cf. 2, 5, 33. Whether they were the same person, is doubtful. —— ᾤχετο ἀπιών: cf. 2, 4, 24; 2, 6, 3.

§ 7. ἐγένοντο: Μιθριδάτης καὶ οἱ σὺν αὐτῷ. —— τῶν ὅπλων: as in 3, 2, 36. —— βραχύτερα ἢ ὡς ἐξικνεῖσθαι: lit., *a shorter distance than so as to reach;* in an Eng. idiom, *too short a distance to reach.*

§ 8. ἐδίωκον has for its subj. the antecedent of αἳ.

§ 9. οὔτε . . . χωρίῳ, *nor were the footmen* (the Greeks) *able in a short space to overtake the footmen* (the Persians) *in fleeing from a point considerably in advance;* with ἐκ πολλοῦ, compare ἐκ πλέονος, 1, 10, 11.

§ 10. καὶ φεύγοντες . . . εἰς τοὔπισθεν τοξεύοντες, *even while fleeing . . . by shooting behind.* So in later times the Parthians. Cf. Plut. Crass. 24, ὑπέφευγον ἅμα βάλλοντες οἱ Πάρθοι. Virg. Georg. 3, 31.

§ 11. δείλης here means δείλης ὀψίας (*the later afternoon, evening*), as the words τῆς ἡμέρας ὅλης show. For the different uses of δείλη, see L. & S.; cf. 1, 8, 8. —— τὰς κώμας: mentioned above 3, 2, 34; hence the article. —— οὐδὲν μᾶλλον, *none the more*, i. e., no more than though he had remained with the phalanx.

§ 12. ἠτιῶντο: see note on ἐστρατοπεδεύετο, 2, 2, 15; and on the change of mood (ἠτιῶντο and μαρτυροίη), cf. note 2, 2, 15.

§ 13. ἀληθῆ λέγετε: a brief and lively expression for τῇ ἀληθείᾳ ἐγένετο ἃ λέγετε, in truth those things which you say took place.

§ 14. χάρις, sc. ἔστω. Cf. Cyrop. 7, 5, 72; 8, 7, 3. So in Eng. the verb is often omitted: *thanks to the gods that*, etc.

§ 15. ὅσον, *as much as*, here predicated of space: *such a distance that neither*, etc. —— οἱ ἐκ χειρὸς βάλλοντες: same as οἱ ἀκοντισταί, § 7 above. —— ἐξικνεῖσθαι, *to reach*, often stands thus without any definite object. πολύ belongs to χωρίον. —— ἐν ὀλίγῳ . . . ῥύματος, *and in a short space not even though a footman were fleet would he overtake in pursuit a footman who had a bow-shot the start.* ἐκ . . . ῥύματος is analogous to ἐκ πολλοῦ, § 9. Cf. ἐκ πλείονος, 1, 10, 11.

§ 16. ἡμεῖς: we should expect here ἡμῖν depending on δεῖ, but the case is determined by the nearest verb μέλλομεν, being a

species of attraction. Cf. note on *Πρόξενος*, 2, 5, 41. —— *σφενδονητῶν* depends on *δεῖ*, Gram. § 748, b. —— *τὴν ταχίστην*, cf. note 1, 8, 14. —— *σφενδονῶν* depends on *διπλάσιον* used substantively. *σφενδόνη* here denotes by meton. the stone which is flung. So in 3, 4, 4; 4, 3, 29; 5, 2, 14. The clause reads, *and their missile is borne even twice the distance of the stones from the Persian slings.*

§ 17. *διὰ τὸ . . . σφενδονᾶν*, *from the fact that* (the Persians) *sling with*, etc.

§ 18. *αὐτῶν* depends on *τίνες*. —— *πέπανται*, cf. note on *ἐπέπατο*, 1, 9, 19. —— *τούτῳ*: as *τίνες* was just before used, we should expect here the plural; but in using the sing. one person is presented as an example of what would be done for all. —— *αὐτῶν*, *for them*, i. e., the slings. For the government, see Gram. § 746. —— *τῷ . . . ἐθέλοντι*, *to the one who is willing being enrolled to act as slinger.* —— *ἄλλην τινὰ ἀτέλειαν*, *something else as an immunity.* Cf. note on *ἄλλο δένδρον*, 1, 5, 5. This immunity might perhaps be exemption from the duty of acting as sentinels.

§ 19. *τοὺς μέν τινας*: cf. note on *τὰς δέ τινας*, 2, 3, 15. —— *τῷ* Κλεάρχῳ, *by Clearchus*, dat. of agent; Gram. § 769. —— *εἰς ἱππέας κατασκευάσωμεν*, *prepare for horsemen*, i. e., by equipping these horses with the armor suitable for the use of horsemen.

§ 20. *ἐδοκιμάσθησαν*, *were approved*; *δοκιμάζω* is the common word for this idea.

CHAP. IV.

Contains an account of several days' march from the level country in the neighborhood of Nineveh into the hilly region bordering on the Carduchian mountains. The Greeks are at first attacked by Mithridates, whom they easily repulse; afterwards by Tissaphernes, with a large army, from which they experience considerable annoyance.

§ 1. *τῇ ἄλλῃ*: *ἄλλος* preceded by the article generally means (especially in the sing. numb.) *the rest of*, but that meaning cannot be assigned to it here. Cf. 2, 1, 3; 6, 1, 15, where *τῇ ἄλλῃ* means as here, *on the next day.* —— *ἐφ' ἧ*, *at which*, connect in idea with *ἐπιθοῖντο*.

§ 2. *διαβεβηκόσι*, *after they had crossed over*; the notion of time is the prominent idea of the particip. here; so also just above *διαβαίνουσιν*, *while crossing over.* —— *ἂν . . . λάβῃ*: cf. note on *ἐὰν μὴ διδῷ*, 1, 3, 14.

§ 3. *παρήγγελτο κ.τ.λ.*, *and orders had been given who of the targeteers should pursue*, etc. *τῶν πελταστῶν* limits *οὕς*, the subject of *διώκειν*. —— *θαρροῦσι*, particip. agreeing with *τοῖς ἱππεῦσιν*; more conveniently rendered as an adv., *to pursue boldly*. —— *ὡς*, *on the supposition that*, *feeling assured that*. Cf. *ὡς*, 1, 1, 2.

§ 4. *κατειλήφει*, sc. *αὐτούς*. —— *σφενδόναι*: cf. note on *σφενδονῶν*, 3, 3, 16. —— *ἐσήμηνε*, sc. *ὁ σαλπιγκτής*. Cf. note on *ἐσάλπιγξε*, 1, 2, 17. —— *ἔθεον . . . εἴρητο*, *they to whom orders had been given ran towards the same point*, i. e., towards the enemy. —— *οἱ δέ*; i. e., *οἱ πολέμιοι*.

§ 5. *τοῖς βαρβάροις*, *on the side of the barbarians*; dat. incomm., limiting *ἀπέθανον* and also *ἐλήφθησαν*. —— *ὅτι* qualifies *φοβερώτατον*, *as shocking as possible*. —— *ὁρᾶν* depends on *φοβερώτατον*, Gram. § 952.

§ 6. *οὕτω πράξαντες*, *having fared thus*, *having experienced such fortune*. With *οὕτω πράττειν*, compare *εὖ πράττειν*, etc. Cf. note 1, 9, 10.

§ 7. *Λάρισσα*. This apparently Grecian name need not occasion surprise, since the numerous cities of this name in Greece are of Pelasgic, hence also of oriental origin. The meaning of the word Larissa is not yet settled, and in the present instance it is probably not the name by which the place went among the Persians. From its proximity to the Zab, it was evidently the city whose ruins are now called Athur (= Ashur) or Nimroud. Through the indefatigable exertions of Layard many remarkable relics of ancient Assyrian art have been recently discovered here, and are now among the most interesting objects in the British Museum. —— *Μῆδοι*: cf. note on *Μηδίας*, 2, 4, 27. —— *τὸ εὖρος* without *μέν*, as though *ὕψος δ' ἑκατόν* did not follow; cf. 4, 8, 9. —— *τοῦ . . . περίοδος*, *the entire circumference*. —— *πλίνθοις κεραμίναις*: cf. note on *πλίνθοις ὀπταῖς*, 2, 4, 12.

§ 8. *βασιλεύς*, i. e., Cyrus the Elder. —— *ἥλιον κ.τ.λ.*; in this way certain Grecian philosophers also explained eclipses of the sun. —— *ἐξέλιπον*, sc. *τὴν πόλιν*. Taking the eclipse as an unlucky omen, they were led to abandon their city.

§ 9. *παρά*, cf. note 1, 2, 13.

§ 10. *πρὸς* [*τῇ*] *πόλει*. If the article is the true reading, then the meaning is *near the city*, i. e., the one to which the fort belongs. —— *Μέσπιλα*. This also, as in the case of Larissa, seems

not to be the true name, but perhaps a corruption of the name given in the Aramaean rural dialect to the region of country or to the ruins. It is very surprising that Xen. did not learn—what we so well know from the Grecian and Roman writers of a later period, and from the Arabic writers of the middle ages, as well as from the interesting discoveries of recent times—the fact that he was among the ruins of Nineveh (ἡ Νῖνος), once the capital of the old Assyrian empire, a city described in the most glowing terms by the Greeks themselves. It was situated on the eastern bank of the Tigris, nearly opposite the modern city of Mosul; and was built almost entirely of the shelly marble (λίθος κογχυλιάτης) in which the adjacent country abounded.

§ 11. ὑπὸ Περσῶν: this construction is employed because ἀπώλεσαν τὴν ἀρχήν (= ἐστερήθησαν τῆς ἀρχῆς) is pass. in idea: *lost the government, were deprived of the government;* cf. 7, 2, 22.

§ 12. χρόνῳ, *by time;* the means of subsistence being consumed by the length of the siege. —— ἐμβροτήτους, *mad, insane;* or as others understand it, *terrified by a storm.* —— ἑάλω from ἁλίσκομαι: observe that all the parts of this verb are pass. in meaning, though some of the forms are in the act. voice.

§ 13. εἰς . . . σταθμόν. The preposition is to be understood as in 1, 7, 1, since σταθμός here denotes the notion of time. —— ἦλθεν. The fact that he went up to Babylon with horsemen is mentioned in 1, 2, 4. Cf. also 2, 4, 8. ἔχων is to be repeated in mind, as though he had written ἔχων οὓς ἦλθεν ἔχων, *he appeared with* (ἔχων) *the horsemen that he himself came* (up to Babylon) *with* (ἔχων), etc. So with ἀνέβη and ἐβοήθει, repeat ἔχων in mind. —— ἱππέας: antecedent in the relative clause; cf. note 1, 2, 1. —— ἔχοντος, in matrimonio habentis. —— ὁ . . . ἀδελφός, cf. 2, 4, 25. —— πρός, *in addition to.*

§ 14. εἶχεν . . . καταστήσας is understood as a circumlocution for κατέστησεν. —— ὄπισθεν, *in the rear*, i. e., of the Greeks. —— εἰς τὰ πλάγια, *in the direction towards the flanks* (of the Grecian army).

§ 15. Σκύθαι evidently does not belong here. —— προὐθυμεῖτο, sc. ἁμαρτάνειν ἀνδρός. —— οὐδὲ γὰρ . . . ῥᾴδιον ἦν: because the enemy stood so close together. —— ἦν stands without ἄν, because the consequence was necessary and unconditional.

§ 17. καὶ . . . Περσικά, *the Persian implements of archery also*, as well as those of the Cretans. —— τοῖς Κρησί belongs to χρήσι-

μα. —— τὰ τοξεύματα means *the arrows*; τὰ τόξα, *the implements of archery*, including bows and arrows. —— διετέλουν χρώμενοι, *they continually used*; so διάγειν, 1, 2, 11; διαγίγνεσθαι, 1, 5, 6; 2, 6, 5; 4, 5, 5. —— ἐμελέτων τοξεύειν, lit., *they practised to shoot*, i. e., as we should say, *in practising they shot*. —— ἄνω ἱέντες μακράν, *far upwards* (lit., *casting* [sc. their arrows] *far upward*). This was done that they might the more easily recover them, without being compelled to go far from the main army. —— πολλά belongs both to νεῦρα and μόλυβδος. Cf. note on πολλά, 3, 1, 2.

§ 18. μεῖον ἔχοντες: cf. note 1, 10, 8.

§ 19. πλαίσιον ἰσόπλευρον, *a square*; cf. note 3, 2, 36. —— συγκύπτῃ, *bend together*, i. e., *approach each other*. —— τὰ κέρατα, *the wings*, § 22, αἱ πλευραί. —— ὁδοῦ στενοτέρας . . . ὀρέων . . . γεφύρας: these contingencies would now occur; for immediately north of Mosul the fruitful plain of Assyria becomes more hilly, and is intersected by numerous brooks, which flow down from the mountains of Kourdistan. —— ἐκθλίβεσθαι τοὺς ὁπλίτας, *that the heavy-armed men are thrown out of their ranks*. The heavy-armed men in the van and the rear particularly would be thus disturbed. The targeteers also in the van and rear (see 3, 3, 8; 3, 4, 40 and 43) would in like manner be thrown into confusion, but the heavy-armed alone are mentioned, because they constituted the principal part of the forces at the points in question.

§ 20. διασχῇ (from διέχω) is the opposite in meaning of συγκύπτω. —— τὸ μέσον τῶν κεράτων, *the space between the wings*. —— διάβασιν, cf. note 2, 3, 10. —— βουλόμενος φθάσαι πρῶτος, *wishing to get over first*. —— εὐεπίθετον ἦν, *it was easy to make an attack*. The adjective joined to the impersonal ἦν must be understood as a substantive predicate. Cf. προσβατόν, 4, 3, 12; and the plurals βάσιμα, 3, 4, 49; βατά, 4, 6, 17.

§ 21. ἐξ λόχους. Three of these were to constitute the van and three the rear of the square (πλαίσιον); cf. § 43 below. Each λόχος consisted of two πεντηκοστύες (commanded by πεντηκοστῆρες), and each πεντηκοστύς of two ἐνωμοτίαι (commanded by ἐνωμοτάρχαι). —— ἄλλους κ.τ.λ., *and others as commanders of Pentekosties, and others as commanders of Enomoties*; cf. note 1, 5, 5. —— οὗτοι δὲ πορευόμενοι, *and while they were on the march*. We should expect here the gen. abs.; yet see note on

μαχόμενοι, 1, 8, 27. —— οἱ λοχαγοί: these of course were attended by their companies (λόχοι). So also § 28. —— ἔξωθεν τῶν κεράτων, *apart from the wings;* i. e., as we learn from ὑπέμενον ὕστεροι, *behind the wings.* Hence the definition of παρῆγον, *they made the men march up sideways*, given by L. & S., referring to this passage, is not accurate. Translate thus, *but then they led* (their men) *along behind the wings.*

§ 22. ἂν ἐξεπίμπλασαν: cf. note on ἂν ἀφείλετο, 1, 9, 19. —— τὸ διέχον, *the vacant space.* —— κατὰ λόχους, *with companies of a hundred men;* so arranged that the lochus constituted but a single file of a hundred men deep. Thus there would be six men abreast. κατὰ πεντ., *in companies of fifty;* so arranged that each company constituted but a single file of fifty men deep. Thus there would be twelve men abreast. κατ' ἐνωμ., *in companies of twenty-five men;* so arranged as to form a single file of each company. Thus there would be twenty-four men abreast, and they would consequently fill a vacant space in the line of the square (τὸ διέχον) four times as large as the companies of a hundred.

§ 23. ἐν τῷ μέρει, *in their turn;* cf. 7, 6, 36. —— τι, *in any respect;* it may be rendered *perchance.* —— τῆς φάλαγγος depends on πού, as an adv. of place: *and if perchance occasion required it* (δέοι, sc. τούτους ἐπιπαρεῖναι), *these were at hand* (ready for assistance). —— τούτῳ τῷ τρόπῳ applies unquestionably not alone to the next four marches, but to those which followed. This thought was in the mind of the writer: *in this manner they continued their march without meeting with any thing worthy of notice in the next four stages* (Krüger).

§ 24. εἶδον βασίλειόν τι: *they beheld a certain royal structure.* This was seen from a distance, being situated on an eminence of the foremost range of the Kourdish mountains. This range extends westward to the Tigris. It is now called by the Kourds Tscha Spi; by the Arabs, Dschebel Abjad. Both signify *white mountain.* (Cf. §§ 30, 37, where it is called ὄρος.) —— τοῦ ὄρους, *the mountain*, i. e., the one in sight directly before them; hence the force of the article. —— ἅσμενοι. Cf. note 2, 1, 16.

§ 25. ὡς . . . ἀναβ., *as if to*, etc.; cf. note 1, 1, 8. —— τὸν ἕτερον = τὸν δεύτερον (cf. § 28). —— ἔβαλλον . . . ἐτόξευον. Notice the asyndeton. These three verbs denote the different modes of discharging missiles; namely, with the hand, with slings, and with bows. —— ὑπὸ μαστίγων (Gram. § 808, 1, a), *under the lash;*

being constantly scourged. The Persian government resorted to this means of making the slavish people fight well. Cf. Herod. 7, 21, *ὤρυσσον ὑπὸ μαστίγων, they dug under the lash*, spoken of the army of Xerxes at Mt. Athos. In other passages also Herod. mentions the same practice.

§ 26. *Ἑλλήνων*, used adjectively. So regularly names of nations with nouns denoting persons. Cf. *Λάκωνα*, 5, 1, 15; *Ἕλληνες*, 6, 5, 26. —— *ἐν τῷ ὄχλῳ, among the attendants of the army;* within the square of heavy-armed men.

§ 27. *ὁπλῖται ὄντες*. The particip. expresses the notions of time, cause, and condition. Here the notion of cause is the prominent idea, and it may be rendered, *because they were heavy-armed men.*

§ 28. *ταὐτά* must not be confounded with *ταῦτα*. —— *πρὶν . . . ἀνήγαγον* instead of *ἀναγάγοιεν (until they should lead up)*; the construction *ἀνήγαγον* is as though *οὐκ ἐκίνησαν* instead of *μὴ κινεῖν* had preceded. Krüg.

§ 29. *οἱ πολέμιοι*: the first denotes the Persians, but the second, at the end of the §, denotes the Greeks. —— *ἀποτμηθείησαν*. This form of the optat. 3d pers. plural is much less common than the termination *-εἶεν*. Gram. § 319. It occurs again § 35 below, and 4, 3, 21; 5, 7, 20. —— *αὐτῶν*, the Persians.

§ 30. *κατά, along, over*, Gram. § 800, 2. —— *οἱ δέ*: the targeteers, § 28. —— *ἐπιπαριόντες*: passing along on the mountain in a direction parallel to the main army and at no great distance from it; cf. 6, 3, 19. —— *εἰς τὰς κώμας*: mentioned § 24, hence the article. —— *ἰατρούς*: doubtless the same that Cyrus had previously employed. No doubt in Greece itself the necessity of surgeons connected with the army had long before been learned.

§ 31. *καὶ ἅμα* adds another reason; hence = *καὶ ἅμα ὅτι, and at the same time because.* —— *τῷ σατραπεύοντι*. The satraps had to provide for the troops in their own satrapy. Cf. Cyrop. 8, 6, 3. Oecon. 4, 5 and 6.

§ 32. *ἀπόμαχοι, away from the ranks.* Three classes were not in a condition for fighting: *the wounded, those who carried the wounded, and those who had taken the armor of the persons who carried the wounded.*

§ 33. *πολὺ . . . διέφερεν . . . ἤ*: *it was far otherwise than;* or in our idiom, *it was a very different thing to*, etc., *from (what it*

was) *to fight*, etc. *ἐκ χώρας ὁρμ-*, *rushing out from a fixed position*. Cf. *ἐκ Χερρονήσου ὁρμ.*, 1, 1, 9.

§ 34. *τοῦ Ἑλληνικοῦ* depends on *ἀπ-*, and *σταδίων* on *μεῖον*. —— *ἐπιβῶνται*: cf. note on *κατακόψῃ*, 1, 8, 24.

§ 35. *πονηρόν*: cf. note on *φοβερώτατον*, 2, 5, 9. —— *ὡς ἐπὶ τὸ πολύ*: cf. note 3, 1, 42. —— *τοῦ . . . φεύγειν ἕνεκα, εἰ*: *to the end that they may not flee, if*, etc. The construction is elliptical, and we may supply mentally *ὅπερ ἂν γένοιτο, which very thing would take place if*, etc.; cf. 7, 8, 16. —— *δεῖ . . . ἀνδρί*. Instead of the dat. the accus. would be the common construction with *δεῖ*. —— *θωρακισθέντα* agrees with the subject of *ἀναβῆναι*. For the change from dat. to accus., cf. note on *λαβόντα*, 1, 2, 1. With this whole passage, cf. Cyrop. 3, 3, 26 and 27.

§ 36. *διαγγελλομένους*, *that they were passing along the word*, i. e., to depart. —— *ἐκήρυξε*, *the herald proclaimed*. Cf. note on *ἐσάλπιγξε*, 1, 2, 17.

§ 37. *καὶ αὐτοί*: *et ipsi*, cf. § 44. —— *χωρίον ὑπερδέξιον . . . ᾗ*, *a place on the right hand above* (the way) *where*. —— *ἀκρωνυχίαν*, in apposition with *χωρίον*. —— *ὄρους*, cf. note § 24. —— *ὑφ' ἣν*: *under which* is an inadequate translation, since it does not express the notion of direction or extension contained in the accus. case; Gram. § 720. In German it is expressed by *unter dem hin*. —— *πεδίον*: the small level valley between the first range of mountains (cf. note § 24) and the principal range. Through it flows westward a tributary of the Tigris called Chabur. The same valley is meant by the expression *ἐν τῷ πεδίῳ*, 3, 5, 2.

§ 38. *οὐρά*: *agmen extremum*, the opposite of *στόμα* (§ 42), *agmen primum*.

§ 39. *ἡμῖν*, dat. incommodi. Gram. § 767. —— *τούτους*, *these men*, i. e., those by whom the eminence had been preoccupied.

§ 40. *ἔρημα*, *defenceless*. —— *πῶς*, cf. note 1, 7, 2. —— *τις*: indef. *one*, *some one*. As the reference was of course to themselves, the idea would be better expressed by the English *we*. —— *ἀπελᾷ*: for the form, cf. note on *ἐλῶντα*, 1, 8, 10.

§ 41. *αὐτοῦ* is intensive; lit., *above their own army itself*, i. e., *above their very army*. So *ipse* in Latin: e. g., Caes. B. G. 5, 43, *sub ipso vallo*; B. C. 3, 19, *ad ripam ipsam fluminis*. —— *ἑαυτῶν*, i. e., the Greeks. —— *βούλει*: for the two verbs which regularly take this form of the 2d pers. sing. in the Att. dialect, see Gram. § 384. —— *μένε . . . πορεύου*: one would expect to find with these

words σὺ μέν as the proper antithesis of ἐγὼ δέ. Krüg. and Hert. say in explanation that the words ἐγὼ δέ were not contemplated when μένε and πορεύου were uttered. It seems rather that Xen., by giving such prominence to ἐγὼ δέ, would indicate his own entire willingness either to go or to stay; cf. 7, 3, 36.

§ 42. εἰπών: an asyndeton like 4, 1, 20, and 4, 8, 6, where an answer follows immediately after a question or a proposition containing the substance of a question; and where the verb or particip. stands first. —— οἱ, dat. from οὗ, governed by σύν in composition with πέμψαι; οἱ the article is a proclitic, οἵ the plural of ὅς (the relative pron.) is always orthotone, οἱ the dat. is an enclitic. —— μακρὸν ἦν, *it was a long distance;* i. e., too long a distance for the time allowed them, since their plan required the utmost dispatch.

§ 43. τοὺς ἀπὸ τοῦ στ. π.; cf. τοὺς ἐκ τῶν πόλεων, 1, 2, 3. —— τοὺς τριακοσίους . . . τῶν ἐπιλέκτων; these were half of the six companies mentioned in § 21.

§ 44. ἁμιλλᾶσθαι ἐπὶ τὸ ἄκρον, *to vie* (with the Greeks) *in the attempt to reach the summit.*

§ 45. διακελευομένων: cf. note on κόπτοντες, 2, 1, 6.

§ 46. νῦν . . . νῦν: cf. note on ὑμεῖς, 3, 1, 37. —— τὴν λοιπήν, sc. ὁδόν.

§ 47. οὐκ ἐξ ἴσου . . . ἐσμέν, *we are not on equal footing.* —— χαλεπῶς qualifies φέρων.

§ 48. καὶ ὅς: cf. note 1, 8, 16. —— ἔχων, *with* (*it;* i. e., the shield of Soteridas). —— θώρακα . . . τὸν ἱππικόν. The breastplate of a horseman was heavier than that of a footman. Cf. Plut. Philop. 6. —— ὑπάγειν, *to lead slowly on.* —— τοῖς . . . ἑπομένοις, *and those behind though following* (those in front) *with difficulty, to pass along by* (him).

§ 49. ὁ δέ, *but he*, i. e., Xenophon. —— ἀναβάς, sc. ἐπὶ τὸν ἵππον. —— βάσιμα . . . ἄβατα, sc. τῷ ἵππῳ. Cf. note on εὐεπίθετον, 3, 4, 20. —— ἦγεν is often used absolutely as here, the accus. being omitted; *he led* (his men), or simply *he took the lead.* —— φθάνουσιν . . . πολεμίους, *they anticipate the enemy in arriving*, etc.; cf. 5, 7, 16.

CHAP. V.

The Greeks, being still harassed by the Persians, arrive at a point where the Carduchian mountains reach the Tigris, and hang precipitous over the river. After considerable deliberation and diligent enquiry from the captives, they resolve to attempt the passage of the mountains.

§ 1. *ἀγαθῶν* here denotes the means of subsistence. Cf. 3, 1, 20; 4, 6, 27; 6, 6, 1.

§ 2. *καὶ γάρ* (cf. note 1, 1, 6) explains the reason why the Greeks were *dispersed in the plain for plunder.* —— *διαβιβαζόμεναι*, lit., *while being transported over*, i. e., while their owners were transporting them over; it is to be connected with *κατελήφθησαν* as a predicate.

§ 3. *ἐννοούμενοι* contains the notion of fear, and hence is followed by *μή* instead of *ὅτι*, as in 3, 1, 2. —— *καίοιεν*, sc. *οἱ πολέμιοι.* —— *ἔχοιεν*, sc. *οἱ Ἕλληνες.* —— *ὁπόθεν*, *any place from which.* Cf. note on *ὅθεν*, 2, 4, 5. —— *τὰ ἐπιτήδεια* is the object of *λαμβάνοιεν.*

§ 4. *ἀπῆεσαν ἐκ τῆς βοηθείας*, *returned from rendering assistance*, i. e., to the Greeks scattered through the plain and attacked by the enemy (see § 2). It seems to be taken as a matter of course that assistance would be rendered to them, and hence the article before *βοηθείας*; although no mention had previously been made of such assistance. (Hert.) —— *κατέβη*, *descended*, i. e., from the mountain; see end of ch. 4. —— *ἡνίκα . . . οἱ Ἕλληνες*, *when the Greeks* (returning *from the assistance*, i. e.) *after having rendered the required assistance met him* (i. e., Xenophon) *on their return.* —— *οἱ Ἕλληνες*, i. e., Chirisophus and his party, who had just been opposed to the enemy.

§ 5. *ὑφιέντας*, sc. *τοὺς πολεμίους*, *that (the enemy) are giving up*, etc. It depends on *ὁρᾶτε*; for the accus. and particip. instead of accus. with the infin., see Gram. § 982. —— *μὴ καίειν . . . χώραν* is epexegetical of *ἃ*: *for what they stipulated* (that we should not do, namely) *that we should not set fire to the country*, etc. For the stipulation here alluded to, cf. 2, 3, 27. —— *νῦν . . . ἀλλοτρίαν*, *now they themselves do, setting fire (to the country) as though it belonged to another.* —— *καίουσι* is a brief expression for *ποιοῦσι καίοντες.*

§ 6. *βοηθεῖν ἐπί, to march against.* —— *ὡς . . . ἡμετέρας*, sc. *χώρας, as if in defence of*, etc.

§ 7. *σκηνάς*: not properly *tents*, since these, according to 3, 3, 1, had been burned; but rather in general *camp*, or *encampment*, which in this instance was a village (§ 1 above). So *σκηνεῖν* and *σκηνοῦν* are often to be understood simply *to encamp;* cf. 3, 4, 32. —— *στρατηγοὶ καὶ λοχαγοί*: without the article, as often when several names (particularly of persons holding office) are joined together. Cf. 4, 7, 25; 6, 5, 12; 6, 6, 30. —— *ἔνθεν μὲν . . . ἔνθεν δέ*, cf. note 2, 4, 22. —— *τοσοῦτος τὸ βάθος ὡς*, lit., *so much in depth that, = so deep that.* —— *μηδὲ . . . βάθους, not even the spears of* (the persons) *trying the depth rose above* (the water). For an idea of the ordinary length of a Grecian spear, see Dict. Antiqq., p. 135.

§ 8. *κατά* is distributive, *in companies of*, etc. Gram. § 800, 2, d.

§ 9. *ἀσκῶν*: cf. note on *διφθέρας*, 1, 5, 10. —— *πολλὰ κ.τ.λ.*, not *I see these many sheep*, etc. This would require *τά* before *πρόβατα*. Rather, *I see here many sheep*, etc. *πολλὰ πρόβατα* is a predicate of *ταῦτα*, and hence the article is wanting. —— *ἃ ἀποδαρέντα καὶ φυσηθέντα*; a brief expression for *ὧν ἀποδαρέντων τὰ δέρματα φυσηθέντα*. (Hert.)

§ 10. *τούτοις*, i. e., *τοῖς δεσμοῖς*. —— *ὁρμίσας . . . ἀσκόν*, lit., *having anchored each skin*, i. e., *having made fast each skin.* —— *λίθους . . . ὕδωρ, by tying stones* (to them) *and casting* (these) *as anchors into the water.* —— *διαγαγὼν . . . δήσας, having conveyed* (the leathern bottles) *over* (the river) *and having bound* (them) *at both ends*, i. e., on each bank of the river. His object was to make, not a mere raft, but a temporary bridge.

§ 11. *μάλα εἴσεσθε* (fut. of *οἶδα*), *you shall know for a certainty.* —— *ἕξει, will hold, will prevent.* In this sense the fut. *σχήσω* instead of *ἕξω* is almost invariably used. —— *τοῦ μὴ καταδῦναι, from sinking.* For the negative, cf. note on *τὸ μὴ καταπετρωθῆναι*, 1, 3, 2.

§ 12. *τὸ ἐνθύμημα, the conception, the plan; τὸ ἔργον, the execution.* —— *οἱ κωλύσοντες, the persons that would hinder* (the execution). Cf. the construction of *ὁ τολμήσων*, 2, 3, 5. —— *τοῖς πρώτοις, the foremost*, i. e., the first men who attempted the execution of the proposed plan.

§ 13. *πρὸς Βαβυλῶνα*: here of course denoting only the general

direction, i. e., towards the south. —— *κατακαύσας ἔνθεν, for they had burned down those from which*, etc. The participle is here causal, and *ἔνθεν = ταύτας ἐξ ὧν*. —— *ὅμοιοι ἦσαν θαυμάζειν, seemed to wonder*. Such a use of *ὅμοιοι ἦσαν* in the sense of *ἐῴκεσαν* or *ἐδόκουν* can scarcely be found elsewhere. —— *τρέψονται* and *ἔχοιεν*: for a similar change of mood, cf. 2, 1, 2; 2, 2, 15; 4, 5, 10. —— *ὅποι* and *τί*: the indirect and the direct interrogative in the same construction. Cf. *ποῖον* and *ὅπως*, 2, 5, 7.

§ 14. *τίς ἑκάστη*, sc. *χώρα*.

§ 15. *τὰ . . . εἴη, the regions southward belonged to the* (country) *in the direction of Babylon*, etc. —— *ἡ . . . φέροι*: here we must supply, instead of *χώρα*, *ὁδός*: *the* (way) *eastward would lead*, etc. —— *θερίζειν* and *ἐαρίζειν* are to be understood in the inverse order (*χιαστῶς*) of Susa and Ecbatana; as *θερίζειν* is predicated of Ecbatana and *ἐαρίζειν* of Susa; cf. Cyrop. 8, 6, 22. —— *ἡ δὲ διαβάντι, but the way to one having crossed over*, etc. For the construction of *διαβάντι*, see Gram. § 771, b. Cf. 6, 4, 1. —— *ὅτι*: for a similar arrangement, cf. 6, 3, 11. —— Καρδούχους. The same that are now called Kourds; by the old Syriac writers called Kardu; and by the Armenian, Kordu, in the plural Kordukh (hence perhaps the Greek ending -χοι). By the later Greek writers the country itself was called Καρδουηνή, Κορδουηνή, and also Γορδυαία.

§ 16. *βασιλέως οὐκ ἀκούειν, did not hear to*, i. e., *did not obey the king*. Gram. § 742. —— *ἐμβαλεῖν . . . στρατιάν*: this clause is grammatically coördinate, though logically subordinate, as though it were *ἐμβαλούσης . . . στρατιᾶς*, with the omission of *δέ* after *τούτων*. It would then read, *but even on a certain occasion when a royal army of twelve myriads had made an incursion among them, no one of these returned*, etc. Cf. note 1, 9, 14. —— *ἐπιμιγνύναι* depends on *ἔφασαν*; it is here used intransitively (cf. note on *συμμίξειαν*, 2, 1, 2), in which sense *ἐπιμίγνυσθαι* would be more common. —— *σφῶν* and *ἐκείνων*, partitive genitives, dependent on *ἐπιμιγνύναι, and not only that some of themselves transacted business with the Carduchians* (*ἐκείνους*), *but also that some of the Carduchians* (*ἐκείνων*) *engaged in business with them; σφῶν* and *ἑαυτούς* being reflexives refer to the persons speaking, and thus remove the ambiguity which would arise from the use of so many pronouns in our language.

§ 17. *ἑκασταχόσε εἰδέναι, that they knew the way in every di-*

rection. —— τούτους, i. e., τοὺς Καρδούχους. —— ἔφασαν, sc. οἱ ἁλωκότες. (*The captives*) *affirmed that* (*the Greeks*) *having passed through these*, etc.

§ 18. τῆς ὥρας depends on ὀπηνίκα, *at the very hour when it should seem expedient.* —— τὴν ὑπερβολὴν τῶν ὀρέων here denotes *the place for crossing the mountains, the pass;* in 1, 2, 25, it denotes *the act of crossing.* We have here in the construction another instance of *anticipation;* cf. note 1, 1, 5.

BOOK FOURTH.

Ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς ἐπὶ Τραπεζοῦντα, πόλιν Ἑλληνίδα, ἀφίκοντο, καὶ ὡς ἀπέθυσαν ἃ εὔξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιντο.—From the entrance into the Carduchian country to the sea.

CHAP. I.

Three days' march in the Carduchian mountains.

§ 1. ὅσα . . . ἐπολεμήθη πρὸς κτέ., *what hostile measures were undertaken against*, etc.; more lit. *how many things were done in war against*, etc. ὅσα, *how many* or *how great: οἷα, what sort of: ἅ, what*. Cf. *quanta, qualia, quae*. —— παραβάντος (παραβαίνω, *to trample on*, of a treaty, *to break*) . . . βασ-, *after the king*, etc. —— ἐπακ- . . . στρα-, *while*, etc. —— ἐν . . . δεδήλωται; cf. 2, 1, 1 : 3, 1, 1.

§ 2. ἔνθα, relat. adv. here, *to the place where*, or simply *where;* often demonst.; spoken of time or place. —— πάροδος (παρά, ὁδός), *a way along by the side of* (the river). Cf. 1, 4, 4. —— ἀπόρυμα . . . ἐκρέματο (κρεμάννυμι), *hung precipitous above*, etc. —— διά, w. gen., *through;* w. acc., *on account of*. —— πορευτέον εἶναι, *that they must*, etc. Dif. bet. the verbal endings -τέος and -τός?

§ 3. ἤκουον τῶν ἁλισκ-, *they heard from the captives* (lit. *they were hearing from those who were taken* from time to time) : both verb and particip. denoting repetition or continuance. —— εἰ διέλθοιεν . . ., condition : ἐν τῇ . . . διαβήσονται, conclusion : a mixed construction; lit. *if they should cross . . ., they will in Armenia pass the sources*, etc.: περιίασι, *will go around*, sc. the sources, etc. —— τὰς πηγάς, subj. of εἶναι, *it was said that the sources . . . were*, etc. —— ἔστιν οὕτως ἔχον; emphatic; *it is actually so*. They learned this fact afterwards.

§ 4. Dif. in use bet. ὧδε and οὕτως? —— ἅμα μὲν . . . φθάσαι may be rendered freely, *at one and the same time attempting to elude observation and also to get the start*, etc. πρὶν w. acc. and infin. rendered like a nom. and finite verb; *before the enemy*, etc.

§ 5. ἐπειδὴ ἦν: many editors read here ἡνίκα δ' ἦν. —— τὴν τελ- φυλακήν. The Greeks reckoned three watches in the night; the Romans, four. —— ἐλείπετο, sc. τοσοῦτο, anteced. of ὅσον: *there*

remained so much of . . . that they might cross the plain in the dark; ὅσον w. acc. and infin.: σκοταίους, predicate adj., rendered adverbially. Cf. 2, 2, 17. —— ἀπὸ παραγ-: lit. *from a word of command;* Eng. idiom, *at*, etc.

§ 6. λαβὼν . . . αὐτόν, *with his own corps:* lit. *taking the (force) around himself.* —— ὀπισθοφύλαξιν: attributive of ὁπλίταις: *with the rear-guard of hoplites.* —— μή, after κίνδυνος, *danger that.* —— ἄνω πορευομένων: gen. abs., *while they were going up.* —— ἐπίσποιτο: ἐφέπομαι (ἐπί, ἕπομαι).

§ 7. τινά, subj. of αἰσθ-: *before any one of the enemy*, etc. —— ὑφηγεῖτο: force of ὑπό? Cf. 3, 5, 48, ὑπάγειν: *gently, slowly.* —— ἐφείπετο: subj. τὸ ὑπερβ-, *the (part) of . . . crossing over* (the summit): ἀεί, *continually.* —— ἄγκεσι, ἄγκος, *a ravine, a gorge:* μυχοῖς, μυχός, *a recess.*

§ 8. ἔχοντες . . . παῖδας, *with both women and*, etc. Cf. λαβών, § 6. —— ἦν, impers.; *it was possible, there was opportunity.* —— χαλκώμασι: χάλκωμα (fr. χαλκός), *a bronze vessel.* —— ὑποφείδ-: note the force of ὑπο-: *sparing* (them) *with a covert design:* εἴ πως, (*to see*) *if perchance.* —— διιέναι (διά, ἵημι) αὐτούς, *to let them* (the Greeks) *pass*, etc. —— φιλίας: predicate posit.; *through the country as friendly.* Cf. 1, 3, 14: 2, 3, 27.

§ 9. ὅτῳ, *whatever*, though in the sing. refers indefinitely to τὰ ἐπιτήδ- plur. —— ἐπιτυγχάνοι, ἐλάμβανον. Note the force as distinguished from the aorist. —— καλούντων, sc. αὐτῶν: w. ὑπήκουον (ὑπό, ἀκούω), *neither listened to them while calling, nor*, etc.

§ 10. κατέβαινον. Note again the force of the impf. —— σκοταῖοι, *in the dark.* Cf. σκοταίους, § 5. —— τό: w. the clause στενὴν . . . ὁδόν: *on account of the fact that*, etc. —— ὅλην τὴν ἡμέραν: duration of time: w. ἐγένετο. —— τότε δή: correl. w. ἐπεὶ δέ above. —— καὶ . . . κατέτρωσαν (κατατιτρώσκω), *and severely wounded* (others) *with*, etc. —— ὀλίγοι τινὲς ὄντες, *though but few* (in number): lit. *being some few.* The particip. concessive, as often. —— ἐξ ἀπροσδοκήτου, *unexpectedly, ex improviso.* —— τὸ Ἑλληνικόν: subj. of ἐπέπεσε (ἐπί, πίπτω).

§ 11. πλείους (nom.) w. subj. of συνελέγησαν (συλλέγω): *had been collected in greater numbers.* —— ἐκινδύνευσεν; subj. πολὺ τοῦ στρ-. —— ηὐλίσθησαν: αὐλίζομαι, *to lodge, bivouac.* —— συνεώρων (σύν, ὁράω) ἀλλήλους, *viewed one another, kept one another in sight.*

§ 12. ἔδοξε . . . πορεύεσθαι . . . ἔχοντας (agrees w. the subj. of πορεύεσθαι understood; it might have been dat. agreeing w. τοῖς

στραT- κτέ.); *it seemed best to proceed with the most necessary*, etc. —— ὁπόσα . . . ἀνδράποδα, subj. of ἦν: neut. plur. w. sing. verb. —— πάντα, sc. ἀνδράπ-, obj. of ἀφεῖναι (ἀφίημι), *to send away, set at liberty.*

§ 13. τὰ ὑποζύγια κτέ., subj. of ἐποίουν, neut. plur. w. plur. verb. —— οἱ . . . ὄντες, *those over these* (the beasts of burden, etc.): ἀπό-μαχοι, *away from the ranks.* —— πολλῶν . . . ὄντων: gen. abs., *while the men were*, etc. —— δόξαν: particip. of an impers. verb; acc. abs.: ταῦτα w. δόξαν, as a neut. plur. w. sing. verb. (The forms δόξαντα ταῦτα, and δοξάντων τούτων also occur): *when these things were resolved on*, etc. I follow here the usual explanation of the const. of ταῦτα.

§ 14. ἐπιστάντες, *halting.* Several editt. have here ὑποστάντες. —— εἴ τι . . . ἀφῃροῦντο (ἀφαιρέω), *took away whatever*, etc. —— οἱ δέ, *and they*, the soldiers. —— πλὴν εἴ τις, *unless some one*, etc. —— οἷον, *as for instance.* —— τῶν εὐπρεπῶν: w. παιδός and γυναικός: *of those who were handsome.* —— τὰ μέν τι . . . τὰ δέ: *sometimes fighting a little* (τι), *and sometimes*, etc.

§ 15. εἰς: cf. 1, 7, 1, Note.

§ 16. ἐπετίθεντο (ἐπιτίθημι): note the force of the impf.: *kept attacking.* —— στεν- . . . χωρίων: gen. abs.: *when*, etc. —— προσιόντες agrees w. οἱ πολέμ-. —— ἐσφενδόνων: σφενδονάω, *to discharge a sling.* —— ἀναχάζοντες, *withdrawing*; usu. in the mid. —— θαμινά, *frequently*; a poetic word. —— παρήγγελλεν . . . ὑπομένειν: *would send word* (to the van) *to wait.* —— ἐπικέοιντο: ἐπίκειμαι (ἐπί, κεῖμαι), *to press upon.*

§ 17. ἔνθα, *there*: Reh. reads here ἐνταῦθα. —— ἄλλοτε μὲν . . . τότε δέ: *at other times . . . but then* (in a special case). —— ὅτε παρεγγυῷτο (optat. fr. παρεγγυάομαι), *when word was passed along* (impers.): or, *when he* (Chiris.) *was charged*; or, *when he* (Xen.) *sent word.* It admits of these three constructions. Perhaps the first, preferred by Goodwin and Crosby, is the simplest. —— παρηγγύα (παρεγγυάω): impf. —— ὅτι . . . εἴη, *that there was some trouble*: very similar to our colloquial expression, *that something was the matter.* —— παρελθόντι, sc. αὐτῷ, *to him* (Xen.) *having passed along to see*, etc.; or, as some prefer, sc. τινί, *to one*, etc.

§ 18. ἀσπίδος, σπολάδος (*corslet*); see table I. 7, and 10–13. —— διαμπερὲς εἰς τὴν κεφ- (sc. τοξευθείς): *entirely through* (the helmet) *into*, etc. Some editt. omit εἰς; *entirely through as to*, etc.; i. e. *entirely through the head.* Cf. 2, 6, 1.

§ 19. ἀφίκοντο ἐπὶ σταθμόν, *came to a halt* (strictly, *a place for halting*). —— ὥσπερ εἶχεν, *just as he was*, i. e. *without delay*. —— ὑπέμειναν: aor. as plupf. —— τέθνατον (θνήσκω): syncopated pf.: *have died, are dead*. This sentence in orat. rect. —— ἀνελέσθαι (ἀναιρέω), *to take them up*, sc. αὐτώ: regarded as a most sacred duty.

§ 20. Note the omission of a connective (asyndeton), indicating the promptness of the reply. —— ἔφη seems superfluous after ἀποκρίνεται, but is quite in keeping with Greek usage. —— μία κτέ.: *this, the only road*, (the one) *which you see, is*, etc. —— ἀνθ- . . . ὄχλον . . . οἱ κτέ., *multitude of men, who*, etc. —— τὴν ἔκβασιν, *the way out, the pass; εἰσβολή, a way into, a pass; ὑπερβολή, a way over, a summit, a pass*.

§ 21. ταῦτα, acc. of specif., *in respect to these things, therefore*. —— φθάσαι (φθάνω), *to get the start, to anticipate* (the enemy); πρὶν κατειλῆφθαι (καταλαμβάνω), *before . . . had been occupied*. —— οὔ φασιν εἶναι, *affirm there is not*, etc.

§ 22. 'Αλλ': printed with a capital, because it begins the exact words of the speaker: indicates an opposition of thought to what goes before: may be rendered, *well;* or omitted in the translation; ἐγώ expressed for emphasis. —— πράγ- παρεῖχον (παρέχω), *they* (the enemy) *were giving us trouble*. —— ὅπερ, *which very act* (the lying in wait, ἐνηδρεύσαμεν). —— ἀναπνεῦσαι (ἀναπνέω), *to take breath*. —— προὐθυμήθημεν = προεθ-: προθυμέομαι, dep. pass., *to desire earnestly, to be anxious;* ζῶντας (ζάω), sc. τινάς, *to take some of them alive*. —— αὐτοῦ τούτου ἕνεκεν points to what follows: *for this very purpose, that*, etc. —— ἡγεμόσιν, sc. αὐτοῖς, *them as guides*.

§ 23. ἤλεγχον: ἐλέγχω. Cf. 3, 5, 14. —— διαλαβόντες: διά, *apart;* λαμβάνω, *to take*. —— εἰδεῖεν: οἶδα. —— οὐκ ἔφη: recollect the force of οὔ φημι, *to refuse, deny, to say no*. —— φόβων: gen. abs., *even when very many fears* (or *threats*), etc. —— κατεσφάγη: κατά, *down*, intens.; and σφάζω or σφάττω, *to slay*.

§ 24. οὗτος, *this man*, i. e. the one just killed. —— ὅτι: the first, declarative, *that;* the second, causal. —— αὐτῷ . . . θυγάτηρ: *there happened* (*to be*) *to him a daughter*. —— παρ' ἀνδρὶ ἐκδεδ-: lit. *with a husband, having been given* (to him). Briefly: *because he happened to have there a married daughter*. —— αὐτὸς δέ: *but* HE, ὁ λοιπός, *the one left*. —— δυνατὴν . . . ὁδόν: *by a way practicable*, etc. Const. akin to cognate acc.

§ 25. τὶ w. χωρίον. —— δυσπάριτον (δυσ-, *difficult*; πάρ-ιτος, πάρειμι, *to pass along*): *difficult to pass.* —— ὃ ... παρελθεῖν: *which it would be impossible to pass, unless*, etc. —— προκατ-: προ-κατα-λαμβάνω, *to occupy beforehand.* —— ἀδύνατον ἔσεσθαι: w. ἔφη.

§ 26. συγκαλ-: agrees with the subj. of λέγειν and ἐρωτᾶν: (*that they*) *having called together ... both tell*, etc. —— καὶ πελτασ-τὰς κτέ. appos. w. λοχαγούς: *both peltasts and* (*captains*) *of the hoplites.* —— εἴ τις ... ἔστιν (note the accent) ὅστις: *if there is any one of them who*, etc. —— ὑποστὰς ἐθελ-: *undertaking as a volunteer.*

§ 27. ὑφίσταται, sc. ἐθελοντής: *offers himself* (as a volunteer). —— ἀντιστασιάζων, *competing*: sc. ὑφίσταται. —— ἐμοῦ: gen. abs.: *if I*, etc.

§ 28. Notice in both sentences the asyndeton, indicating the haste of the whole transaction. —— ἐρωτῶσιν: historic pres.: hence the optat. ἐθέλοι in the dependent clause. —— πολλαχοῦ πολλοῦ: note the paronomasia. —— ἐγένετο: aor. as plpf.: *had become, had proved himself.*

CHAP. II.

The Greeks escape from the valley in which they were enclosed, and reach the river Centrites.

§ 1. οἱ δέ: Xen. and Chiris. —— ἐμφαγόντες: aor. of ἐν-εσθίω: *having eaten in haste.* —— καὶ συντίθ-, *and agree with* (*them*, i. e. the volunteers). —— τὴν νύκτα, w. φυλάττειν: *that they* (the volunteers) *guard ... during the night.* —— σημαίνειν: same subj. as φυλάττειν. —— τοὺς ... ὄντας refers to the volunteers; αὐτοὶ δέ, to the officers Xen. and Chiris. —— ἰέναι ἐπί, *should go against*, etc. —— τὴν ἔκβασιν: cf. 4, 1, 20. —— αὐτοί, nom. w. the subj. of συμβοηθήσειν, infin. The subj. οἱ the infin. and of the principal verb συντίθενται are the same: *and that they themselves would go for assistance*, etc.

§ 2. οἱ μέν: the volunteers. —— ὕδωρ ... ἐξ οὐρανοῦ: *rain.* —— ὅπως ... τὸν νοῦν: *in order that ... might direct their attention to*, etc. —— λάθοιεν (λανθάνω): *might escape observation.*

§ 3. ἣν ... διαβάντες: *by crossing which they must go*, etc. More freely rendered, *which they must cross in order to go forth towards*, etc. —— ἐκυλίνδουν: note the force of the impf.: *proceeded to roll*, etc. —— ὁλοιτρόχους, *round stones*: ἁμαξιαίους, *filling*

a wagon, or *requiring a wagon*; καὶ μείζ- καὶ ἐλάττ-: *larger and smaller* in comparison with ἁμαξιαίους. The whole may be rendered freely, *huge round stones of various sizes.* —— οἵ: note the accent, thus distinguishing it fr. οἱ, the article: relates to ὁλοτρόχους. —— φερόμενοι ... πταίοντες διεσφενδονῶντο (δια-σφενδονάω, σφενδόνη, *a sling*): *which, being borne onward, striking against the rocks, were slung apart* (or *flew in different directions like stones from a sling*). πρὸς τὰς πέτρας belongs in idea both w. φερόμενοι and w. πταίοντες. —— καὶ ... οὐδὲ ... οἷόν τ' ἦν: *and it was wholly impossible*, etc. —— τῇ εἰσόδῳ w. πελάσαι (πελάζω), *to come near*, etc.

§ 4. ταύτῃ ... ἄλλῃ: *in this way ... in another way.* —— ἐπειρῶντο (sc. πελάσαι), note the force of the impf., *kept trying.* —— ἀφανεῖς ... ἀπιόντες: nom. w. subj. of εἶναι; cf. αὐτοί, § 1, note: *that they were not seen in going away.* —— αὐτῶν limits οἱ ὀπισθ-: *those of them who*, etc. —— οὐδέν, stronger than οὐκ. —— τεκμαίρῃν, *it was possible to infer* (*this*), i. e. the fact just mentioned.

§ 5. κατακανόντες: κατακαίνω = κατακτείνω, *to kill.* —— ὡς ... κατέχ-: *as if occupying, supposing they occupied*, etc.

§ 6. οἱ δέ refers here to the foregoing *subject*, common in Herod. but rare in the Attic writers. —— ἡ στενὴ αὕτη ὁδός: οὗτος can stand between the article and noun only when some other attributive follows just after the article. —— αὐτόθεν, *from the very place, from the place where they now were.*

§ 7. διήγαγον: διάγω, *to continue, to stay.* —— ὑπέφαινεν: cf. 3, 2, 1. —— ἔλαθον ... προσελθόντες: *they escaped notice in coming*, etc., or, *they came close up unobserved.* —— ἐπὶ τοὺς ἀνθ-, *against the men*, i. e. the enemy; οἱ δέ, *and they*, the enemy. —— ὀλίγοι, *few*, i. e. *only a few.*

§ 8. ᾗ ... ὄντες: *where they each chanced to be.* —— ἀνίμων: ἀνά, ἱμάω (fr. ἱμάς, *a leathern strap*): *they drew one another up with*, etc. Note the force of the impf.

§ 9. τοῖς προκατ- (προκαταλαμβάνω): *those who had previously occupied*, etc. —— ᾗπερ, *by the same way in which.* —— εὐοδωτάτη, sc. αὕτη ἡ ὁδός, *for this way was easiest*, etc. —— τοὺς δὲ ἡμίσεις, *but half* (of the rear guards), obj. of ἔταξε.

§ 10. ἡ διεζεύχθαι (διαζεύγνυμι): pf. infin. denoting completion: *or* (*it was unavoidable*) *that they should be completely separated from*, etc. —— τὰ ὑποζύγια, subj. of ἐκβῆναι: *it was not possible that the beasts of burden*, etc.

§ 11. προσβάλλουσι πρὸς κτέ. : *they charge* (rushing) *towards*, etc. —— ὀρθίοις ... λόχοις, *with their companies* (100 men each) *in columns*. —— οὐ κύκλῳ, *not entirely round* (the hill). —— ἄφοδον (ἀπό, ὁδός), *a way of retreat*. (Disting. bet. ἄφοδος, ἔξοδος, πάροδος, εἴσοδος.)

§ 12. τέως μέν, *up to the time* designated by ἐγγὺς δ' οὐ κτέ., *for a while*. —— αὐτούς : obj. of ἐτόξ- ... ἔβαλλον : *cast arrows and other missiles at them*. —— ἕκαστος : appos. w. the subj. of ἐδύναντο : *where they severally were able* ; cf. 1, 7, 15. —— ἐγγὺς ... προσίεντο, *but did not permit* (*them to come*) *near*. —— καὶ ... τε ... καὶ κτέ. : freely rendered, *and as soon as the Greeks had passed this* (*hill*), *they behold another hill*, etc. —— ἐπὶ τοῦτον : asyndeton denoting haste : *upon this again*, etc.

§ 13. ἐννοήσας δ' ὁ Ξεν-, μή, ... καταλείπει : *And Xen. having reflected that, if*, etc. ... *leaves behind* ; μή w. ἐπιθοῖντο, *that the enemy even again*, or *yet again having taken* (*it*, the hill) *would*, etc. —— ἐπὶ πολὺ δ' ἦν, *extended over a long space* : ἅτε ... πορευόμενα, *because of their passing*.

§ 14. λόφος, *an elevation*, *a hill* : μαστός, *a round hill*, *a knoll*. —— ὁ ὑπὲρ τῆς ... φυλακῆς : *the one above the guard which had been surprised*, etc. ; καταληφθείσης, καταλαμβάνω.

§ 15. ὑπώπτευον ... αὐτούς, *they* (the Greeks) *suspected that they* (the barbarians) *had left* (*it*) : δείσαντες ... μή, *fearing that*, etc. —— οἱ δ' ... πάντες, *but they* (the barbarians) .... *all*, etc. ἄρα, *as it proved*.

§ 16. ἀνέβαινεν, *started to go*. —— ὑπάγειν, *to advance slowly* ; cf. 3, 4, 48. —— προσμίξειαν (προσ-μίγνυμι), *might join* (*them*), *might come up to* (*them*). —— καὶ προελθόντας (agrees w. τοὺς ἄλλους) ... εἶπε : *and bade them*, *having gone forward*, etc. —— θέσθαι τὰ ὅπλα ; cf. 1, 5, 14.

§ 17. ὡς ἀπεκόπησαν (ἀποκόπτω), *how they had been cut away*, etc., or *that they*, etc. —— ὅσοι μὴ ἁλλόμενοι ... ἀφίκοντο : *as many as did not leap down from ... and arrive*.

§ 18. ἀντίπορον, w. dat., *over against*, etc. —— ἀπήτει : ἀπαιτέω.

§ 19. ἀποδώσειν ἐφ' ᾧ κτέ. : *that they would deliver* (*them*) *up on condition that they* (the Greeks) *would not*, etc. —— συνωμολόγει (συνομολογέω), *agreed to*, etc. —— ἐν ᾧ, *while*, etc., connect w. both clauses, τὸ μὲν ..., οἱ δέ. —— πάντες οἱ ... συνερρύησαν (συρρέω) : (in the meanwhile) *all those from ... flocked together*.

§ 20. ἤρξαντο (ἄρχω) : sc. those w. Xen. —— ἔνθα τὰ ὅπλα ἔκειν-

το: neut. plur. w. plur. verb, perh. because τὰ ὅπλα = οἱ ὁπλῖται in sense: *where the heavy-armed-men had halted.* Note this use of ἔκειντο, as pass. of θέσθαι, § 16. —— ἴεντο δή: *then indeed ... hastened*, or *rushed.* —— κατεβ-, ἐκυλίνδ-: mark the force of the impf. —— κατέαξαν: κατάγνυμι, *to break, to crush.* —— Ξενοφῶντα: emphat. posit.: obj. of ἀπέλιπεν. The shield-bearer was apparently seized with panic.

§ 21. Λουσιεύς: *of Lusi* (Λυσοί), a town in Arcadia. —— προβεβλημένος: the prep. in compos. and also before its case: *having cast* (mid.), sc. τὴν ἀσπίδα, *in front of both*, i. e. of himself and Xen.

§ 22. αὐτοῦ: adv., *on the spot, there.* —— δαψιλέσι: δαψιλής, *abundant.* —— ἐν λάκ- κον-: *in plastered cellars:* like cisterns in shape.

§ 23. διεπράξαντο (διά, *through*, πράττομαι, *to make* or *accomplish for one's self*): *negotiated, bargained.* —— τὸν ἡγεμόνα: cf. 4, 1, 22, ff. —— ἐκ τῶν δυνατῶν: *from the things possible, according to their means.* —— ὥσπερ νομίζεται (= νόμος ἐστίν), sc. ποιεῖν, *as it is customary* (to do), etc.

§ 24. καὶ ὅπῃ εἴη, *and wherever there was*, etc. —— ἐκώλυον τὰς παρόδους, *tried to hinder their passage:* πάροδος denotes here, not the way, but the act of passing along; and the plural number, the continuance and repetition of this act, ὁδός = Lat. *via* and *iter.*

§ 25. τοὺς πρώτους, *the first men, the van.* —— ὄπισθεν, *from the rear.* —— ἔλυε: impf. denoting repetition: *would break away the obstruction*, etc.: τοῖς πρώτ-, *for*, etc. —— ἀνωτέρω κτέ., *by attempting to get higher up than*, etc.

§ 26. τοῖς ὄπ-, *the rear.* —— καὶ ... ἐπεμέλοντο (ἐπιμέλομαι, comm. ἐπιμελοῦμαι), *and paid careful attention to one another.* The impf. denotes the continuance of this care. ἰσχυρῶς, *strongly:* fr. ἰσχυρός, *strong;* ἰσχύς, *strength;* ἴς, Lat. *vis.*

§ 27. ἦν ... ὁπότε: *and sometimes also:* ἦν ὁπότε, *sometimes;* cf. ἦν οὗς, *some*, 1, 5, 7. —— αὐτοῖς τοῖς ἀναβ-: *to the very persons who had gone up*, i. e. to render assistance by breaking away the obstruction. —— πράγματα, *trouble.* —— καταβαίνουσιν: pres. particip., *while*, etc. —— ὥστε ... ἀποφεύγειν, *so as to escape*, etc. —— ἄριστοι ... ἦσαν: *and they were excellent*, etc.

§ 28. ἐγγύς, *nearly.* —— εἷλκον ... ὁπότε, *and they would draw* (customary action) *the bow-strings, whenever*, etc. —— πρὸς τὸ

κάτω ... προσβαίνοντες, by stepping forward to the lower part of the bow with, etc. —— *αὐτοῖς, them*, i. e. the arrows: *ἀκοντίοις, as javelins: ἐναγκυλῶντες, by fitting to them loops*, or *straps* (*ἀγκύλαι*). The reading *προσβαίνοντες*, st. *προβαίνοντες*, is preferred by most editors.

CHAP. III.

The Greeks cross the river Centrītes.

§ 1. Notice the repetition of the article after the noun; *κώμαις ταῖς ... πεδίου τοῦ*, etc. —— *Κεντρίτην*: the eastern branch of the Tigris. —— *εὖρος*, acc. of specif.: *δίπλεθρον*, adj. w. *ποταμόν*: *ὅς* relates to *ποταμόν*. —— *ἄσμενοι*, adj. where we use an adv., *gladly*; cf. 2, 1, 16. —— *ἀπεῖχε, was distant*: impf. in historic style where the pres. would be equally correct. Cf. *ἦν*, 1, 4, 6. —— *τῶν Καρ-*, w. *τῶν ὀρέων*.

§ 2. *μάλα ἡδέως*, nearly the same idea w. *ἄσμενοι*, adj., § 1. —— *ἔχοντες ... μνημονεύοντες*: participles expressing a reason or cause. —— *πολλά*, adv. w. *μνημον-*, *calling often to mind*. —— *παρεληλυθ-* (*παρέρχομαι*), *gone through, passed through*. —— *ὅσασπερ ... διὰ κτέ., as many as they spent in passing through*. —— *πάσας*, emphat. posit., *during them all*. —— *ὅσα οὐδέ*, sc. *ἔπαθον*: *hardships, as many as they did not suffer, all put together, from the king*, etc., i. e. *more than all which they had suffered from*, etc.

§ 3. *ἱππεῖς*. Note this form of the acc. plur. See paradigm, *βασιλεύς*, Gram. —— *ὡς κωλύσ-, apparently intending to hinder*, etc. Cf. 1, 1, 3, *ὡς ἀποκτενῶν*. —— *ἐπὶ ... ὄχθ-*: *on the bluffs*.

§ 4. *ἦσαν ... Ὀρόντου* (some editt. have *Ὀρόντα*), *and these belonged to Orontes*, etc. —— *γέρρα κτέ.*, appos. w. *ὅπλα*: *had, for heavy armor, long wicker shields*, probably rectangular, like the Roman *scutum*.

§ 5. *ὁδὸς κτέ., And there was one road, which was in sight, leading*, etc. —— *ταύτῃ*, sc. *τῇ ὁδῷ, by this way, here*.

§ 6. *πειρωμένοις*: dat. with respect to the clause *τό τε ὕδωρ ... ἐφαίνετο*: *And when, to persons trying (it), the water appeared*, etc.: *μαστῶν* here in its usual sense *breasts*. Above in 4, 2, 14, *a round hill, a knoll*. —— *τέ* after *τό*, correl. w. *καί* before *τραχύς*: *τέ* in *οὔτε*, correl. w. *τέ* after *ἐπί*. The force of these particles may be clearly seen in the Greek; while it is impossible to render them into English without using much longer words; and

thus we greatly over-render them. —— *οὔτ' ... ἦν ἔχειν, it was impossible to hold*, etc. —— *εἰ δὲ μή, otherwise*, i. e. if any one did hold, etc.: *εἰ δὲ μή*, often used after negative sentences where we might expect only *εἰ δέ*. —— *ἐπεὶ δὲ ... ἀπεχώρησαν οὖν: And when ... for these reasons* (*οὖν*) *they withdrew*, etc. —— *αὐτοῦ*, adv., *on the spot*.

§ 7. *ἔνθα δὲ ... ἑώρων: and where ... (there) they saw*. —— *πολλούς*: pred. posit.: *assembled* (*συνειλεγμένους, συλλέγω*) *in great numbers under arms*. —— *ἐνταῦθα δή*; emphatic. —— *ὁρῶσι*: repeated for emphasis. —— *τοῖς διαβαίν- ... ὄπισθεν: ready to attack them in the rear while crossing*.

§ 8. *ὄναρ*. Not the first time, it will be remembered, that Xen. had a dream. Cf. 3, 1, 11. —— *ἔδοξεν*: asyndeton; cf. 3, 1, 11: *he seemed*, etc. —— *αὗται* (sc. *ἔδοξαν*) ... *περιρρυῆναι* (*περί, ῥέω, to flow*): *and these seemed to him spontaneously to fall off from around* (*him*); *αὐτῷ* may be taken w. *ἔδοξαν* understood, or may be viewed as dat. of interest w. *περιρρ-*. —— *διαβαίνειν* (opposed to the idea *δεδέσθαι*) ... *ἐβούλετο: took as long steps as he pleased*: a good omen for crossing the river.

§ 9. *ὁ δέ*, refers to *αὐτῷ*, Chiris. —— *ὡς τάχιστα, as soon as, ut primum*. —— *ἕως ὑπέφαινεν* (note the force of *ὑπ-, under, a little*), *morning began to dawn: ἐθύοντο*, impf. force? *proceeded to*, etc. —— *ἐπὶ τοῦ πρώτου*, sc. *ἱερείου, with the first* (*victim*).

§ 10. *Ξενοφῶντι* w. *προσέτρεχον: αὐτῷ* w. *προσελθεῖν*. Many verbs compounded w. a prep. (esp. w. *ἐν, σύν, ἐπί*, less often w. *πρός, παρά, περί, ὑπό*) take a dat. —— *νεανίσκω*; observe the dual number w. the numeral *δύο*, and with plur. verb. —— *ἀριστῶντι, δειπ-*: pres. particip., *while*, etc. —— *ἐπεγείραντα εἰπεῖν*, sc. *ἐξείη*, (*it was permitted that any one* (sc. *τινά*) *having waked him tell*, etc.; or, *any one was permitted to wake him and tell*, etc. —— *ἔχοι* sc. *εἰπεῖν*.

§ 11. *ἔλεγον*, sc. *τὼ δύο νεανίσκω*. —— *φρύγανα, dry sticks, kindling-wood*. —— *ὡς*: denoting intention, often prefixed to prepositions. —— *κατίδοιεν*: *καθοράω, to descry, discover*. —— *παιδίσκας, young girls*; cf. *νεανίσκω*, above. —— *ὥσπερ ... κατατιθ-*: *apparently depositing bags*, etc.

§ 12. *δόξαι*: bear in mind *ἔλεγον* (§ 11), which oftener takes *ὅτι κτέ.*; *and that it seemed to them, having seen* (*this*), *to be safe*, etc. —— *οὐδὲ γάρ*: a twofold connection w. the foregoing; not easily rendered in full; cf. *καὶ γάρ*. —— *προσβατόν*: verbal adj.

in *-τός*, denoting possibility; impers.: *it was not possible for ... to approach at this point.* —— *ἐκδύντες* (2 aor. of *ἐκδύω*, *to strip off*, is intrans.); *ἔχοντες*: *γυμνοί*: in the predicate w. *διαβαίνειν*: *they affirmed that they, having stripped, proceeded to cross over naked with*, etc.: *ὡς νενσόμενοι* (*νέω*): *expecting to swim.* —— *διαβῆναι*, *that they actually crossed*: *πρόσθεν ... πρὶν βρέξαι* (*βρέχω*), *before wetting their loins.* —— *ἥκειν*: bear in mind *ἔφασαν*.

§ 13. *καὶ ... ἐκέλευε*: *and gave orders* (to his attendants) *to pour in* (wine into the goblet) *for the young men* (that they also might pour out a libation). For specimens of goblets, see table III. fig. 46. —— *εὔχεσθαι ... ἐπιτελέσαι*: *and to pray to ... that they would complete the remaining good things also*; *φήνασι* (*φαίνω*), *having showed*: *τὰ ὀνείρατα*, *the dream*, in § 8, *ὄναρ*, the plur. *ὀνείρατα* denoting the several parts of the dream: *ἀγαθά* may be viewed as adv., *auspiciously.* —— *σπείσας*: *σπένδω*.

§ 14. *σπονδάς*, in the primary sense, *libations.* —— *τοῖς ἄλ-*: w. *παρήγγελλον.* —— *ὅπως ἄν*: "If *ἄν* belonged to *πάσχοιεν*, we should have *οὐδέν*." Good. "*ἄν* belongs also to *νικῷεν* and *πάσχοιεν*." Reh. A difference of opinion among critics. —— Notice *ὑπό* w. gen. of agent or doer in connection with *πάσχω*.

§ 15. *ἐν μέσῳ τούτων*, *in the midst of*, or *between*, *these*: i. e. between the half of the army led by Chiris. and the half which remained behind with Xen.

§ 16. *ἐπεὶ ... εἶχεν*: *and when these things were well*, i. e. when everything was ready. —— *οἱ νεαν-*; cf. § 10.

§ 17. *ἀντιπαρῆεσαν* (*ἀντί*, *παρά*, *εἶμι*), *went along opposite* (to them), i. e. on the opposite bank. —— *κατὰ ... ὄχθας*, *over against the ford and the high banks*, etc. Cf. *κατά*, 1, 5, 10; 1, 8, 21. —— *ἔθεντο τὰ ὅπλα*, *they halted.* —— *στεφανωσάμενος*, *having put on a garland*, after the Spartan custom on entering into battle. —— *ἀποδύς*, *putting off* (probably) his outer garment; possibly it may mean, *putting it* (the garland) *off.* —— *παρήγγελλε*, *gave orders*, i. e. to do as he had just done. —— *ὀρθίους*. Cf. 4, 2, 11.

§ 18. *εἰς τὸν ποταμόν*, (so that the blood ran) *into the river.* Cf. 2, 2, 9. This was done to propitiate the river-god. —— *ἐξικνοῦντο*: cf. 1, 8, 19.

§ 19. *ἀνηλάλαζον*, *shouted* ALALA, the Greek war-cry. —— *συνωλόλυζον* (*σύν*, *ὀλολύζω*); *joined in shouting*: a word used chiefly of women. —— *ἑταῖραι*, *courtesans.*

§ 20. *ἐνέβαινε*: note the force of the impf.: *proceeded to enter in.* —— *τοὺς εὐζων-*: *the most agile.* Cf. 3, 3, 6. —— *ἔθει*: *θέω.* —— *ἀνὰ κράτος*: cf. 1, 8, 1. —— *ἐπὶ τὸν πόρον κτέ., towards the crossing, the one at the passage out into,* etc. —— *προσποι- .... ἀποκλείσειν*: *feigning that he, having crossed at this point, would intercept,* etc.

§ 21. *εἰς τοὔμ-* (= *τὸ ἔμ-*); *back.* —— *ἀποκλεισ-*; *ἀποκλείω*: *to shut off, to intercept.* —— *ὡς πρός*: *apparently to,* or *for.* Cf. *ὡς ἐπὶ,* § 11. —— *τὴν ... ἔκ- ἄνω*; *the passage from the river upward.* —— *ἐπεὶ ... ἐγέν-*: *and when they had arrived in the road* (*ὁδόν,* same as *ἔκβασιν*). —— *ἔτεινον* (*τείνω*), implies continued and earnest effort: *contendebant: they strained every nerve on their way upward; they pushed onward and upward.*

§ 22. *τὴν τάξιν, the company, division, corps.* —— *φεύγοντας,* sc. *αὐτούς,* obj. of *ἑώρων.* —— *ἐβόων μη ἀπολείπ-*: *kept shouting to them not to be left behind* (sc. the flying enemy). —— *συνεκβαίνειν ἐπὶ κτέ.*; *together with (them) to go forth upon,* etc.

§ 23. *Χειρίσ- δ' αὖ*: *But Chiris. on the other hand.* —— *κατὰ τὰς κτέ., by the bluffs extending to,* etc. —— *ἐπὶ ... πολεμίους*: *against the enemy* (who were) *above.* Cf. 4, 3, 3. —— *σφίσιν*: an indirect reflexive; *seeing hoplites advancing against themselves.*

§ 24. *τὰ πέραν*: *affairs on the other bank* (of the river). —— *ἀπεχώρει, proceeded back.* —— *τὴν ταχ-*: cf. 1, 2, 20; 1, 3, 14 —— *φανεροὶ ... καταβ-*; *plainly descending.*

§ 25. *τὰ ἄνω κατεῖχε*; *occupied, held securely, the places above.* —— *τῶν σκευοφ- τὰ ὑπολειπ-*; *the things left behind by,* etc. —— *ἐσθῆτα*: collective: *clothing.*

§ 26. *ἀκμὴν* (adv. acc.) *διέβ-*: *were just now crossing over.* —— *στρέψας πρὸς ... ἀντία ... ἔθετο*: *turning quickly towards ... presented the heavy arms in opposition.* —— *παρήγγειλε ... φάλαγγος, he gave orders to the Lochagi that each should form his lochus into enomoties, having led the enomoty towards the left so as to form a phalanx.* We must understand that the lochi were in columns, and that, when divided into enomoties, those enomoties in the rear were marched forward to the same line with the foremost enomoties, filling up the spaces that had existed between the columns, thus forming an unbroken line, i. e. a phalanx. On *ἕκαστον* and *παραγαγόντας* cf. note on *λαβόντα,* 1, 2, 1. —— *παρ' ἀσπίδας, towards the left,* the shields being carried on the left arm. —— *ἐπὶ φάλαγγος, in the form of a phalanx, so as to form a phalanx;* cf. 4, 6, 6. —— *πρός, on the side towards;* cf. 2, 2, 4. —— *οὐραγούς*;

the article is to be supplied mentally from the foregoing. The first man in each enomoty (beginning at the right of the front line) was the enomotarch, and the last man in each enomoty was the uragus (οὐραγός). This place therefore was filled by a person of more competency than an ordinary soldier; see Dic. Antiqq. p. 484.

§ 27. τοὺς ὀπισθοφύλακας ... φαινομένους, *the rear-guards left without the camp-followers, and* (on this account) *already appearing few* (*in number*). With τοῦ ὄχλου ψιλομένους, compare ἐψιλοῦτο ... τῶν ἱππέων 1, 10, 13. —— ἐπεὶ ... εἶχε, *when he had things with him in a safe condition.* —— παραγγελλῃ: sc. Ξεν-.

§ 28. διαβαίνοντες: *preparing to cross* (so as to aid him). —— αὐτοῦ ... ἐπὶ κτέ.; *on the spot* (where they were) *upon the river.* ——διαβάντας, sc. αὐτούς, obj. of κελεύει: *bids* (them) ... *not having crossed.* —— αὐτοί: Xen. and his men. —— ἐναντίους .... ἐμβαίνειν: bear in mind κελεύει: *that they* (the men sent by Chiris.) *should enter* (the river) *at the opposite bank on both sides of them* (Xen. and his men). —— τοὺς ἀκοντ- ... τοὺς τοξ-: appos. w. subj. of ἐμβαίνειν: *the javelin-throwers with hand on the thong, and the bowmen with arrow on the string.* See Lex. διαγκυλόομαι, ἐπιβάλλω. —— πρόσω τοῦ ποτ.: *far in the river:* partitive gen. w. an adv.

§ 29. τοῖς δὲ ... παιανίσαντας; note the change of case; cf. note on λαβόντα, 1, 2, 1: *he ordered those with himself, when,* etc., *that they having sung a pæan,* etc. —— σφενδόνη (by meton. for that which the sling contained), *a stone:* ψοφῇ (subjunc. w. ἐπειδάν), *rattle,* or *ring* (with the stone or other missile striking it). —— σημήνῃ τὸ πολεμικόν, *signals the attack:* thus the enemy would be deceived. —— ἀναστρέψαντας ... οὐραγούς: same const. w. παιανίσαντας: bear in mind παρήγγειλεν: *that the commanders of the rear, facing about towards the right* (lit. *spear-ward*) *take the lead.* ——ὅτι, adv. w. τάχιστα: cf. 1, 1, 6. —— ᾗ, adv., *where:* ὡς μή, *so as not,* etc. —— ὅτι ... ἔσοιτο: sc. εἶπεν implied in παρήγ-: note here the fut. optat.: *that* HE *would be the best* (*fellow*), *who,* etc.

§ 30. οἱ Καρδοῦχοι, subj. of ἐπέκειντο. —— τοὺς λοιπούς: *those who were left,* i. e. of the rear-guards. Cf. § 27. —— οἱ μὲν ... οἱ δὲ ... οἱ δέ: appos. w. πολλοί: —— ὑποζυγ-, σκευ-, ἑταιρ-: w. ἐπιμελησόμενοι, *to pay attention, some to,* etc. —— ἦρχοντο, fr. ἄρχω *to begin.* The impf. of ἔρχομαι (same in form with this word) is very rare in Att.

§ 31. ὡς ... ἱκανῶς; *sufficiently for mountain regions* (lit. *as if among mountains sufficiently*). —— εἰς χεῖρας: *into close combat.*

§ 32. ἐν τούτῳ, *at this* (*moment*);— the moment indicated in § 31. —— πολὺ ἔτι ᾶττον: *much faster still.* They were already in flight, as implied in οὐκ ἐδέξαντο. —— τἀναντία στρέψαντες, *turning in the opposite direction;* instead of charging, as the enemy would understand the signal.

§ 33. αἰσθόμενοι, *becoming aware* (of what the Greeks were actually doing). —— οἱ δὲ πολλοί, *but the majority* (of the enemy). —— καὶ ... Ἑλλήνων (gen. abs.), *even when*, etc.

§ 34. οἱ ὑπαντήσαντες, *those who had come to oppose* (the enemy): sent by Chiris. Cf. §§ 27, 28. —— προτωτέρω τοῦ καιροῦ, *farther than the occasion required, farther than was necessary.* —— τῶν μετὰ Ξεν-: w. ὕστερον, comparat.: *later than those with Xen.*, or *after those*, etc.

CHAP. IV.

Several days' march through Armenia, along past the sources of the Tigris, to the Teleböas.

§ 1. πεδίον ... γηλόφους: may be viewed as acc. of extent, or as cogn. acc. w. ἐπορεύθ-: *over a plain wholly level, and over smooth hills.*

§ 2. εἰς ἣν ... κώμην: anteced. in relat. clause: = ἡ κώμη εἰς ἣν: *the village, into which*, etc. —— τῷ σατ-: *for*, etc. —— τύρσεις, *towers*, probably for defence against the Carduchians.

§ 3. περὶ τὸν ποτ-: *in the neighborhood of*, etc.

§ 4. Ἀρμενία ... ἡ πρὸς ἑσπέραν: *western Armenia.* —— ὕπαρχος, *under officer, prefect.* —— καὶ βασ-, *even to the king.* —— ὁπότε παρεῖη, *whenever he was present* (with the king). —— βασιλέα ... ἀνέβαλλεν (ἀναβάλλω, lit. *to cast upon*): *no one else used to help the king to mount upon*, etc.

§ 5. εἰς ἐπήκοον: *within hearing distance:* cf. 2, 5, 38. —— ἠρώτων (ἐρωτάω): note the force of the impf.

§ 6. σπείσασθαι (σπένδομαι)... ἐφ' ᾧ: *to make a treaty on condition that*, etc. —— αὐτός, pred. w. ἀδικεῖν (which has the same subj. as the principal verb εἶπεν). —— ἐκείνους, subj. of καίειν and of λαμβάνειν. —— ὅσων δέοιντο, *as many as they needed:* "in direct form, ὅσων ἂν δέησθε." Good.

§ 8. χιὼν πολλή, *much snow.* This was in lat. 39°, about Dec. 1st, at an elevation of 4,000 ft. —— ἕωθεν: *in the morning:* lit.

from, etc. —— διασκηνῆσαι τὰς τάξ- κτέ., *that the companies and the generals encamp apart scattered through*, etc.

§ 9. ἱερεῖα, *animals for slaughter*: ἀσταφ-, *raisins*: ὄσπρια, *vegetables* (esp. *beans*). —— τῶν . . . τινὲς ἀπὸ κτέ., *and some of those who were scattered* (at a distance) *from*, etc.

§ 10. διασκηνοῦν: pres. infin. fr. διασκηνόω; *to continue encamping apart*. Cf. διασκηνῆσαι, aor. infin., denoting the simple occurrence of the action, without reference to continuance or repetition. —— συναγαγεῖν may be taken w. ἀσφαλὲς εἶναι, or may be joined directly w. ἐδόκει in the sense, *it seemed expedient*. —— ἐντεῦθεν: here, of time: *thereupon*. —— διαθριάζειν, *to be clearing up*.

§ 11. ἅπλετος (chiefly poetic), *immense, prodigious*. —— κατακειμένους, *lying along* (*on the ground*). —— ἀνίστασθαι, w. ὄκνος, *reluctance to rise up*, or *to attempt rising up* (infin. pres. in the conative sense). —— κατακειμένων: gen. abs.; *while they were lying* (*on the ground*). —— ἀλεεινόν, *something warm, a warm covering*. —— ὅτῳ (ὅστις) μὴ παραρρυείη (παρα-ρέω), *to him from whom it had not fallen off*.

§ 12. ἐτόλμησε, *had the resolution*. (The writer of this narrative seemed really to know a good deal about Xenophon.) —— γυμνὸς ἀναστὰς σχίζειν, *rising up with only his tunic* (without the ἱμάτιον) *to go to splitting*, etc. Cf. Table III., fig. 40. —— ἐκείνου ἀφελόμενος (ἀφαιρέω); an elliptical expression. We may supply τὰ ξύλα, *taking the wood from him*, or τὴν ἀξίνην, *the axe*: ἔσχιζεν, impf., *went to*, etc. —— ἐχρίοντο (χρίω, *to anoint*). This they did to make their joints limber.

§ 13. χρῖσμα (some editt. write χρῖμα) the generic word for *ointment* of any kind: μύρον, a specific word, *a fragrant ointment*. —— ἀντ' ἐλαίου, *instead of olive oil*. —— σύειον κτέ.: the ingredients of the ointment; *made of lard and sesame and almonds of the bitter kind and turpentine*.

§ 14. ἐδόκει κτέ.: *it seemed that, (entering) into the villages, into the thatched cottages, they must again encamp apart*. —— ἐπί, *towards*. —— ἐνέπρησαν: ἐμπίπρημι (ἐν, πίμπρημι), *to set fire to*, Lat. *incendo*. —— σκηνοῦντες denotes the means: *were punished* (*paid a penalty*) *by encamping ill, under the open sky*.

§ 15. Τεμενίτην, or Τημνίτην, *a Temenite*, or *Temnite*: prob. fr. Temnus in Æolis. —— οἱ ἀποσκεδ- . . . τὰ πυρά, cf. § 9. —— ἀληθεῦσαι, *to have reported truly*. —— τὰ μὴ ὄντα ὡς οὐκ ὄντα: note

the dif. bet. the hypothetical and absolute negative: *if things did not exist, as actually not existing.*

§ 16. πορευθεὶς ... ἰδεῖν, *having gone (and returned) he denied that he saw*, or *he affirmed that he did not see*, etc. —— συλλαβὼν ... ἄγων ἔχοντα (an accumulation of participles): *having captured a man, he came with (him, a man) having*, etc. σάγαριν, *a battle-axe;* a Persian word; οἵανπερ κτέ. Cf. Table III., fig. 37. Pictures and statues made this idea familiar to the Greeks.

§ 17. τό belongs to the phrase ποδ- εἴη: is acc. of remote obj. w. ἐρωτώμενος: *being asked the (question) of what country*, etc. —— Πέρσης: pres. w. εἶναι. —— τὸ στράτ: anticipation (prolepsis): lit., *they asked him, the army how great*, etc., st. *they asked him how great the army was.* —— συνειλεγμένον, sc. εἴη.

§ 18. εἴη ἔχων, *was having, was with.* —— παρεσκευάσθαι αὐτόν, *that he* (Tiribazus) *had made preparation.* —— ὡς w. ἐπιδησόμ-. —— ἐν τοῖς στενοῖς, *in the narrows.* —— ᾗπερ μοναχῇ, *where alone.* —— ἐνταῦθα: emphatic; *as if there intending to attack*, etc.

§ 19. στρατηγόν: appos. w. Σοφ-: *and as general over*, etc. —— ἡγεμόνα; appos. w. τὸν ... ἁνθ-: *having the man, who had been captured, as guide;* ἁλόντα, ἁλίσκομαι (note that even the act. forms are pass. in meaning).

§ 20. τὸ στρατόπ-, *the camp* (of the enemy). —— οὐκ ἔμειναν, *did not wait for.*

§ 21. ὅμως, adversative, *yet, nevertheless.* Blunderers often forget the meaning of this word and confound it with ὁμοίως. —— ἤλωσαν, ἑάλω: two forms of the aor. Cf. note § 19. —— οἱ, w. φάσκοντες, *those affirming that they were bakers*, etc.

§ 22. ταῦτα, *these things*, i. e. what had been done and learned by the peltasts. —— ἐπὶ τὸ στρατόπ-: *to the camp*, i. e. of the Greeks. —— μή, *lest, for fear that.* —— ἐπίθεσις, *attack* (from Tiribazus). —— ἀνακαλεσάμενοι, *calling back* (those who had gone on before).

CHAP. V.

The Greeks continue their march through Armenia with great suffering; but reach at length some villages abounding in provisions. Here they remain seven days.

§ 1. ὅπῃ ... τάχιστα, *in whatever direction they could most quickly, as quickly as possible.* Cf. ὡς ἐδύναντο τάχιστα: 3, 4, 48. —— τὸ στράτ-: *the army* (of the enemy): subj. of συλλεγῆναι and καταλαβεῖν.

§ 2. Εὐφράτην: the eastern branch, now called Marad-Su. —— βρεχ- . . . ὀμφαλόν, *being wet to the middle* (lit. *to the navel*).

§ 3. ἔπνει: πνέω, *to blow.* —— ἀποκαίων: some editt. read ἀποκάων: here spoken of the cold (usu. of heat): *freezing up, blasting.* Cf. Lat. *urere.*

§ 4. εἶπε σφαγ-; *told* (them), *bade* (*them*) *sacrifice a victim* to, etc. Note this frequent force of εἶπε: cf. ἔλεγε, 1, 3, 8; ἔφη σφαγ- would mean, *he said that he had sacrificed.* Good. —— σφαγιάζεται: impers.: *a victim is sacrificed.* —— τὸ χαλ-: subj. of ἔδοξε.: *the fierceness of the blast seemed,* etc.

§ 5. διεγέν- . . . καίοντες: *they continued burning a fire through,* etc. —— οὐ προσίεσαν (πρός, ἵημι), *did not allow . . . to come to,* etc. —— εἰ μὴ μεταδοῖεν κτέ., *unless they would share with them* (giving them) *wheat,* etc. —— ἄλλο τι εἴ τι, *something else, whatever.*

§ 6. ἔνθα δὴ . . . ὧν: *there indeed they gave to one another a share of the things which,* etc. —— ἔνθα δὲ . . . ἐγίγνοντο: *but where . . . there were made,* or *there appeared great pits reaching even to,* etc. —— παρῆν, *it was easy,* etc.

§ 7. ἐβουλιμίασαν (βουλιμιάω: βοῦς, λιμός), *were ox-hungry, fainted with hunger.* —— ἠγνόει (ἀγνοέω) . . . εἴη, *did not know what the matter was* (lit. *what the suffering,* etc.).

§ 8. σαφῶς, *clearly:* not to be confounded w. σοφῶς, *wisely.* —— διεδίδου, *he distributed* (the food): διέπεμπε κτέ., *sent in different directions* (δια-) (*persons*) *giving* (*it*), *those who were able,* etc.

§ 9. πορευομ-; gen. abs.: *while they,* etc. —— ἀμφὶ κνέφας, *about dusk.* —— καὶ . . . ἐρύματος: *and finds, in front of the fortification, women and maidens from the village, drawing water at the fountain.*

§ 10. πορεύονται and ἀπέχει might both have been in the optat.: *that they were proceeding,* etc.

§ 11. ἐδυνήθησαν, *were able,* i. e. *were able-bodied, were strong;* cf. δυνάμενα, § 12; or perh. sc. διατελέσαι ἐν τῇ ὁδῷ (some editt. ead τὴν ὁδόν), *were able* (*to continue on the march*).

§ 12. συνειλεγμένοι: συλλέγω, *to collect.* —— τὰ μὴ δυνάμενα, obj. of ἥρπαζον: may mean, *those of . . . which were not able-bodied;* or sc. διατελέσαι, *those . . . which were not able to continue the march:* cf. ἐδυνήθησαν, § 11. Perh. the first meaning is preferable. —— ἐλείποντο: subj. οἵ τε διεφ- . . . οἵ τε ἀποσεσηπότες (ἀποσήπω, *to rot off*). —— τοὺς ὀφθαλμούς, τοὺς δακτύλους: acc. of specif.: freely rendered, *those whose eyes were blinded by the snow and those whose toes were frozen off* (*were lost by the cold*).

§ 13. *ἐπικούρημα τῆς χι-* (objective gen.): *a protection against*, etc. —— *τῶν δὲ ποδῶν*: correl. w. *τοῖς μὲν ὀφθ-*: sc. *ἐπικούρ-*, *a protection of the feet*, or *for the feet*. —— *εἰς τὴν νύκτα ὑπολύοιτο*: (*entering*) *into the night*, or more freely rendered, *as night came on*, *loosed* (*his shoes from*) *under* (*his feet*); *took off his shoes*.

§ 14. *ὅσοι*: sc. *τούτων*, *the straps of those*, *as many as*, etc., or, *into the feet of those*, *as many as*, etc., *the straps penetrated*. —— *ὑποδεδεμένοι* (*ὑποδέω*), lit. *bound under*, i. e. *with their shoes on*. —— *τὰ ὑποδήματα περιεπήγνυντο* (*περί*, *πήγνυμι*): *the shoes became stiffened around* (*their feet*), *froze around*. "Plur. verb w. neut. plur. subj., to emphasize the numerous instances; impf. to indicate the repeated recurrence of the phenomenon," Kendrick. —— *καρβάτιναι κτέ.*: *brogues made of undressed ox-hides*; *βοῶν*, *oxen*, by meton. for *ox-hides*.

§ 15. *ὑπελείποντο*: impf., *were continually left behind*. —— *ἐκλελοιπέναι* (*ἐκ-λείπω*), *had left*, *was wanting*. —— *τετηκέναι· καὶ τετήκει* (plupf. without syllab. augment. Some editt. read *ἐτετήκει*); *they conjectured that it had melted; and it had actually melted*. —— *ἀτμίζουσα ἐν νάπῃ*, *sending forth warm vapor in a dell*. —— *ἐκτραπ-*, *turning aside* (from their way). —— *οὐκ ἔφασαν*, *they refused*.

§ 16. *ὀπισθοφύλακας*, article omitted, *some of the rear-guards*. —— *ὡς ᾔσθετο*, *as he was informed* (*of it*; the fact mentioned § 15). —— *πάσῃ . . . μηχανῇ*, *by every art and device*. —— *τελευτῶν*, *ending* = *finally*. —— *σφάττειν*, *to kill* (them). —— *οὐ γάρ*, sc. *ἔφασαν*, *for they denied that they would be able*, etc.

§ 17. *φοβῆσαι*, act., *to terrify*, *frighten*. —— *τις*, indef., referring to Xen. and his men: render, *if they could*. —— *μή*, *for fear that*, *lest*; *ἐπίοιεν*, subj., *οἱ ἐπ- πολέμιοι*. —— *οἱ δέ*, the enemy; *ἀμφὶ ὧν . . . διαφερόμενοι*, *differing*, or *quarreling about what they had*, their booty.

§ 18. *ἅτε ὑγιαίνοντες*, *inasmuch as they were well and strong*. —— *ἀνακραγόντες* (*ἀνα- κράζω*) . . . *μέγιστον*, *raising as loud a scream* (or *yell*) *as they could*. —— *ἦκαν*: *ἵημι*. —— *ἐφθέγξατο*, *uttered a sound*.

§ 19. *ἐπ' αὐτούς*, *to them*, i. e. *for them*, *to get them*. —— *ἀναπαν- . . . . ἐγκεκαλ-*, *resting upon . . . . enveloped in* (*it*). —— *ἀνίστασαν*; conative; *tried to make them stand up*.

§ 20. *οἱ δέ*, *and they*, referring to *αὐτούς*, the soldiers resting on the snow and enveloped in it. —— *οἱ ἔμ- . . . ὑποχωροῖεν*, *that those in front did not make way* (*for them*), a reason why they did not rise and proceed. —— *ὅλον* (emphat. posit.) . . . *τὸ στράτ-*. This

was the report brought back; but in fact Chiris. with the van had passed on to a village. Cf. § 9 et seq.

§ 21. αὐτοῦ, adv., *on the spot.* —— οἵας, *such as, of such a character as.* Differs how fr. ὅσας? —— τοὺς νεωτ-: obj. of πέμψας, and also understood, of ἐκέλευεν: *he ordered* (*them*, the youngest men), *having made* (*the sick*) *rise up, to compel* (*them*), etc.

§ 22. πέμπει, sc. τινάς, *some of those from the village to see.* —— οἱ δέ, i. e. οἱ τελευταῖοι. —— τοὺς ἀσθεν-, obj. of παρέδοσαν, and also understood of κομίζειν, *delivered up the sick to them* (the persons sent by Chiris.) *to convey*, etc. —— αὐτοὶ δέ, i. e. οἱ τελευταῖοι.

§ 23. διαλαχόντες: δια-λαγχάνω: κώμας, anteced. in relat. clause: *drawing lots for the villages which they saw.*

§ 24. ἐκέλ- . . . ἑαυτόν, *urged* (Xen.) *to let him go.* —— λαβὼν . . . θέων . . . καταλαμβ-, *taking . . . running . . . finds*, etc. —— εὐζώνους, see Table III., 41. —— εἰλήχει (λαγχάνω), *had obtained by lot.* —— πώλους, Lat., *pullus;* Eng., *foal;* Germ., *Fohlen* and *Füllen.* —— ἐννάτην ἡμέραν, *the ninth day*, i. e. *eight days before.* —— λαγώς, acc. plur., obj. of θηράσων.

§ 25. A picturesque description; and truthful for the same country to-day. —— κατάγειοι (κατά, under; γῆ, *ground*): an adj. of two endings. —— τὸ στόμα: ("partit. appos. w. οἰκίαι," Good. Crosby: "added with no strict gram. const." Kend.: "acc. of synec." Krüg., Reh.: "sc. ἦν," Kühn.: "sc. ἔχουσαι," Bornemann, Matthiæ, Owen. The student can take his choice.): *the mouth* (*being*) *like that of a well.* —— ὀρυκταί: *dug, excavated.* —— τὰ ἔκ- τούτ-; *the young of these* (animals). —— τὰ κτήνη (κτῆνος, τό), neut. plur. w. plur. verb, ἐτρέφοντο: *all the cattle were nourished within on fodder.*

§ 26. πυροί, κριθαί: the plur. denotes strictly the *kernels of wheat and of barley:* ὄσπρια, cf. 4, 4, 9. —— οἶνος κτέ., *barley-wine* (i. e. *beer*) *in large bowls.* See Table III., fig. 45, for an elaborate Greek mixing-vessel. —— ἰσοχειλεῖς (ἴσος, *equal*, χεῖλος, *lip, brim*), *even with the brim.* —— κάλαμοι . . . οὐκ ἔχοντες, *straws . . . not having joints.*

§ 27. τούτους . . . λάβοντα . . . μύζειν: *it was necessary, when any one would drink, that he, taking these* (straws), *suck into the mouth.* Many American boys understand this method of drinking. —— ἄκρατος, *unmixed, strong.* —— ἐπιχέοι: ἐπί, χέω, *to pour.* —— ἡδὺ συμμαθόντι (συμ-μανθάνω), *delicious to one accustomed to it.*

§ 28. σύνδειπνον, 2, 5, 27, *a table-companion.* —— στερήσοιτο

(στερέω or στερίσκω): fut. mid. w. pass. meaning, *to be deprived:* const. w. gen. τῶν τέκ. —— ἀντεμπλήσαντες (ἀντί *in return*, ἐν πίμπλημι): const. w. acc. τὴν οἰκ- and gen. τῶν ἐπιτηδ. —— ἀπίασιν (we might expect ἀπίοιεν after στερήσοιτο), *and that they would go away after having filled*, etc. —— ἢν . . . φαίνηται, ἔστ': *if he continue manifestly having rendered some service as guide, until*, etc.

§ 29. οἶνον: anticipation for ἔφρασεν ἔνθα οἶνος κτέ., *he told (them) where wine*, etc. —— κατορωρυγμένος: κατορύττω, *to dig down, to bury, to conceal.* —— ἐν . . . ἀφθόνοις, *in all abundance*, lit. *in all abundant (things).* —— ἐν φυλακῇ . . . ἐν ὀφθαλμοῖς, *having in custody . . . in sight.*

§ 30. οὐδαμόθεν ἀφίεσαν, *from no place did they* (the soldiers) *let them* (Xen. and the Komarch) *go before*, etc.

§ 31. οὐκ ἦν δ' ὅπου οὐ παρ-, *and nowhere did they fail to set by (them) on the same table*, etc. (lit., *there was not a place where not* = *and everywhere they set*, etc.). —— σὺν . . . ἄρτοις, *with many loaves of bread.*

§ 32. φιλοφρονούμενός τῳ (= τινι), *treating any one as a friend.* ——προπιεῖν (2 aor. fr. προπίνω), *to drink to one's health.* —— ἔνθεν κτέ., *whence it was necessary that he, stooping over, drink while sucking as an ox.*

§ 33. κἀκείνους: Chiris. and his men. —— σκηνοῦντας, *tenting it, feasting.* —— ἐστεφ- . . . στεφάνοις, *having put on garlands of withered grass;* prob. for merriment, from the lack of something more suitable; and in accordance with the Grecian custom of wearing garlands at symposia. —— παῖδας, sc. κατελάμβανον, *and (they found) Armenian boys serving.* —— ὥσπερ ἐνεοῖς, *as to mutes*, because they didn't understand Greek.

§ 34. ἀλλήλ- ἐφιλ-, *had greeted one another, had exchanged salutations.* —— ἀνηρώτων: ἀνά, intens., ἐρωτάω, *to question.* —— ὅτι before the *oratio recta*, not to be translated. —— Χάλυβας: "the people and the country have the same name." Good. "The Greek often mentions the people where we should mention the country." Reh., *he said that the neighboring country was (that of) the Chalybians.* —— τὴν ὁδόν: anticipat.; *he told where the way (to it) was.*

§ 35. αὐτόν, emphat. posit.: obj. of ἄγων: refers to the Komarch (village-chief). —— ἑαυτοῦ refers here, not to the subj. as usual, but to the obj. (αὐτόν). —— παλαίτερον (παλαιός, irreg. comp.), *being somewhat old.* —— καταθῦσαι, w. δίδωσι, *to sacrifice*

(*him*, the horse) *after fattening* (*him*). —— αὐτὸν .... Ἡλίου, *that he* (the horse) *was sacred to the Sun* (which was worshiped as a god). By whom the horse had been thus devoted to the Sun, we are not told, and perhaps Xen. did not know. —— δεδιὼς ... ἀποθάνῃ, *fearing that he would die.* An additional reason, and a very good one, for giving him away! —— ἐκεκάκ-, *had fared hard.* —— αὐτός, Xen.: πώλων (partit. gen.), *takes* (one) *of.*

§ 36. πολύ, emphat. —— περὶ ... σακία περιειλεῖν (περί, εἰλέω), *to wrap coarse bags around*, etc. These served the purpose of snow-shoes.

CHAP. VI.

Wanderings near the river Phasis.

§ 1. ἡμέρα ὀγδόη, *the eighth day.* The article is often omitted with ordinal numbers. Cf. ἐνάτην ἡμέραν, 4, 5, 24. —— καταλείπει τῷ κωμάρχῃ, *leaves behind* (in their home, the village where he had encamped) *for the Komarch* (whom Chiris. was now to take along with him as guide). —— τοῦ ... ἡβάσκοντος, *who was just arriving at manhood.* —— εἰ ..... ἡγήσοιτο, *if he* (the Komarch who was to act as guide) *should lead honorably.* —— ἀπίοι, *might go away* (home, after he had done his work as guide).

§ 2. αὐτοῖς. Notice ἡγέομαι w. dat. Cf. 2, 2, 8. —— λελυμένος, *loosed, unbound.* Cf. 4, 2, 1. τὸν ἡγεμόνα δήσαντες. —— ἐχαλεπάνθη, *was angry*, st. ἐχαλέπηνε, the usual form. —— εἶεν, sc. κῶμαι.

§ 3. ἀποδρὰς (ἀποδιδράσκω) ᾤχετο, *ran away* (lit., *having escaped was gone*). —— μόνον διάφορον, *the only difference, the only disagreement;* certainly, under all the trying circumstances, a remarkable fact; and hence, worthy of mention. —— ἡ .... ἀμέλεια: explan. appos. w. τοῦτο: *the abuse and neglect of*, etc. —— πιστοτ- ἐχρῆτο, *treated* (*him*, the son, *as a person*) *most faithful.*

§ 4. ἀνά, distributive, *at the rate of.* —— παρὰ ... ποταμόν, *along the river Phasis.* Probably the upper Araxes, which the Greeks mistook for the Phasis.

§ 5. ἐπὶ τῇ ... ὑπερβολῇ, *on the pass leading over into*, etc.

§ 6. κατὰ κέρας, *in column* (*in the form of a horn*); ἄγων, *leading* (*his men*); or, ἄγων may be intrans., *marching.* Cf. 4, 8, 12. —— παράγειν, *to lead along, bring up.* —— ἐπὶ φάλ-, *in the form of a phalanx, in line.*

§ 7. ὥρα, sc. ἐστί, *it is an hour, it is high time.* —— ὅπως ....

ἀγωνιούμεθα (fut. of ἀγωνίζομαι), *how we shall*, or, *in order that we may*, etc. ("An object clause." Good.)

§ 8. ἡμᾶς δέ, *but that we*, or, *while we*, etc. —— ὑπερβάλλειν: conative: *to attempt to cross.*

§ 9. ἐπὰν τάχ-, *as soon as.* —— ἐξοπλισ-, sc. ἡμᾶς, subj. of ἰέναι. —— τὴν τήμερον ἡμέραν: note this expression; *to-day* (lit., *the to-day day*; duration of time; *through this critical day*). —— τούτων ἁρ-; gen. abs.: *if these*, etc. —— προσγενέσθαι, w. εἰκός (ἐστί): the fut. would be more comm.; the pres. would be admissible: *it is likely that others, in greater numbers, will arrive.*

§ 10. οὕτω: note this use of οὕτω, pointing to what follows directly, like ὧδε, and not as usu. to what precedes. —— ἀνάγκη ἐστί denotes an imperative necessity; δεῖ, a lack, a deficiency, a duty; χρή, utility, advantage, expediency. All three are usu. rendered, *it is necessary.* —— ὅπως ... μαχούμεθα (fut.): ὅπως ... λάβωμεν ... ἀποβάλωμεν (aor.); appos. w. τοῦτο: the first form (fut.) is more comm.: *how we shall fight; how we may receive ... may throw away*; ὡς ἐλάχ- σώμ- ἀνδρῶν: *as few men as possible* (lit., *bodies of men*).

§ 11. τὸ ὄρος ... τὸ ὁρώμενον, *the mountain, the (part which) is seen.* —— ἐπί w. acc., *extending over*; render, *more than sixty stadia in extent.* Cf. ἐπὶ πολύ, 4, 2, 13. —— αὐδαμοῦ ... ἀλλ' ἢ κτέ., *nowhere except along the road itself*; ἀλλ' ἤ = ἀλλὰ ἤ, not ἄλλο ἤ. See Curt., § 629, obs. 3. Küh. Ausführ. Gram., § 535, 6. Krüg., § 69, 4, 6. —— πολὺ κρεῖττον ... μᾶλλον ἤ: *far better ... than* (lit., *far better ... rather than*). —— καὶ κλέψαι ... φθάσαντας: *to attempt to steal some part of ... by eluding observation and to seize by getting the start.* Note the word κλέψαι here, which leads to the banter in § 14.

§ 12. ὄρθιον ... ἰέναι ἢ ὁμαλές: *to go up a steep ascent without battle than on level ground*, etc. —— πολ- ὄντων: gen. abs.: *while enemies are on either hand.* —— μᾶλλον ἂν ... ὁρᾴη τις, *one could better see*, etc. —— τοῖς ποσίν, w. ἡ τραχεῖα (ὁδός). —— ἀμαχεὶ ἰοῦσιν .... βαλλομένοις: *to men advancing without battle .... to men whose heads are shot at*; τὰς κεφ-, acc. of specif.

§ 13. κλέψαι, emphat. posit.: subj. of δοκεῖ: *and to steal seems to me to be*, etc. —— ἐξόν: particip. of an impers. verb, acc. abs.: *when*, or *since, it is in our power*; ὡς μή, *so as not*, etc., ὡς w. the infin. like ὥστε. —— τοσοῦτον ὡς μή, *so far as not.* —— δοκοῦμεν ἂν ... ἂν (repeated) ... χρῆσθαι: *and it seems* (lit., *we seem*) *to me*

that by pretending, etc., *we should find* (lit., *use*) *the rest of the mountain.* —— *μένοιεν*, sc. *ἄν*, from the preceding sentence. —— *αὐτοῦ*, adv.: *μᾶλλον ἅϑ-*, *closer together.*

§ 14. *συμβάλλομαι*, sc. *λόγους*, *cast together*, *contribute* (*my ideas*). Cf. 1, 1, 9. —— *ὅσοι . . . ὁμοίων*, *as many as belong to the peers* (the aristocracy of Sparta). —— *κλέπτειν μελετᾶν*, subj. *ὑμᾶς*, *that you . . . practice stealing.* —— *εὐϑὺς ἐκ παίδων*, *from your very boyhood* (lit., *immediately from boys*). —— *καὶ . . . εἶναι*, *and that it* (*κλέπτειν*) *is not*, etc. —— *καλόν*, sc. *εἶναι.*

§ 15. *νόμιμον ἄρα . . . μαστιγοῦσϑαι*, *it is customary with you, of course, if*, etc., *to be flogged.* —— *μάλα* w. *καιρός*, *a very favorable opportunity.* —— *τοῦ ὄρους*: partit. gen. Cf. *τοῦ . . . ὄρους . . . τι*, § 11.

§ 16. *Ἀλλὰ μέντοι, ..., κἀγώ*, *But in truth, . . ., I also*, etc. —— *δεινοὺς . . . κλέπτειν τὰ δημ-*, *are formidable in stealing the public property.* —— *μάλιστα*, sc. *δεινοὺς κλέπ- τὰ δημ-.* —— *εἴπερ . . . . ἀξιοῦνται*, *if your best men are thought worthy*, etc.: *ὑμῖν*, ethical dat. w. *ἀξιοῦνται.* Reh. —— *ὥστε ὥρα καὶ σοί*, *wherefore, it is high time for you also*, etc. An unexpected display of wit, in which the Spartan certainly holds his own.

§ 17. *τῶν ἐφεπ- . . . κλωπῶν*, *while the marauders were*, etc.: gen. abs.; or it may be viewed as gen. w. *τινάς.* —— *τούτων πυνϑάνομαι*, *I learn by inquiry from these.* —— *αἰξὶ . . . βουσίν*: dat. of means or inst., *is pastured with*, etc. —— *τὶ τοῦ ὄρους*: cf. *τοῦ ὄρους*, § 15. —— *βατὰ . . . ἔσται*: impers., cf. 3, 4, 49: *it will be possible even for the beasts of burden to pass.* I prefer this, rather than to understand *χωρία.*

§ 18. *ἐλπίζω*, oftener w. fut. infin. as here, *μενεῖν.* —— *ἐν τῷ ὁμοίῳ*, *on a level* (*with them*). —— *ἡμῖν*, w. *εἰς τὸ ἴσον*: *to the same level with us*; lit., *into that which is equal*, etc.

§ 19. *καὶ τί . . . . ἀλλά*, *and why . . . but*, etc.

§ 20. *σύνϑημα . . . καίειν*: *an agreement . . . to keep many fires burning* (pres. infin.).

§ 21. *ἐκ . . . ἀρίστου*, *directly after their breakfast.* —— *ὡς*, *about.* —— *προήγαγεν*, *led forward*; *ταύτῃ*, *in this direction*, i. e. directly forward. —— *προσάξειν*, *to intend advancing*, or *to intend leading* (*the whole army*).

§ 22. *οἱ ταχϑέντες*, *those who had been appointed*, § 20. —— *οἱ δὲ ἄλλοι*, *but the others*, in distinction from *οἱ ταχ-*: *αὐτοῦ*, adv. —— *ἐχόμενον τὸ ὄρος*: acc. w. particip. after a verb of perception:

that the mountain was occupied. —— ἐγρηγόρεσαν (2 plupf. of ἐγείρω), *remained awake, watched.*

§ 23. οἱ δὲ .... καταλαβόντες: cf. οἱ μὲν ταχθέντες κτέ. § 22. —— κατὰ τὰ ἄκρα ἐπῆσαν, *advanced along the heights* (ἐπ- implies the idea *towards* or *against* the enemy).

§ 24. τὸ πολύ: cf. 1, 4, 13. —— ἀπήντα (ἀπαντάω), *went to meet.* —— τοῖς ... ἄκρα: cf. κατὰ τὰ ἄκρα ἐπ-, § 23. —— πρὶν δὲ .... τοὺς πολλούς, *and before the main bodies* (of the enemy and of the Greeks) *were*, etc. Dif. bet. ὁμοῦ, ὅμως, and ὁμοίως? —— ἀλλήλοις w. συμμιγ-, *close with one another.* (Reh. encloses ἀλλήλοις in brackets; Good. reads ἀλλήλων and connects it w. ὁμοῦ.)

§ 25. ἐν τούτῳ δέ, *and during this (time)*, while the movements on the heights were taking place. —— οἱ μὲν πελτασταί: appos. w. οἱ ... πεδ-, *those also from the plain, the targeteers of*, etc. —— βάδην, *on a walk; ταχύ, quickly*: i. e. *on a rapid walk.*

§ 26. τὸ ἄνω, *the (part of their army) above.* Cf. § 24. —— ἀπέ-ϑανον .... ἐλήφϑη. Note the arrangement of the two clauses with respect to each other; called by the rhetoricians χιασμός, *chiasm (a placing crosswise, a diagonal arrangement)*, fr. the Greek letter X.

§ 27. στησάμενοι, *having set up, erected.* Note the force of the mid.; note also that the aor. mid. of this verb is trans. —— γεμούσας, γέμω, *to be full.*

CHAP. VII.

March to the sacred mountain. View of the sea.

§ 1. ἐν οἷς .... ἀνακεκομισμένοι (ἀνα-κομίζω), *in which they kept ... having conveyed* (them thither): καὶ τὰ ... πάντα, *all their provisions also* (besides using these strongholds as places of defence).

§ 2. αὐτόσε, *to it* (χωρίον): dif. bet. the local endings, -ϑεν, -ϑι, -δε, (-ζε, -σε)? —— πρὸς ... προσέβαλλεν (impf.), *proceeded to attack it.* —— εὐϑὺς ἥκων (pres. w. pf. meaning), *immediately on his arrival.* —— ἀϑρόοις: dat. of manner: *with assembled forces.* —— κύκλῳ: not to be taken in the strictest sense. Cf. 1, 5, 4.

§ 3. εἰς καλόν, *for good, opportunely.* —— οὐκ ἔστι τὰ ἐπιτήδ-: *the requisite means of subsistence are not possible*, etc.: i. e. *it is not possible for the army to obtain*, etc.

§ 4. εἰσελθεῖν W. τὸ κωλῦον: lit., *what the thing hindering to enter in was;* μὴ εἰσελθ- would have been grammatical; according to the rule, after verbs of negative meaning, such as hindering, etc., the infin. often takes μή. With such verbs, μή is oftenest omitted after κωλύω. —— μία αὕτη ... ὁρᾷς: *this, which you see, is the only passage.* Cf. 4, 1, 20; for the idea, *this passage,* we should require αὕτη ἡ πάρ-. —— οὕτω διατίθεται, *is served thus.* —— συντετριμμένους: συντρίβω, *to crush;* σκέλη, πλευ-: acc. of specif. Cf. κεφαλάς, 2, 6, 1.

§ 5. ἀναλώσωσιν: ἀναλίσκω, *to expend, use up:* to be carefully distinguished from ἁλίσκομαι (pass. in all its forms). —— ἄλλο τι ἢ οὐδὲν κω-, lit., *does anything else than nothing hinder,* etc., i. e. *does anything whatever hinder,* etc. —— παριέναι, sc. ἡμᾶς, *hinder that we pass, hinder our passing by.* —— Supply mentally the answer, no! —— ἐκ τοῦ ἐναντίου, *over against us.* —— εἰ μὴ κτέ., (*anybody*) *except these, a few men.*

§ 6. σχεδὸν ... ἐστιν, *is* (*only*) *about three half plethra* (= 150 ft.) —— βαλλομένους (sc. ἡμᾶς), *being shot at, being exposed to the stones* (which were cast, or rolled over the projecting rock). —— δασύ, sc. ἐστί, *is thick with large pine trees standing apart.* —— ἀφ' ὧν, *in front of which* (with respect to the Greeks); *behind which* (with respect to the enemy). —— τὸ λοιπόν, *the remaining distance,* i. e. after passing over the πλέθρον (100 ft.) just mentioned. —— λωφήσωσιν: λωφάω, *to lighten up, to abate.*

§ 7. πολλοί, pred. posit., *in great numbers.* —— αὐτὸ ... τὸ δέον, (*that*) *itself would be the thing necessary,* i. e. *that would be just the thing we want.* —— πορευώμεθα ἔνθεν, *let us go* (*to a point*) *from which,* etc. —— μικρόν τι, *a certain short distance = only a short distance.* —— ἀπελθεῖν ῥᾴδιον, sc. ἔσται, (*and from which it will be*) *easy to retreat.*

§ 8. τούτον κτέ.: *for to him of the .... belonged the precedence,* etc. —— φυλαττόμενος, mid., *guarding himself.*

§ 9. καὶ οὗτοι ... ὄντες: appos.: *these also being,* etc. —— καὶ ... δέ, *and others also.* —— ἐφέστασαν: plupf. in form; impf. in meaning: *were standing.* —— ἑστάναι πλεῖον (neut.) κτέ., *that a larger number than one company stand,* etc.

§ 10. δύο ... βήματα: lit., *two and three steps;* Eng. idiom, *two or three,* etc. —— ἅμαξαι πέτρων, *wagon-loads of stones.*

§ 11. τὸν Καλλ- ἃ ἐποίει: anticipation: = ἃ ὁ Καλλ- ἐποίει. —— μὴ οὐ ... παρα- (παρα-τρέχω), *that he might not first,* etc., or *that*

he might not be the first to run along by. —— αὐτός, emphat. posit., *himself, alone.*

§ 12. αὐτοῦ w. τῆς ἴτυος (gen. part.), *lays hold of the rim of his shield.* —— ἐν τούτῳ, *in this* (*time*), *in the meanwhile.* —— ἀντεποιοῦντο ἀρετῆς (gen. of cause), *were competitors in regard to bravery*, or, *for the reputation of bravery.* —— ἠνέχθη: φέρω: *was borne, was hurled.*

§ 13. εἶτα ... ἐπι- κατ- ερρίπτουν (ῥιπτέω = ῥίπτω): *after that, cast themselves also down upon* (*them*).

§ 14. ὁ δέ, *and he* (a certain man with a beautiful robe): αὐτὸν ἐπισπᾶται (ἐπι-σπάω), *draws him* (Æneas) *on.* —— κατὰ ... φερόμενοι, *borne down from*, etc.

§ 15. Χαλύβων. Observe how often the name of the people is used instead of the name of the country in which they lived. —— ὧν, *of those through whom*, etc. —— εἰς χεῖρας: cf., 4, 3, 31. —— μέχρι .. ἤτρου, *reaching to the lower abdomen:* cf. Table 1, fig. 6 and 7. —— πτερύγων, *skirts* or *flaps.* Cf. fig. 6. —— σπάρτα ... ἐστραμμένα, *cords closely twisted.*

§ 16. κνημῖδας, cf. Tab. I., fig. 8, 9. —— κράνη, Tab. I., 1–5. —— ζώνην, Tab. I., 6 (c). —— μαχαίριον, Tab. II., 19, 20. —— ὧν ... δύναιντο, *those whom they were able to conquer* (*to gain the mastery over*). —— ὅσον, *as large as.* —— δόρυ, Tab. II., 15, 16. —— μίαν λόγχην, *one point*, i. e. a sharpened point at one end only. The δόρυ usu. had a point at each end. The length here given was enormous.

§ 17. ἐν τοῖς ὀχ-, *in the strongholds.* —— ἐν τούτοις ἀνακεκ- ἦσαν: ἐν with the dat. instead of εἰς with the accus. in connection with verbs of motion occurs particularly with the perf. and pluperf. so that the motion may be contemplated as finished and the consequent rest may be indicated by the preposition and its case: *and into these they had conveyed*, etc. —— διετράφησαν: a transition from the indirect narration of the preceding clause to direct narration: *but they were nourished by the cattle;* i. e. *they lived on*, etc.

§ 18. πλέθρων, w. ποταμόν. —— ἐπεσιτίσ- (ἐπισιτίζομαι), *provisioned the army.*

§ 19. διὰ .... χώρας: *through the country of their own enemies* (lit., *through the country which was hostile in respect to themselves*): ἑαυτῶν refers to ὁ ἄρχων including the idea of his subjects.

§ 20. πέντε ἡμερῶν: gen. of time: *within five days.* —— τεθνάναι

ἐπηγγείλλετο, *he promised to die; (he offered himself to be a dead man).* —— ἐνέβαλεν (ἐμβάλλω, *to make an incursion into*), sc. ὁ ἡγεμών. —— ἑαυτοῖς: cf. ἑαυτῶν, § 19. —— πολεμίαν, sc. χώραν. —— παρεκελεύετο, *he urged (the Greeks).* —— ᾧ, *by which (fact).* —— εὐνοίας, sc. ἕνεκα.

§ 21. ἀφικ- ἐπὶ τὰ ὄρος, *arrive at, come to,* etc. —— ἐγεν- ἐπὶ τοῦ ὄρους, *arrived upon, reached the summit of,* etc. —— κατεῖδον (καθοράω), *looked down upon.*

§ 22. ᾠήθησαν: οἶμαι. —— ἔμπροσθεν .... πολεμίους, *that other enemies* (besides those in the rear) *were making an attack in front.* —— αὐτῶν, w. τινάς: ἐζώγρησαν (ζωγρέω, *to take alive*), sc. τινάς. —— δασ- βοῶν ὠμοβόεια, *covered with raw hides of shaggy oxen.* —— ἀμφὶ τὰ εἴκοσιν: the article denoting "an approximate round number." H.: *about twenty.*

§ 23. οἱ ἀεὶ ἐπιόντες, *those continually,* or *those successively coming up.* —— ἐπί, *towards.* —— πολλῷ μείζων .... ὅσῳ ... ἐγιγνοντο, *by far greater, in proportion as they became more in number.* —— μείζόν τι *something greater (than usual).*

§ 24. παρεβοήθει: παραβοηθέω, *to hasten along for assistance.* —— στρατ- w. ἀκούουσι: *they hear the soldiers shouting,* etc. —— παρεγ- (παρ- εγγυάω), *passing along the word* (to those behind that they might hasten forward). —— ἅπαντες καὶ οἱ ὀπ-: *all the rear-guards also* (in addition to Xen., Lycius, and the horsemen).

§ 25. περιέβαλλον, *cast (their arms) around, embraced.* —— ὅτου δὴ (ὅστις δή here = ὁστισοῦν) παρεγ-, *some one or other having suggested (it), at the instance of some one or other.*

§ 26. ἀνετίθ-, *set up, piled up;* ἀνατίθ- may mean, *to consecrate to some god;* but not, I think, in this place. —— κατέτεμνε, *went to cutting in pieces* (so as to render them useless to the enemy). —— διεκελεύετο, sc. κατατέμνειν.

§ 27. ἀπὸ κοινοῦ, *from a common stock, in common.* —— φιάλ-, *bowl;* σκευήν, *dress.* —— τοὺς δακτυλίους, *the rings,* i. e. those which they wore. "The free Greek, if not of the very poorest class, wore a ring not only as an ornament, but as a signet to attest his signature or for making secure his property." Becker, Charicles, p. 198, note 6.

CHAP. VIII.

Through the country of the Macrōnes to Trapézus.

§ 1. τήν, sc. χώραν.

§ 2. ὑπὲρ δεξιῶν, *above the right* (perh. sc. χειρῶν, the right hands of those marching). —— οἷον (w. sup. = ὡς or ὅτι) χαλεπώτατον, *most difficult* (to take). —— ἐνέβαλλεν, *emptied*; ὁ ὁρίζων, sc. ποταμός, *the boundary river*. —— δασὺς δένδρεσι (note this frequent form of dat. plur. of δένδρον), *dense with trees*. —— παχέσι (fr. παχύς) κτέ., *not thick* (in the sense of *large*), *but close together*. —— ταῦτα w. προσῆλθον, *came to these* (trees). —— ἔκοπτον, impf., *went to chopping* (*them down*).

§ 3. τριχίνους (θρίξ, τριχός, *hair*), *made of hair*. —— ἀλλήλ- διεκελεύοντο (note this verb w. dat. and in mid. The simple verb κελεύω takes the acc.), *cheered one another on*. —— λίθ- ἐρρίπτουν: done to frighten the Greeks. —— ἐξικνοῦντο, sc. τῶν Ἑλλήνων, *did not reach* (the Greeks): notice οὔ, emphat. posit., accented, and followed by a vowel.

§ 4. δεδουλευκέναι, *that he had been a slave*; δουλεύω, *to be a slave*; δουλόω, *to enslave*. Note this distinction generally between the endings -εύω and -όω. —— ἐμὴν . . . εἶναι, *that this is my fatherland*.

§ 5. Ἀλλ', *well!* —— ἐρωτήσαντος, sc. αὐτοῦ, *when he asked* (*them*), *on his asking*. —— ἀντιτετάχαται (ἀντι-τάττω), Ionic perf. = Att. ἀντιτεταγμένοι εἰσίν.

§ 6. Ὅτι (capital Ὁ- because it begins the *orat. recta*) καὶ ὑμεῖς, *because you also* (are enemies to us, as is evident from the fact that you) *are coming against*, etc. —— οὐ . . . ποιήσοντες., *not at least for the purpose of doing* (*you*) *any harm*.

§ 7. ἐκεῖνοι, the Macrōnes: οἱ δ', the Greeks.

§ 8. συν—ἐξ—ἔκοπτον, *joined* (*with the Greeks*) *in cutting out*, etc. —— τήν τε ὁδὸν ὡδοποίουν: a pleonasm: *proceeded to make* (impf.) *the road*. —— ὡς διαβιβάσοντες: *as if to transport* (*the Greeks*) *through* (their country). Dif. bet. βιβάζω and βαίνω? —— οἷαν, *such as*. Dif. bet. οἷος and ὅσος? Lat. *qualis* and *quantus*. —— κατέστησαν (1 aor., trans.) *they placed*, etc.

§ 9. συλλεγεῖσιν (2 aor. pass. particip.), w. τοῖς στρατ-, *to the generals, being assembled*, or *after assembling*; or more freely, *it seemed best to the generals to assemble and deliberate*. —— ἀγωνιοῦνται (fut.): ἀγωνίζομαι, *to contend*.

§ 10. δοκεῖ (ἡμᾶς) παύσαντας ... ποιῆσαι, *it seems expedient, having discontinued the phalanx, to form companies in column.* —— διασπασθήσεται: διά-σπάω, *to draw apart.* —— τῇ μέν, τῇ δέ, *here, there;* or, *partly, partly.* The gender of τῇ, and of many other adverbial expressions in the fem., may perh. be explained by supposing an ellipsis of ὁδός in the requisite case. —— ὅταν ... ὁρῶσιν, *when, drawn up in the form of a phalanx, they see this,* etc.

§ 11. ἐπὶ πολλούς, *many in depth* (acc. st. gen. in respect to the preceding motion in forming the lines). —— περιττεύσουσιν, *will outflank* (will extend beyond our line). —— τοῖς περιττοῖς, *their surplus men* (their men who extend beyond our line). —— ὅ τι, *in whatever way.* —— ἐπ' ὀλίγων, *few in depth* (gen., the usu. const.). —— διακοπείη (aor. pass.): διακόπτω, *to cut apart, cut in two.* —— ἀθρόων and πολλῶν both belong to both nouns: *by many missiles and men falling on us in a dense mass.* —— πῇ, *anywhere;* τοῦτο, *this* (*calamity,* i. e. to be cut in two).

§ 12. ποιησαμένους (sc. ἡμᾶς) κτέ., *that, having formed our companies in columns, we occupy so much space, leaving intervals between the companies* (dat. of respect; or, dat. of means w. κατασχεῖν, *occupy with,* etc.) *that the extreme companies extend beyond* (lit., *become without*) *the enemy's wings.* —— οἱ ἔσχ- λόχοι: appos. w. subj. of ἐσόμεθα: *we, the extreme companies, shall be,* etc. —— ὀρθίους, sc. τοὺς λόχους. —— ᾗ τε ... ταύτῃ, *and where ... there,* etc.

§ 13. τὸ διαλεῖπον, *the interval* (between the columns). —— λόχων: gen. abs., *while there are,* etc. —— λόχον (obj. of διακόψαι) ... προσιόντα, *to cut through a company advancing in column.* —— ὁ πλησίον (used as an indeclinable adj.), sc. λόχος. —— εἷς (more emphatic than τις), *one, a single one.* —— οὐδεὶς μηκέτι: like οὐ μή: an emphat. denial.

§ 14. ἐμποδὼν ... ἔνθα, *in the way of one being at once where,* etc.: μή w. the infin. after ἐμποδών (a negative expression), is not translated. —— ὠμοὺς καταφαγεῖν, *to devour raw.* Cf. II. 4: 35, where a similar expression is used.

§ 15. ἐν ταῖς χώραις, *in their places.* —— ὁ λόχος ἕκαστος, sc. ἐγένετο, *amounted to.* —— σχεδὸν εἰς, *somewhere about:* the article w. numerals designating round numbers. —— τριχῇ, *in three divisions.* —— τοῦ δεξιοῦ, sc. ἔξω.

§ 16. εὔχεσθαι, *to offer vows and prayers.* —— ἔξω γενόμενοι, *outflanking.*

§ 17. ἀντι-παρα-θέοντες, *running along opposite to* (the Greeks).

—— πολὺ ... ἐποίησαν, *much of ... in the centre ... they made vacant.*

§ 18. διαχάζ-, *separating, being drawn asunder.* —— κατὰ τὸ Ἀρκαδ-, *belonging to the Arcadian division.* —— ἀνακραγόντες: ἀνακράζω, *to shout.* —— τὸ ... ὁπλιτικόν: collective: *the Arcadian body of hoplites.*

§ 19. ἤρξαντο, sc. οἱ ... πελτασταί. —— ἄλλος ἄλλῃ: the familiar Lat. and Greek idiom: *one turned in flight in one direction; another, in another.* —— πολλαῖς : .... πολλά: note the chiastic arrangement.

§ 20. τὰ ἄλλα: acc. of specif.: *as to the other things, there was nothing at which they also wondered.* —— πολλά, pred.: *the swarms of bees were numerous.* —— τῶν κηρίων: partit. gen.: *ate of the honey* (lit., *of the honey-combs*). —— ἤμουν: ἐμέω, *to vomit.* —— διεχώρει (impers.) αὐτοῖς (dat. of reference): *they were attacked with diarrhœa.* —— ἐδηδοκότες: ἐσθίω. —— μεθύουσιν: dat. pl. particip. —— οἱ δὲ πολύ, sc. ἐδηδοκότες: *and those having eaten much resembled,* etc. —— ἀποθνήσκουσιν: usually viewed as particip. dat. pl.: same const. as μεθύουσιν, μαινομένοις: *and others (resembled) even dying men.*

§ 21. πολλοί: pred. —— τῇ ... οὐδείς: *on the next day, no one died,* rather implies that some did die on the first day. If so, ἀποθνήσκουσιν, § 20, is indic.: *and some even die.* —— ἀμφὶ ... ὥραν, *and somewhere about the same hour* (i. e. the same hour when they had eaten the honey). —— ἀνεφρόνουν (impf.), *they began to recover, they gradually recovered, their reason.* —— ὥσπερ ἐκ φαρμ-, *they began to rise up as if from the effects of poisoning.* It would perh. be more truthful than complimentary to render it, *as if from "a course of medical treatment."* —— "Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous." Grote. It is nothing unusual, as many persons can attest, to find poisonous properties in honey, such as to occasion severe pain. The honey of Greece, especially that of Mt. Hymettus, where the bees gather honey chiefly from the thyme, is unusually pure. Hence, the Greeks perhaps ate the more freely and were the more surprised on this occasion at the effects.

§ 22. Τραπεζοῦντα, *Trapézus,* the modern Trebizond. —— Σινωπέων ἀπ., a colony of Sinope, N. W. of Trapézus. See map. Note here again (Σινωπέων) the name of the people for that of the city.

§ 23. κἀντεῦθεν ὁρμώμενοι, *and making their head-quarters here.* Cf. 1, 1, 9. —— βοῦς ... οἶνον: app. w. ξένια, *they presented ... as gifts of hospitality.*

§ 24. συνδιεπράττοντο (συν-δια-πράττω) ... ὑπὲρ κτέ., *joined in a negotiation in behalf of,* etc., i. e. as I understand it, *they joined with (the Colchians) in trying to effect a treaty (with the Greeks) in behalf of the Colchians* (So Reh.). —— καὶ ... καὶ ... ἦλθον, *and there came from them also* (from the neighboring Colchians, those living chiefly in the plain).

§ 25. ἣν εὔξαντο, *which they had vowed.* 3, 2, 9. —— ἱκανοὶ .... ἀποθῦσαι, *sufficient to sacrifice* (ἀπο- *in full, what was due:* cf. ἀποδίδωμι, 1, 2, 11; 1, 4, 15). —— καὶ ... ἡγεμόσυνα (*thank-offerings for safe guidance*) καὶ ... ἅ, sc. ἀποθῦσαι —— ἄκων κατακτανών (κατακτείνω), *having unintentionally* (i. e. *accidentally*) *slain.* —— ξυήλῃ: *with a dagger.* —— ἐπιμεληθῆναι .... προστατῆσαι (προ-στατέω), w. εἵλοντο: *to attend to* (i. e. *to arrange for*) *a foot-race, and to preside over the contest* (i. e. the games just spoken of; hence the article).

§ 26. τὰ δέρματα, *the hides,* i. e. of the victims just sacrificed, to be used as prizes. —— ὅπου .... εἴη: (*to the place*) *where he had made the race-course:* τόν w. δρόμον because mentioned before; though above in the sense of the race itself, I think, rather than of the race-course. —— οὗπερ (cf. ὅπου) .... ἐτύγχανον, *to the very place where they happened to be standing.* —— τρέχειν w. κάλλιστος. —— ὅποι, *wherever* (denoting motion, i. e. *whithersoever*): ὅπου, *where, wherever* (with a verb of rest). Dif. bet. ποῦ, ποῖ, πῇ, πῶς? —— παλαίειν .... οὕτως (emphat. posit.): *to wrestle in* (*a place*) so *rough and bushy?* —— μᾶλλόν τι κτέ. (Note the dry wit of the Spartan): *will vex himself somewhat more,* or *will suffer somewhat more harm;* as though this were a reason for choosing such a place. The subsequent shouting and laughter (κραυγὴ καὶ γέλως) vindicate the shrewdness of the Spartan's choice.

§ 27. στάδιον: cogn. acc. w. ἠγωνίζοντο. —— οἱ πλεῖστοι, appos. w. παῖδες: *boys contended in the stadium, the most of them being* (*children*) *of the captives.* —— δόλιχον: *a long foot-race* (running to and fro in the stadium six, or even twelve, times). —— ἕτεροι, sc. ἠγωνίζοντο. —— πάλην κτέ., acc. of specif., *wrestling, boxing, scuffling.* —— θέα: pred. (*it became, it was,* etc.) without the article. —— κατέβησαν: *entered* (into the contest). —— ἅτε ἑταίρων, *because their companions were looking on.* Dif. bet. ἑταίρων and ἑταιρῶν? —— φιλονεικία (pred.), *emulation.*

§ 28. *αὐτούς*, i. e. "the horses; obj. of *ἄγειν*." Good.; "the riders." Reh., Cr., Kend. Either const. is grammatical: *it was necessary that they, having driven (the horses) down the steep descent, turning (them) back again in the sea, lead (them) upward to the stand* (the starting-point). —— *ἄνω .... ὄρθιον*: *and upward by the very steep ascent*, etc. Notice the accumulation of qualifying expressions. —— *αὐτῶν*: objective gen. w. *παρακέλευσις*: *cheering of them on.*

LEXICON.

LEXICON.

A

ἀ, before a vowel **ἀν-**, inseparable prefix: 1, **ἀ-** privative, fr. **ἄνευ**,—Eng. *un-*, *in-*, *not*; 2, copulative, akin to **ἅμα**, *together with*; 3, euphonic, used in forming adjs. which begin w. two consonants.

ἄβατος, ον (*α* priv., **βαίνω**), *impassable*, 3, 4, 49.

Ἀβροζέλμης, ου, ὁ, *Abrozelmes*, a Thracian.

Ἀβροκόμας, α, ὁ, *Abrocŏmas*, a general under Artaxerxes, and satrap of Phœnicia. See Gr. 149.

Ἄβυδος, ου, ἡ, *Abȳdus*, a city of Asia Minor, on the Hellespont.

ἀγαθός, ή, όν, *good* in the widest sense: of soldiers, *brave*; of land, *fertile*.—— **τὰ ἀγαθά**, subst., *good things*, *provisions*, 3, 5, 1: **ἀγαθόν**, *an advantage*, 2, 3, 20.

ἀγάλλω, ἀγαλῶ, ἤγηλα, *to adorn*: mid. **ἀγάλλομαι**, only in pres. and impf., *to glory in*, w. dat. or **ἐπί** and dat., 2, 6, 26.

ἄγαμαι, ἀγάσομαι, ἠγάσθην, rare **ἠγασάμην**, *to admire*, *esteem*, w. acc., aor. pass., 1, 1, 9.

ἄγαν, *very*, *exceedingly*, *too much*.

ἀγαπάω, ῶ, -ήσω (**ἄγαμαι**), *to love*, *esteem*, 1, 9, 29; *to be contented*, *satisfied*: w. **ὅτι**.

Ἀγασίας, ου, ὁ, *Agasias*, a brave captain (**λοχαγός**) in the army of Cyrus.

ἀγαστός, ή, όν (**ἄγαμαι**), *worthy of admiration*, 1, 9, 24.

ἀγγεῖον, ου, τό, *a vessel* of any kind for fluids or for solids.

ἀγγελία, ας, ἡ, (**ἄγγελος**), *announcement*, 2, 3, 19.

ἀγγέλλω, ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην, (2 aor. **ἤγγελον, ἠγγελόμεν, ἠγγέλην** late and doubtful), *to announce*, 1, 7, 13; 2, 3, 19.

ἄγγελος, ου, ὁ, (**ἀγγέλλω**), *a messenger*, *an envoy*, 1, 2, 21; 2, 3, 3. Eng. ANGEL, *ev*-ANGELIST, etc.

ἄγε δή, *come now!* 2, 2, 10.

ἀγείρω, f. **ἀγερῶ**, aor. **ἤγειρα**, (**ἀγήγερμαι** and **ἠγέρθην**, n. Att.), *to bring together*, *to gather*, 3, 2, 13.

ἀγένειος, ον (*α* priv., **γένειον**, *chin*, *beard*), *beardless*; hence, *young*, 2, 6, 28.

Ἀγησίλαος, ου, ὁ, *Agesĭlāus*, king of Sparta from 399 to 360 B. C., celebrated for his warlike exploits.

Ἀγίας, ου, ὁ, *Agias*, an Arcadian, one of the Grecian generals taken by the Persians after the battle near Cunaxa.

ἄγκος, εος, ους, τό (**ἄγχω**, *to choke*; **ἄγνυμι**, *to break*; Lat. *angustus*, *narrow*), *a valley*, *ravine*, *gorge*, 4, 1, 7.

ἄγκυρα, ας, ἡ (Lat. *ancora*), *an* ANCHOR, 3, 5, 10.

ἀγνοέω, ῶ, f. **-ήσω**, or **-ήσομαι** (*α* priv., **νοέω**), *to be ignorant*, *not to know*, 4, 5, 7.

ἀγνωμοσύνη, ης, ἡ (*α* priv., **γνώμη**), *want of sense*; plur. *misunderstandings*, 2, 5, 6.

ἀγνώμων, ον (α priv., γνώμη, *without judgment, stupid, unreasonable, unthankful.*

ἀγορά, ᾶς, ἡ (ἀγείρω), *an assembly;* also, more freq., *a place of assembly, a market-place;* hence, *anything sold in the market-place;* esp. *provisions: ἀγορὰν παρέχειν, to furnish a market, to offer provisions for sale: οἱ ἐκ τῆς ἀγορᾶς, the market-men: ἀγορὰ πλήθουσα, the time of full market,* i. e., from 9 o'clock till noon: 1, 2, 10; 1, 3, 14; 1, 8, 1; 2, 3, 26; ff.

ἀγοράζω, f. -άσω (ἀγορά), *to do business in the market-place, to buy in the market;* mid. *to buy for one's self,* 1, 3, 14; 1, 5, 10.

ἀγορανόμος, ον, ὁ (ἀγορά, νέμω, *to deal out*), *a market-superintendent.*

ἀγορεύω, -εύσω (ἀγορά), *to speak in an assembly, to harangue.*

ἀγρεύω, -εύσω (ἄγρα, *a chase, booty*), *to take in the chase, to hunt, to seize as booty.*

ἄγριος, ία, ιον (ἀγρός), *pertaining to the field, wild,* 1, 2, 7; 1, 5, 2: of men, *savage.*

ἀγρός, οῦ, ὁ (Lat. *ager*, Germ. *Acker*, Eng. ACRE), *field, country, a country-seat.*

ἀγρυπνέω, ῶ, -ήσω (perh. ἄγρα, ὕπνος), *to lie awake, to watch:* const. πρός τινος.

ἄγω, f. ἄξω, pf. ἦχα, and later ἀγήοχα, 2 aor. ἤγαγον, 1 aor. ἦξα rare; pass. pf. ἦγμαι, aor. ἤχθην, *to lead, to bring, to carry, to take with one: φέρειν καὶ ἄγειν, to plunder,* w. acc.: ἄγεσθαι, *to bring to one's self,* 1, 10, 17.—ἡσυχίαν ἄγειν, *to remain quiet:* ἄγε, or ἄγετε, *up! come!* Intrans. sc. τὸ στράτευμα, *to march,* 2, 2, 16; 2, 6, 7; sc. ἵππον or ἅρμα, *to go, to ride,* 3, 4, 49. Stem αγ-, αχ-: cf. Lat. *ag-o, ag-men, ag-ilis, ac-tor, ac-tus, ac-tio;* Eng. *agent, ac-t, ac-tor, ac-tive,* etc.

ἀγώγιμος, ον (ἄγω), *conveyable:* τὰ ἀγώγιμα, *things that may be conveyed, freight.*

ἀγών, ῶνος, ὁ (ἄγω), *a contest, a game,* 1, 2, 10; 1, 7, 4. Eng. AGONY.

ἀγωνίζομαι, -ίσομαι, -ισοῦμαι (ἀγών), *to contend, to strive: περί τινος ἀγ., to strive for something,* 2, 5, 10; 3, 1, 43; 4, 8, 27. Cf. Eng. AGONIZE.

ἀγωνοθέτης, ου, ὁ (ἀγών, τίθημι), *one who presides at a contest, a judge, an umpire,* 3, 1, 21.

ἄδειπνος, ον (α priv., δεῖπνον), *without supper,* 1, 10, 19; 4, 5, 21.

ἀδελφός, οῦ, ὁ, *a brother,* 1, 3, 8; 3, 1, 17. Cf. ADELPHI, ADELPHOUS.

ἀδεῶς, adv. (α priv., δέος, *fear*), *without fear,* 1, 9, 13.

ἄδηλος, ον (α priv., δῆλος), *not plain, uncertain.*

ἀδιάβατος, ον (α priv., διά, βαίνω), *impassable,* 2, 1, 11; 3, 1, 2.

ἀδικέω, ῶ, f. ήσω (ἄδικος), *to act unjustly, to be unjust;* w. acc. *to injure, to harm,* 1, 4, 9: πλεῖστα ἀδικεῖν, *to do the most harm,* 2, 6, 27. Pres. often as perf. *to have done wrong, to be guilty,* 1, 5, 11; 2, 6, 20: pass. *to be wronged, injured,* ἠδικῆσθαι, 1, 3, 10: ἀδικηθείς, 1, 6, 8.

ἀδικία, ας, ἡ (ἄδικος), *injustice,* 2, 6, 18.

ἄδικος, ον (α priv., δίκη, *justice*), *unjust, περί τινα, towards any one,* 1, 6, 8: ἐκ τοῦ ἀδίκου, *by that which is unjust, by injustice,* 1, 9, 16.

ἀδίκως, adv. (ἄδικος), *unjustly.*

ἀδόλως, adv. (α priv., δόλος, *deceit*), *without deceit, faithfully,* 2, 2, 8; 2, 3, 26; 3, 2, 24.

ἀδύνατος, ον (α priv., δύναμαι), *without power, unable;* also, *impossible, impracticable,* 2, 4, 6; 4, 1, 25.

ᾄδω (Att. contr. fr. ἀείδω), f. ᾄσομαι, rare ᾄσω, aor. ἦσα, pass. pf. ᾖσμαι, aor. ᾔσθην, *to sing,* 4, 3, 27; 4, 7, 16.

ἀεί and **αἰεί, always, continually;** also, *at any time,* or *on each occasion,* 3, 2, 31 and 38.

ἀετός and **αἰετός, οῦ, ὁ,** *an eagle,* 1, 10, 12.

ἄθεος, ον (α priv., θεός), comp.

-ώτερος, sup. -ώτατος, *godless, impious*, 2, 5, 39. Eng. ATHEIST, ATHEISM, etc.

Ἀθηνᾶ, -ᾶς, ἡ, *Athēna*, Roman *Minerva*.

Ἀθῆναι, ῶν, αἱ, *Athens*, 3, 1, 5.

Ἀθηναῖος, αία, αῖον, *Athenian*: οἱ Ἀθηναῖοι, *the Athenians*: 1, 8, 15; 3, 8, 20.

ἆθλον, ου, τό, *a prize*, 1, 2, 10; 3, 1, 21; Eng. ATHLETE, ATHLETIC.

ἀθροίζω, f. -οίσω (ἀθρόος), *to bring together, to assemble*, 1, 1, 6; 1, 2, 1; 1, 10, 5: mid. 1, 1, 2: pass. 2, 1, 1.

ἀθρόος, α, ον, *assembled, in a body, close together*, 1, 10, 13; 4, 6, 13.

ἀθυμέω, ῶ, f. -ήσω (α priv., θυμός), *to be without courage, to be dejected*, 3, 2, 13; 3, 4, 20.

ἀθυμητέος, ον (ἀθυμέω), verb. adj. ἀθυμητέον, *one must be dejected*: w. neg. οὐδ' ὡς ἡμῖν γε ἀθ-, *not even thus, must we*, etc., 3, 2, 23.

ἀθυμία, ας, ἡ (α priv., θυμός), *want of heart, dejection, despondency*, 3, 2, 8; 3, 3, 11.

ἄθυμος, ον (α priv., θυμός), comp. -ότερος, sup. -ότατος, *without heart, dejected, despondent*, 3, 1, 36: opp. to πρόθυμος: ἀθυμότερος πρός τι, *less courageous in respect to anything*, 1, 4, 9.

ἀθύμως, adv. (ἄθυμος), *without heart, despondingly*: ἀθύμως ἔχειν, *to be without heart*, 3, 1, 3 and 40.

αἰγιαλός, οῦ, ὁ (ἀΐσσω, *to rush*; ἅλς, *sea*), *where the sea rushes* or *dashes, a beach, shore*.

Αἰγύπτιος, ία, ιον, *Egyptian*; as subst., *an Egyptian*.

Αἴγυπτος, ου, ἡ, *Egypt*.

αἰδέομαι, -οῦμαι (αἰδώς), f. αἰδέσομαι, pf. ᾔδεσμαι, aor. ᾐδέσθην, *to feel shame or awe, to reverence, to respect*, w. acc. 3, 2, 5: aor. mid. ᾐδεσάμην in Att., pr. *pardoned*.

αἰδήμων, ον, g. ονος (αἰδώς), comp. -έστερος, sup. -έστατος, *modest, respectful*, 1, 9, 5.

αἰδοῖον, ου, τό, comm. plur. αἰδοῖα, *genitals, pudenda, secret parts*, πρὶν βρέξαι τὰ αἰδοῖα, *before wetting the loins*, 4, 3, 12.

αἰδώς, όος or οῦς, ἡ, *shame, modesty, reverence, respect*, 2, 6, 19.

αἰετός, see ἀετός.

Αἰήτης, ου, ὁ, *Æētes*, king of Colchis.

αἰθρία, ας, ἡ, *the open air*.

αἴθω, only in pres. and impf. (Lat *æstas, æstus*), *to burn*, trans. or intrans., 4, 7, 20.

αἰκίζω, act. only in pres.; oftener as depon. αἰκίζομαι, f. -ίσομαι, Att. -ιοῦμαι, pf. ᾔκισμαι, aor. ᾐκισάμην, aor. pass., in pass. sense ᾐκίσθην (αἰκία, *insult*), *to abuse, insult, torment*, 3, 4, 5: τὰ ἴσχατα αἰκίζεσθαι, *to abuse to the last degree*, 3, 1, 18; pass. 2, 6, 21.

αἷμα, ατος, τό, *blood*.

Αἰνέας, ου, ὁ, *Ænēas*, a captain in the army of Cyrus.

Αἰνιᾶνες, ων, οἱ, *Ænianians*, 1, 2, 6.

αἴξ, αἰγός, ὁ or ἡ (ἀΐσσω, *to spring*), *a goat*, 4, 5, 25. Eng. ÆGIS.

Αἰολίς, ίσος, ἡ, *Æŏlis*, in the N. W. part of Asia Minor.

αἱρετέος, α, ον (αἱρέω), *to be taken*, denoting necessity: αἱρετέον, *must be taken*, 4, 7, 3.

αἱρετός, ή, όν (αἱρέω), *taken, seized, chosen*: οἱ αἱρετοί, *the persons chosen, the deputation*, 1, 3, 21.

αἱρέω, ῶ, f. -ήσω, pf. ᾕρηκα, aor. εἷλον, pass. pf. ᾕρημαι, aor. ᾑρέθην, *to take, seize, catch*, 1, 4, 8 (ἑλεῖν); 4, 2, 13: mid. *to take for one's self*, hence *to choose*, 1, 3, 5 (εἱλόμην); 1, 3, 14 (ἑλέσθαι); 1, 7, 3, ff. Eng. HERESY, HERETIC.

αἴρω, f. ἀρῶ, pf. ἦρκα, aor. ἦρα, pass. pf. ἦρμαι, aor. ἤρθην, *to lift* or *raise up*, 1, 5, 3.

αἰσθάνομαι, f. αἰσθήσομαι, pf. ᾔσθημαι, aor. ᾐσθόμην, *to perceive, to become aware of, to be informed*, w. g. or acc. 1, 1, 8; 1, 2, 21. (αἰσθάνομαι, *to become aware of in any way*; πυνθά-

νομαι, *to learn by inquiry*). Eng. ÆSTHETICS.

αἴσθησις, -εως, ἡ, *perception, means* or *chance of detection*, 4, 6, 13.

αἴσθομαι, old and rare form for αἰσθάνομαι, in some editt., 2, 5, 4.

αἴσιος, α, ον (αἶσα, *fate, fortune*), *lucky, fortunate.*

Αἰσχίνης, ου, ὁ, *Æschines*, a commander of peltasts under Chirisŏphus, 4, 8, 22.

αἰσχρός, ά, όν (αἶσχος, *disgrace*), *disgraceful, base*, comp. and sup. comm. αἰσχίων, αἴσχιστος, 1, 9, 3; 2, 5, 20.

αἰσχρῶς, adv., *disgracefully, shamefully*, 3, 1, 43.

αἰσχύνη, ης, ἡ, (αἶσχος, *disgrace*), *disgrace, shame*, 2, 3, 11: δι' αἰσχύνην ἀλλήλων, *from a sense of shame before one another*, 3, 1, 10; ἄνευ αἰσχύνης, *without disgrace*, 2, 6, 6.

αἰσχύνω (αἶσχος, *disgrace*), f. -υνῶ, etc., *to disgrace, put to shame*; mid. *to be ashamed*, 1, 3, 4; 1, 7, 4: w. acc. of a person, ᾐσχύνετο τοὺς στρατιώτας, *he was bashful before the soldiers*, 2, 6, 19: ᾐσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, *we were prevented by reverence both for gods and for men from betraying him*, 2, 3, 22; *to be ashamed before*, 2, 5, 39.

αἰτέω, ῶ, f. -ήσω, *to ask, to demand*, w. two accs. *to ask a person for something*, 1, 1, 10; 1, 3, 14; w. acc. and παρὰ w. gen., 1, 3, 16: mid. *to demand for one's self, to obtain by request*, 2, 3, 18.

αἰτία, ας, ἡ, *cause, blame, accusation.*

αἰτιάομαι, -ῶμαι (αἰτία, *accusation*), f. -άσομαι, dep. mid. *to accuse, to blame*; w. acc. and infin. αἰτιασάμενος ἐπιβουλεύειν, *having accused* (him) *of plotting*, 1, 2, 20; ᾐτιᾶτο αὐτὸν ὅτι, *blamed him because*, 3, 1, 7.

αἴτιος, ία, ιον (αἰτία, *cause*), *causing, occasioning*, 1, 4, 15; *causing harm*, hence, *blameworthy, to be blamed*: τούτου αἴτιος, *the cause of this*, 2, 5, 22.

αἰχμάλωτος, ον (αἰχμή, *point of a spear*, ἁλίσκομαι, *to be taken*), *taken by the spear, having been captured*, 3, 3, 19; 4, 1, 12, ff.

Ἀκαρνάν, ᾶνος, ὁ, *an Acarnanian.*

ἄκαυστος, ον (α priv., καίω, *to burn*), *unburnt*: τὰς ἀκ. κώμας, *the villages which had not been burnt*, 3, 5, 13.

ἀκέραιος, ον (α priv., κεράννυμι, *to mingle*), *unmixed*; of troops, *those who have not engaged in battle, fresh.*

ἀκήρυκτος, ον (α priv., κῆρυξ, *a herald*), *not heralded*: πόλεμος ἀκήρυκτος, *a war in which no herald is received with terms of peace, a war without herald*, 3, 3, 5.

ἀκινάκης, ου, ὁ, (a Persian word), (νᾰ), *a short sword, a dagger* (such as the Akinákes, a people of Bactria, carried; better adapted to stabbing than striking), 1, 2, 27; 1, 8, 29.

ἀκίνδυνος, ον (α priv., κίνδυνος), *without danger, safe.*

ἀκινδύνως, adv. (ἀκίνδυνος), *without danger, safely*, 2, 6, 6.

ἄκληρος, ον (α priv., κλῆρος, *a lot*), *without lot* or *portion*; hence, *poor, needy.*

ἀκμάζω, f. -άσω (ἀκμή), *to be at the highest point, to be in the prime of life*, 3, 1, 25.

ἀκμή, ῆς, ἡ, *highest point*, ACME: ἀκμήν, adv. acc. of time, *on the point of, just now*, 4, 3, 26.

ἀκόλαστος, ον (α priv., κολάζω, *to chastise*), *not chastised, unbridled, undisciplined*, 2, 6, 9.

ἀκολουθέω, ῶ, -ήσω (ἀκόλουθος), *to accompany, follow*, w. dat. or w. σύν and dat.

ἀκόλουθος, ον, *following, attending, consistent*: οὐκ ἀκόλουθα, *not consistent, contradictory.* (Eng., ANACOLUTHON, α priv., ν euphon. ἀκόλουθος).

ἀκοντίζω, f. -ίσω, Att. -ιῶ (ἀκόντιον), *to hurl a javelin*, 3, 3, 7; *to hit* (with a javelin), w. acc., 1, 8, 27; ii, 10, 7; 3, 3, 7.

ἀκόντιον, ου, τό (dim. fr. ἄκων, *a javelin*), *a dart, a javelin*, 4, 2, 28.

ἀκόντισις, εως, ἡ (ἀκοντίζω), *the use of the javelin*, 1, 9, 5.

ἀκοντιστής, οῦ, ὁ (ἀκοντίζω), *a javelin thrower*, 3, 3, 7; 4, 3, 28.

ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα, aor. ἤκουσα, (ἤκουσμαι late), ἠκούσθην, *to hear*, w. acc. or gen., 1, 9, 3; 1, 8, 16; 2, 6, 11; acc. and παρά w. gen., *to hear something from some one*, 1, 2, 5; also acc. of thing and gen. of pers., 2, 5, 16; w. gen. alone, *to hear to, to obey*, 2, 6, 11; 3, 5, 16; acc. and infin., 1, 3, 20, and often; w. ὅτι or ὡς, κτέ, 1, 3, 21, and often; w. acc. and particip., 1, 2, 21. Eng. ACOUSTIC.

ἄκρα, ας, ἡ (ἄκρος), *highest point, citadel*.

ἄκρατος, ον (α priv., κεράννυμι, *to mix*), *unmixed*; of wine, *pure, strong*, 4, 5, 27.

ἄκριτος, ον (α priv., κρίνω, *to separate, to judge*), *not separated, not judged, undecided*.

ἀκροβολίζομαι, f. -ίσομαι (ἄκρος, βάλλω), *to cast from a height*, or *from a distance, to skirmish*, 3, 4, 18 and 33.

ἀκροβόλισις, εως, ἡ (ἀκροβολίζομαι), *act of skirmishing, skirmish*, 3, 4, 16 and 18.

ἀκρόπολις, εως, ἡ (ἄκρος, πόλις), *the upper part of the city, the citadel*, 1, 2, 1 and 8.

ἄκρος, α, ον (ἀκή, *a point*), *pointed*; hence, *highest, extreme*. Eng. ACRO-STIC.

ἄκρον, ου, τό (ἀκή, *a point*), *highest point, height*, 1, 2, 21; 3, 4, 49.

ἀκρωνυχία, ας, ἡ (ἄκρος, ὄνυξ, *a nail*), *tip of the nail*; hence, *a projecting part of anything*: ἀκ. ὄρους, *a spur of a mountain*, 3, 4, 37, ff.

ἀκτή, ῆς, ἡ (ἄγνυμι, *to break*), *where the sea breaks, a headland*.

ἄκυρος, ον (κῦρος, *authority*), *without authority, null*.

ἄκων, ἄκουσα, ἄκον, gen. ἄκοντος, ἀκούσης, ἄκοντος (α priv., ἑκών), *not willing*: ἄκοντος Κύρου, *without the consent of Cyrus*, 1, 3, 17.

ἀλαλάζω, -άξομαι, ἀλαλάξω late, ἠλάλαξα ch. poetic (ἀλαλά, *war-cry*), *to raise the war-cry*, 4, 2, 7.

ἀλεεινός, ή, όν (ἀλέα, *warmth*), *warm*.

ἀλέξω, act. rare; mid. ἀλέξομαι, f. ἀλεξήσομαι or ἀλέξομαι, aor. ἠλεξάμην (akin to ἀλκή, *prowess*), *to ward off, to defend one's self*, 3, 4, 33; w. acc. *to avenge one's self on*, 1, 3, 6; *to requite*, 1, 9, 11.

ἀλέτης, ου, ὁ (ἀλέω, *to grind*), *a grinder*: ἀλέτης ὄνος, *an upper millstone* (turned by an ass, ὄνος), 1, 5, 5.

ἄλευρα, gen. -ων, τά, seldom in sing. (ἀλέω, *to grind*), *wheat flour, fine flour*, 1, 5, 6; 3, 4, 31 (ἄλφιτα, *coarse flour of barley*).

ἀλήθεια, ας, ἡ (ἀληθής), *truth*, opp. to falsehood; *reality*, opp. to appearance; also *honesty, uprightness*, 2, 6, 25.

ἀληθεύω, f. -εύσω (ἀληθής), *to speak the truth*, 1, 7, 18; *to report truly*, 4, 4, 15.

ἀληθής, ές (α priv. and λαθ, stem of λανθάνω), *true*, opp. to false, 2, 5, 24; *real*, opp. to apparent: τό ἀληθές, *truth*, 2, 6, 22.

ἀληθινός, ή, όν (α priv. and λαθ, stem of λανθάνω), *true, genuine*, opp. to counterfeit, 1, 9, 17.

ἁλιευτικός, ή, όν (ἁλιεύω, *to fish*; ἅλς, *sea*), *for fishing*: ἁλιευτικὸν πλοῖον, *a fishing-boat*.

ἁλίζω, aor. ἤλισα; aor. pass. ἠλίσθην (ἅλις, *in crowds*), rare in Att.; oftener συναλίζω, *to assemble*, 2, 4, 3.

ἄλιθος, ον (α priv., λίθος, *a stone*), *not stony*.

ἅλις, adv., *in crowds, in heaps, enough*.

Ἁλισάρνη, ης, ἡ, *Halisarne*, a town in Troas.

ἁλίσκομαι, f. ἁλώσομαι, pf. ἐάλωκα or ἥλωκα, aor. ἐάλων or ἥλων (all the

parts are pass. in meaning; used as pass. of αἱρέω), *to be taken*, 1, 5, 2; 3, 4, 17: *to be captured*, 1, 4, 7; 3, 4, 8 and 12; 3, 5, 14.

ἄλκιμος, ον (ἀλκή, *prowess*), *strong, brave.*

ἀλλά, conj. (distinguished fr. ἄλλα, neut. pl. of ἄλλος, by the accent), *but, yet*; may sometimes be rendered *well*, sometimes left untranslated, 1, 7, 6.

ἀλλαχῇ — ἄλλῃ.

ἀλλαχοῦ, *elsewhere.*

ἄλλῃ, adv. (ἄλλος), *elsewhere.*

ἀλλήλων (gen.), *of one another.*

ἄλλοθεν, adv. (ἄλλος, θεν, *from*), *from another place*: ἄλλοι ἄλλοθεν, 1, 10, 13, *some from one point, others from another*; or *some one way, some another.*

ἄλλομαι, f. ἀλοῦμαι, aor. ἠλάμην, (aor. 2d ἠλόμην, doubtful in Att.), *to leap, spring*, 4, 2, 17.

ἄλλος, η, ο, *another*: ὁ ἄλλος, *the rest of*: οἱ ἄλλοι, *the others, the rest*: τῇ ἄλλῃ (sc. ἡμέρᾳ), *on the next day*, 2, 1, 3.—Often joined with other of its own cases, or with adverbs derived from it: ἄλλος ἄλλα λέγει, *one says one thing, another says another*; ἄλλο τι ἤ, used in questions, *nonne*, 2, 5, 10: ἄλλοι . . . ἄλλοι, *some . . . others*, 1, 8, 9.

ἄλλοτε, adv. (ἄλλος, ὅτε), *at another time, at other times*: ἄλλοτε καὶ ἄλλοτε, *from time to time, now and then*, 2, 4, 26.

ἀλλότριος, ία, ιον (ἄλλος), *of* or *belonging to another, foreign*, Lat. *alienus*, 3, 5, 5: πάντα ἀλλότρια, *all things belong to others, are forfeited*, 3, 2, 28.

ἄλλως, adv. (ἄλλος), *in another way, otherwise*: ἄλλως πως, *in any other way*, 3, 1, 20; ἄλλως ἔχειν, *to be otherwise*, 3, 2, 27: εἶκαζον ἄλλοι ἄλλως, *some conjectured one thing; some, another*, 1, 6, 11.

ἀλόγιστος, ον (α priv., λογίζομαι, *to consider*), *without consideration, unreasonable*, 2, 5, 21.

ἄλσος, εος, τό (ἀλδαίνω, *to make to grow*), *a place with luxuriant growth*; esp. *a sacred grove.*

Ἅλυς, υος, ὁ, *Halys*, the largest river of Asia Minor; empties into the Euxine.

ἄλφιτον, ου, τό, comm. in plur. ἄλφιτα, *barley-groats*, in gen. *coarse meal*; (ἄλευρα, *fine flour*), 1, 5, 6.

ἀλωπεκῆ, ῆς or **ίς, ίδος, ἡ** (ἀλώπηξ, *a fox*), *a fox-skin, a cap of fox-skin.*

ἁλώσιμος, ον (ἁλίσκομαι), *that can be taken, easy to be taken.*

ἅμα, adv. *at the same time*; sometimes repeated in successive clauses, when in Eng. we may render it but once, with the latter clause; or we may render ἅμα μὲν . . . ἅμα δέ, *partly . . . partly*, or *at one time . . . at another time*, 3, 4, 19; *with, together with*, w. dat. ἅμα τῇ ἡμέρᾳ, *at break of day*: ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *at the dawn of the following day.*

Ἀμαζόνες, ων, αἱ, *Amazons.* The deriv. fr. α priv. and μαζός, breast, is improbable. The beautiful statue of the Amazon in the Dresden gallery shows both breasts rounded and full. Perh. fr. the stem μα, used in the worship of their tutelary goddess, the moon: 4, 4, 16.

ἅμαξα, ης, ἡ (ἅμα, *together*, ἄξων, *an axle*), *a wagon* (four-wheeled, for freight), 1, 5, 7, ff.

ἁμαξιαῖος, α, ον, *large enough to fill a wagon*, 4, 2, 3.

ἁμαξιτός, όν (ἅμαξα, ιτός, verbal adj. fr. εἶμι), *for the passage of wagons*: ὁδὸς ἁμαξιτός, *a wagon-road*, 1, 2, 21.

ἁμαρτάνω, f. ἁμαρτήσομαι, pf. ἡμάρτηκα, aor. ἥμαρτον, *to err*; w. gen. *to miss*, 1, 5, 12; w. περὶ acc. 3, 2, 20.

ἀμαχεί, adv. (α priv., μάχη), *without battle*, 1, 7, 9.

ἀμαχητί — ἀμαχεί, 4, 2, 15.

Ἀμβρακιώτης, ου, ὁ, *an Ambraciot.* Ambracia was a city in Epirus: now called Arta.

ἀμείνων, ον, comp. of **ἀγαθός**: **ἄμεινον** often as adv., *better, in a better way:* cf. Lat. *amœnus:* 1, 7, 3; 2, 1, 20.

ἀμέλεια, ας, ἡ (α priv. and **μέλει**, *it concerns*), *want of care, negligence*, 4, 6, 3.

ἀμελέω, ῶ, f. -ήσω (α priv., **μέλει**), *to be careless, negligent;* w. gen. *to neglect*, 1, 3, 11.

ἀμελῶς (**ἀμελής**, *negligent*), *in a careless manner.*

ἄμετρος, ον (α priv., **μέτρον**), *without measure, immense*, 3, 2, 16.

ἀμήχανος, ον (α priv., **μηχανή**, *device*), of things, *difficult, impracticable, impossible:* **ὁδὸς ἀμήχανος**, 1, 2, 21; **κακὰ ἀμήχανα**, *insurmountable misfortunes*, 2, 3, 18; of persons, *perplexed, without expedients*, 2, 5, 21.

ἀμιλλάομαι, -ῶμαι, f. -ήσομαι, dep. pass. (**ἄμιλλα**, *a prize-contest*), *to compete with:* **ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον**, *to vie (with them) for the attainment of the summit*, 3, 4, 44; *to strive, hasten*, 3, 4, 46.

ἄμπελος, ου, ἡ, *a vine*, 1, 2, 22.

ἀμυγδάλινος, η, ον (**ἀμυγδάλη**, *an almond*), *of almonds:* **ἀμυγδάλινος ἐκ τῶν πικρῶν** (*made*) *of almonds of the bitter (kind)*, 4, 4, 13.

ἀμύζω, see **μύζω**.

ἀμύνω, f. -υνῶ, aor. **ἤμυνα**, *to ward off;* mid. *to keep off from one's self, to defend one's self*, 3, 1, 14; w. acc. 2, 3, 23, *to requite.*

ἀμφί (akin to **ἄμφω**, *both*), prep. in the Anab. only w. gen. and acc. I. w. gen. *concerning, about.* II. w. acc. *about*, of place, time, number, occupation.—**οἱ ἀμφὶ** w. a proper name denotes, (*a*) the attendants of the person: **τῶν ἀμφὶ Κῦρον πιστῶν**, *of the faithful attendants of Cyrus*, 1, 8, 1; cf. 1, 8, 21. (*b*) oftener, the person himself with his attendants: **οἱ ἀμφὶ Ἀριαῖον**, *Ariæus and his attendants;* cf. 3, 5, 1. In compos. *about, on both sides.* Eng. AMPHI-, a prefix of many words, esp. of scientific terms.

ἀμφιγνοέω, ῶ, f. -ήσω, impf. **ἠμφεγνόουν** or **ἠμφιγνόουν** (**ἀμφί, νοέω**), *to halt between two opinions, to be in doubt*, 2, 5, 33.

Ἀμφίδημος, ου, ὁ, *Amphidēmus*, an Athenian.

Ἀμφικράτης, prob. 3d declens. **ους, ους, ὁ**, *Amphicrătes*, an Athenian, 4, 2, 13 and 17.

ἀμφιλέγω (**ἀμφί, λέγω**), *to dispute, quarrel*, 1, 5, 11; w. acc. *about something.*

Ἀμφίπολις, εως, ἡ, *Amphipŏlis*, a city of Thrace, on both sides of the river Strymon; hence the name, **ἀμφί-πόλις:** now called *Emboli.*

Ἀμφιπολίτης, ου, ὁ, *an Amphipolitan*, 1, 10, 7.

ἀμφορεύς, έως, ὁ (**ἀμφί, φέρω**), *a jar with two handles, an amphora*, sometimes with the lower end pointed.

ἀμφότερος, έρα, ερον (**ἄμφω**), seldom in sing., *both, uterque*, 1, 1, 1; 1, 4, 4; 1, 5, 14 and 17.

ἀμφοτέρωθεν (**ἀμφότερος**), *on both sides, at both ends*, 1, 10, 9; 3, 4, 29; 3, 5, 10.

ἄμφω, ἀμφοῖν, same in all genders, *both*, 2, 6, 30; 4, 2, 21.

ἄν, a particle which may sometimes be rendered *perhaps;* comm., however, it cannot be translated. It is used, (*a*) in the apodosis of a sentence, and denotes that the action of the verb which it qualifies is dependent on a condition expressed or implied; (*b*) in the protasis it is joined to hypothetical relatives or the conj. **εἰ** (**εἴ ἄν, ἐάν, ἤν, ἄν**) when the verb is subjunc., and renders the clause less definite in meaning, somewhat like *ever* or *soever* in Eng. It is not joined with the pres. or perf. indic. or the imperat. It is post-positive, and is thus readily distinguished from **ἄν** (contr. fr. **ἐάν**), meaning *if.*

ἀνά, prep. in Att. w. acc. only, (*a*)

of place, *up, over, through, on*; (*b*) of time, *through*; (*c*) with numbers, it denotes distribution, 3, 4, 21: ἓξ λόχους ἀνὰ ἑκατὸν ἄνδρας, *six companies each a hundred men*. The phrase ἀνὰ κράτος is adverb., *with all one's might*; ἐλαύνων ἀνὰ κράτος, *riding at full speed*, 1, 8, 1; cf. 1, 10, 15.——In compos. *up, back, again*, and sometimes intensive.

ἀναβαίνω (ἀνά, βαίνω, q. v.) *to go up*; often of going up from the coast to the interior, 1, 1, 2: ἀναβὰς ἐπὶ τὸν ἵππον, *having mounted his horse*, 1, 8, 3.

ἀναβάλλω (ἀνά, βάλλω, q. v.), *to throw up, throw back*; ἐπὶ ἵππον, *to cause to mount* or *assist in mounting a horse*, 4, 4, 4.

ἀνάβασις, εως, ἡ (ἀνά, βαίνω), *the act of going up, the march upward*, 1, 4, 9.

ἀναβιβάζω, f. -άσω (ἀνά, βιβάζω), *to cause to go up*: οὐκ ἀνεβίβαζεν, *did not lead* (the army) *up*, 1, 10, 14.

ἀναβοάω, -ήσομαι, ἀνεβόησα, ἀναβεβόηκα (ἀνά, βοάω), *to cry out, to call aloud*.

ἀναβολή, ῆς, ἡ, (ἀνά, βάλλω), a *mound* or *rampart* (of earth thrown up).

ἀναγγέλλω (ἀνά, ἀγγέλλω), *to bring back a report*, 1, 3, 21; in some editt. 1, 3, 19.

ἀναγιγνώσκω (ἀνά, γιγνώσκω, q. v.), *to know again, to read*, 1, 6, 4; 3, 1, 5.

ἀναγκάζω, -άσω, ἠνάγκασα, ἠνάγκακα (ἀνάγκη), *to compel, to force*, 2, 1, 6; 3, 3, 12; 4, 19, 49.

ἀναγκαῖος, α, ον, and ος, ον (ἀνάγκη), *necessary, unavoidable*, 1, 5, 9: ἀναγκαῖόν τι, *some necessity*: οἱ ἀναγκαῖοι, *persons who are necessary*, Lat. *necessarii, kinsmen, relatives*, 2, 4, 1.

ἀνάγκη, ης, ἡ, *a necessity*: ἀνάγκη ἐστίν, or without ἐστίν, *it is necessary, it is unavoidable*, 1, 3, 5; 1, 6, 8; 2, 4, 26.

ἀνάγω (ἀνά, ἄγω, q. v.), *to lead up*, 2, 3, 21; 2, 6, 1.

ἀναζεύγνυμι (ἀνά, ζεύγνυμι, q. v.), *to yoke up, to prepare to go, to break up the camp*, 3, 4, 37; 4, 6, 1.

ἀναθαρρέω, ῶ, -ήσω, (ἀνά, θάρρος, *confidence*), *to recover confidence*.

ἀνάθημα, ατος, τό (ἀνά, τίθημι), *something set up* (in a temple); hence, *a votive offering*. Cf. ἀνάθεμα, *something devoted to an idol*; hence, *an abomination, a curse*.

ἀναθορυβέω, ῶ, -ήσω (ἀνά, θόρυβος, *a noise*), *to raise a clamor, to cry out, cheer*.

ἀναθρέψας: ἀνατρέφω.

ἀναιρέω, ῶ (ἀνά, αἱρέω, q. v.), *to take up*, 4, 1, 19; hence, sometimes, like *tollo, to make way with, destroy*; sometimes, *to raise the voice*, esp. of the god who delivered oracles from beneath the earth; hence, *to respond*, 3, 1, 6: ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων, *Apollo pointed out to him*.

ἀνακαίω (ἀνά, καίω, q. v.), *to cause to burn, to kindle*, 3, 1, 3.

ἀνακαλέω, ῶ (ἀνά, καλέω, q. v.), *to call aloud, to call repeatedly, to call back*; mid. *to one's self, to sound a retreat*, 4, 4, 22.

ἀνακεῖον, or ἀνάκειον, ου, τό (ἀνά, κεῖμαι), *an upper story*.

ἀνακοινόω, ῶ, f. -ώσω (ἀνά, κοινόω), *to make something common with any one* (τινί); mid. *to confer with* a person concerning something (τινὶ περί τινος), 3, 1, 5.

ἀνακομίζω (ἀνά, κομίζω, q. v.), *to carry up*; mid. *to lay up for one's self*, 4, 7, 1 and 17.

ἀνακράζω (ἀνά, κράζω, q. v.), *to cry out, to scream out*, 4, 4, 20.

ἀναλαλάζω (ἀνά, ἀλαλάζω, q. v.), *to raise the war-cry*, 4, 3, 19.

ἀναλαμβάνω (ἀνά, λαμβάνω, q. v.), *to take up, to take with one*, 1,10, 6; 4,7,24.

ἀναλάμπω (ἀνά, λάμπω, q. v.), *to shine*, or *blaze up*.

ἀναλέγω (ἀνά, λέγω, q. v.), *to gather up*: ἀναλεγόμενος, *recounted, related*, 2, 1, 17.

ἀναλίσκω (as if fr. *ἀνά, ἁλίσκω*, but the simple verb in the act. does not occur in Att.), *ἀναλώσω, ἀνήλωσα, ἀνήλωκα, to use up, expend, consume*, 4, 7, 5, ff.

ἀνάλωτος, ον (*α* priv., *ν* euphon., *ἁλίσκομαι, to be taken*), *not to be taken.*

ἀναμένω (*ἀνά, μένω*, q. v.), *to stay on the spot, to wait for*, 3, 1, 14.

ἀναμίγνυμι (*ἀνά, μίγνυμι*, q. v.), *to mix up, to mingle:* pass. 4, 8, 8.

ἀναμιμνήσκω (*ἀνά, μιμνήσκω*, q. v.), *to remind* a person of something (*τινά τι*), 3, 2, 11.

ἄνανδρος, ον (*α* priv., *ἀνήρ*), *unmanly, cowardly*, 2, 6, 25.

Ἀναξίβιος, ου, ὁ, *Anaxibius*, a Spartan admiral.

ἀναξυρίδες, ίδων, αἱ, *trousers* (such as were worn by the Persians), 1, 5, 8.

ἀναπαύω (*ἀνά, παύω*, q. v.), *to cause to cease, to cause to rest;* mid. *to rest one's self, to take breath*, 1, 10, 16; *to rest* (for the night), 2, 2, 4; 2, 4, 23; 3, 1, 3.

ἀναπείθω (*ἀνά, πείθω*, q. v.), *to bring over to another opinion, to persuade; to try to persuade*, 1, 4, 11.

ἀναπετάννυμι (*ἀνά, πετάννυμι, πετάσω, πετῶ, ἐπέτασα, πεπέτακα* l., *πέπταμαι, πεπέτασμαι* n. A., *ἐπετάσθην* n. A. pr.), *to spread back, to throw wide open* (*πύλας*).

ἀναπηδάω (*ἀνά, πηδάω, -ήσομαι, ἐπήδησα, πεπήδηκα*), *to leap up.*

ἀναπνέω (*ἀνά, πνέω, πνεύσομαι* or *πνευσοῦμαι, ἔπνευσα, πέπνευκα, πέπνευσμαι* l., *ἐπνεύσθην* l.), *to breathe again, to recover breath*, 4, 1, 22.

ἀναπράττω (*ἀνά, πράττω*, q. v.), *to exact* (a debt).

ἀναπτύσσω (*ἀνά, πτύσσω, πτύξω, ἔπτυξα, ἔπτυγμαι* or *πέπτυγμαι, ἐπτύχθην*), *to unfold; to fold back, bend around*, 1, 10, 9.

ἀνάπτω (*ἀνά, ἅπτω*, q. v.), *to light up, to kindle.*

ἀναπυνθάνομαι (*ἀνά, πυνθάνομαι*, q. v.), *to learn by inquiring again, or by close inquiry.*

ἀναρίθμητος, ον (*α* priv., *ἀριθμέω*), *not to be counted, innumerable*, 3, 2, 13.

ἄναριστος, ον (*α* priv., *ἄριστον*), *without breakfast*, 1, 10, 19; 4, 2, 4.

ἁναρπάζω (*ἀνά, ἁρπάζω*, q. v.), *to snatch up, to seize and carry off*, 1, 3, 14.

ἀναρχία, ας, ἡ (*α* priv., *ἀρχή*), *want of government*, ANARCHY, 3, 2, 29.

ἀνασκευάζω (*ἀνά, σκευάζω*, q. v.), *to pack up, to carry away.*

ἀνασταυρόω, -ώσω (*ἀνά, σταυρός, a cross*), *to fasten on a cross* or *stake; to crucify*, 3, 1, 17.

ἀναστέλλω (*ἀνά, στέλλω*, q. v.), *to send back, to repulse.*

ἀναστρέφω (*ἀνά, στρέφω*, q. v.), *to turn back*, 1, 4, 5; mid. *to turn one's self back, to rally*, 1, 10, 12.

ἀνατarάττω (*ἀνά, ταράττω*, q. v.), *to throw into confusion*, pass. particip., *ἀνατεταραγμένον, in confusion*, 1, 7, 20.

ἀνατείνω (*ἀνά, τείνω*, q. v.), *to extend, τὴν χεῖρα*, 3, 2, 9: *ἀετὸν . . . ἀνατεταμένον, an elevated eagle*, or *an eagle with expanded wings*, 1, 10, 12.

ἀνατέλλω, f. *-τελῶ* (*ἀνά, τέλλω*), *to cause to rise up;* also intrans. *to rise*, of the sun, 2, 3, 1.

ἀνατίθημι (*ἀνά, τίθημι*, q. v.), *to set up;* of an offering, *to consecrate; to place upon, σκεύη*, 3, 1, 30: *ἀνατίθεσθαι ἐπὶ τὰ ὑποζύγια, to place* (*the baggage*) *on the beasts of burden*, 2, 2, 4. Eng. ANATHEMA, *something offered to an idol;* hence, *an abomination, a curse.*

ἀνατρέφω (*ἀνά, τρέφω*, q. v.), *to bring up; to fatten*, 4, 5, 35.

ἀναφεύγω (*ἀνά, φεύγω*, q. v.), *to flee up.*

ἀναφρονέω, ῶ, (*ἀνά, φρονέω, ῶ, -ήσω*), *to think again, to recover one's senses*, 4, 8, 21.

ἀναχάζω, *to cause to yield;* also intrans. *to withdraw*, 4, 1, 16; oftener

mid. *ἀναχάζομαι, -χάσομαι, -σχασάμην, to draw back*, 4, 7, 10.

ἀναχωρέω, ῶ (*ἀνά, χωρέω, ῶ, -ήσω, to make room*), *to withdraw, retire*, 3, 3, 13. Eng. ANCHORITE or ANACHORET.

ἀναχωρίζω (*ἀνά, χωρίζω, -ίσω* or *-ιῶ, to separate*), *to cause to withdraw, to draw off.*

ἀνδραγαθία, ας, ἡ (*ἀνήρ, ἀγαθός*), *manliness, valor; reputation for valor.*

ἀνδράποδον, ου, τό (*ἀνήρ, πούς*), *a slave*, 1, 2, 27.

ἀνδρεῖος, εία, εῖον (*ἀνήρ*), *manly, strong, courageous.*

ἀνδρειότης, ητος, ἡ, *manliness, virtue, valor.*

ἀνδρίζω, -ίσω (*ἀνήρ*), *to make a man of*; mid. *to behave as a man, to act a manly part*, 4, 3, 34.

ἀνέβην: *ἀναβαίνω.*

ἀνεγείρω (*ἀνά, ἐγείρω, ἐγερῶ, ἤγειρα*, pf. *ἐγρήγορα, ἐγήγερμαι, ἠγέρθην*), *to rouse*; pass. *to be aroused*, esp. from sleep, *to awake*, 3, 1, 13.

ἄνειλον: *ἀναιρέω.*

ἀνεῖπον, aor.; pres. *ἀναγορεύω*, (*ἀνά, εἶπον*), *to cry aloud, proclaim*, esp. of a herald, 2, 2, 20.

ἀνεκπλήμπλημι (*ἀνά, ἐκ, πλήμπλημι*, q. v.), *to fill up again*, 3, 4, 22.

ἀνελέσθαι: *ἀνά, αἱρέω.*

ἄνεμος, ου, ὁ (*ἄω, to breathe*, Lat. *anima, animus*), *wind*, 4, 5, 3.

ἀνεπιλήπτως (*α* priv., *ν* euphon., *ἐπί, λαμβάνω*), *in a manner without reproach.*

ἀνερεθίζω, -ίσω, -ιῶ (*ἀνά, ἐρεθίζω*), *to stir up to strife, to irritate, provoke.*

ἀνερωτάω, ῶ (*ἀνά, ἐρωτάω*, q. v.), *to interrogate, to ask plainly*, 2, 3, 4; 4, 5, 34.

ἄνευ, prep. w. gen., *without*, 1, 3, 11 and 13; 2, 6, 6 and 18.

ἀνευρίσκω (*ἀνά, εὑρίσκω*, q. v.), *to find out.*

ἀνέχω (*ἀνά, ἔχω*, q. v.), *to hold up, hold out, endure*; mid. *to hold one's self, to control one's self*, 1, 8, 26 (*ἠνέσχετο* with double augment): *ἀνασχέσθαι αὐτοῦ βασιλεύοντος, to endure his being king*, 2, 2, 1.

ἀνεψιός, οῦ, ὁ (akin to *nepos*, Germ. *Neffe*, Fr. *neveu*, Eng. *nephew*), *a kinsman, cousin.*

ἀνήγαγον: *ἀνάγω.*

ἀνηγέρθην: *ἀνεγείρω.*

ἀνήκεστος, ον (*α* priv., *ἀκέομαι, to cure*), *incurable*: *ἀνήκ. κακόν, an irreparable calamity*, 2, 5, 5.

ἀνήκω (*ἀνά, ἵκω*), *to have come up, to extend up.*

ἀνήρ, ἀνδρός, ὁ, *a man*: (*ἄνθρωπος, a human being*, either male or female): *ἀνήρ* often emphatic, implying courage, 1, 7, 4; often joined to another subst. and not translated, *ἐχθρὸν ἄνδρα, an enemy*, 1, 3, 20; cf. 1, 8, 1; often prefixed to another subst. in respectful address, 1, 3, 3 and 9: *ἄνδρες στρατιῶται, fellow-soldiers!* Not always translated when thus used.

ἀνηρώτων: *ἀνερωτάω.*

ἀνήχθην: *ἀνάγω.*

ἀνθέμιον, ου, τό — *ἄνθος, εος, ους, τό, a flower, a figure of a flower.*

ἀνθίστημι (*ἀνά, ἵστημι*, q. v.), *to set against*: intrans. tenses and mid. *to stand against, resist.*

ἀνθρώπινος, ίνη, ινον (*ἄνθρωπος*), *human*, 2, 5, 8.

ἄνθρωπος, ου, ὁ, or ἡ, *a human being, a man*; used often contemptuously, opp. to *ἀνήρ*, 1, 7, 4; cf. 3, 3, 5. Sometimes, like *ἀνήρ*, joined to another noun and not translated.

ἀνιάω, ῶ, f. -άσω (*ἀνία, trouble*), *to trouble, harass*, 3, 3, 19; pass. *to be troubled*, 1, 2, 11, *ἀνιώμενος.*

ἀνίημι (*ἀνά, ἵημι*, q. v.), *to let go.*

ἀνιμάω (*ἀνά, ἱμάω, ῶ, -ήσω, ἱμάς, a thong*), *to draw up*, 4, 2, 8.

ἀνίστημι (*ἀνά, ἵστημι*, q. v.), *to cause to stand up, to scare up*, 1, 5, 3; mid. *to raise one's self up, to stand up, to rise up*, 1, 3, 13.

ἀνίσχω (*ἀνά, ἴσχω*, another form of *ἔχω*), *to rise*: *ἅμα ἡλίῳ ἀνίσχοντι, at sun-rise*, 2, 1, 3.

ἄνοδος, **ου**, ἡ (*ἀνά*, *ὁδός*), — *ἀνάβασις, the way up, the march upward*, 2, 1, 1: as adj. *ἄνοδος, ον, without a way, inaccessible.*

ἀνόητος, **ον** (*α* priv., *νοέω*), *without sense, stupid*, 2, 1, 13.

ἀνοίγω, or *ἀνοιγνυμι*, *ἀνοίξω*, *ἀνέῳξα*, *ἀνέῳχα*, 2 pf. *ἀνέῳγα*, *ἀνέῳγμαι*, *ἀνεῴχθην*, *to open.*

ἀνομία, **ας**, ἡ (*α* priv., *νόμος, law*), *lawlessness.*

ἀνομοίως (*α* priv., *ὅμοιος, like*), *in a manner unlike, dissimilarly.*

ἄνομος (*α* priv., *νόμος*), *without law, lawless.*

ἀνταγοράζω, f. *-άσω* (*ἀντί*, *ἀγοράζω*), *to buy in return*, 1, 5, 5.

ἀντακούω (*ἀντί*, *ἀκούω*, q. v.), *to hear in turn*, 2, 5, 16.

Ἄντανδρος, **ου**, ἡ, *Antandrus*, an old town of the Troad.

ἀντεμπίπλημι (*ἀντί*, *ἐν*, *πίμπλημι*, q. v.), *to fill up in return*, 4, 5, 28.

ἀντεπιμελέομαι, **οῦμαι** (*ἀντί*, *ἐπιμελέομαι*, q. v.), *to take care in return*, 3, 1, 16.

ἀντευποιέω, *ῶ* (*ἀντί*, *εὖ*, *ποιέω*), written also *ἀντ' εὖ ποιέω*, *to do well in return.*

ἀντί, prep. w. gen. *opposite to, over against; instead of*, 1, 1, 4; *in preference to*, 1, 7, 3; *in return for*, 1, 3, 4.——In compos. *against, in opposition to, in return for.*

ἀντιδίδωμι (*ἀντί*, *δίδωμι*, q. v.), *to give in return*, 3, 3, 19.

ἀντιθέω (*ἀντί*, *θέω*, q. v.), *to run in rivalry.*

ἀντικαθίστημι (*ἀντί*, *κατά*, *ἵστημι*, q. v.), *to appoint in place of*; pass. *to be* etc., 3, 1, 38.

ἀντιλέγω (*ἀντί*, *λέγω*, q. v.), *to say* or *speak in opposition*; w. dat. 2, 5, 29; w. *ὡς*, 2, 3, 25.

Ἀντιλέων, **οντος**, ὁ, *Antilēon*, from Thurii in Italy.

ἀντίος, *ία*, *ιον* (*ἀντί*), *opposite*, 1, 10, 10; w. *εἶναι* or *ἐλαύνειν*, *against*, 1, 8, 17 and 24: *ἐκ τοῦ ἀντίου*, *from the opposite side*, 1, 8, 23.

ἀντιπαραθέω (*ἀντί*, *παρά*, *θέω*, q. v.), *to run along in opposition* or *in rivalry*, 4, 8, 17?

ἀντιπαρασκευάζομαι (*ἀντί*, *παρασκευάζω*), *to prepare in turn*, 1, 2, 5.

ἀντιπαρατάττομαι (*ἀντί*, *παρά*, *τάττω*, q. v.), *to draw up in line over against*, 4, 8, 9.

ἀντιπάρειμι (*ἀντί*, *παρά*, *εἶμι*), *to go along over against, abreast, opposite to*, 4, 3, 17, *ἀντιπαρῆσαν*.

ἀντιπάσχω (*ἀντί*, *πάσχω*, q. v.), *to suffer in return*, 2, 5, 17.

ἀντιπέρας (*ἀντί*, *πέρας*), *over against, opposite:* cf. *καταντιπέρας.*

ἀντιποιέω, *ῶ* (*ἀντί*, *ποιέω*), *to do in return*, 3, 3, 7; mid. *to make to one's self, to claim* (a thing, in the gen.), *in opposition to* (another), *to vie with* (another, dat.), *for* (a thing, gen.), 2, 1, 11; 2, 3, 23.

ἀντιπορεύομαι (*ἀντί*, *πορεύομαι*), *to proceed in opposition to.*

ἀντίπορος, **ον** (*ἀντί*, *πόρος, a passage*), *lying opposite.*

ἀντιστασιάζω (*ἀντί*, *στασιάζω*, *to revolt*; *στάσις, a rising, an insurrection*), *to rise up against, to contest with* (dat.), 4, 1, 27.

ἀντιστασιώτης, **ου**, ὁ (*ἀντί*, *στάσις, an insurrection*), *one of an opposite party, an opponent*, 1, 1, 10.

ἀντιστοιχέω, *ῶ* (*ἀντί*, *στοῖχος, a row*), *to stand in a row opposite to*, w. dat.

ἀντιστρατοπεδεύομαι (*ἀντί*, *στρατοπεδεύομαι*), *to encamp against.*

ἀντιτάττω (*ἀντί*, *τάττω*, q. v.), w. acc. and dat. *to draw up in a line against*, 2, 5, 19; pass. *to be drawn up in opposition*, 1, 10, 3.

ἀντιτιμάω, *ῶ*, *-ήσω*, *to honor in return.*

ἀντιτοξεύω (*ἀντί*, *τοξεύω*), *to shoot back*, 3, 3, 15.

ἀντιφυλάττω (*ἀντί*, *φυλάττω*, q. v.), *to guard in turn*; mid. *to guard one's*

self in turn, to be on one's guard in turn, 2, 5, 3.

ἄντρον, ου, τό, *a cave, a grotto.*

ἀντρώδης, ες (ἄντρον, εἶδος), *like a cavern, cavernous.*

ἀνυστός, όν (ἀνύω, *to accomplish*), *practicable, possible:* σιγῇ ὡς ἀνυστόν, *as silently as possible*, 1, 8, 11.

ἀνύω, Att. ἀνύτω, -ύσω, ἤνυσα, ἤνυκα, *to accomplish.*

ἄνω, adv. (ἀνά), comp. ἀνωτέρω, sup. ἀνωτάτω, *above, up, upwards:* πορεύεσθαι ἄνω, *to proceed upward*, i. e. from the coast to the interior, 1, 2, 1: cf. τὴν ἄνω ὁδόν, *the expedition upward*, 3, 1, 8: ἀνωτέρω τῶν μαστῶν, *higher than*, etc. 1, 4, 17.——As prep. w. gen. *above.*

ἀνώ-γαιον, ου, or ἀνώγεων, ω, τό (γαῖα — γῆ), *an upper story* or *floor.*

ἄνωθεν, *from above, from the interior*, 4, 7, 12.

ἀξία, ας, ἡ (ἄξιος), *worth, desert.*

ἀξίνη, ης, ἡ, *an axe*, 1, 5, 12.

ἄξιος, ία, ιον, *worthy*, w. gen. πολλοῦ ἄξιος, *worthy of much, valuable*, 1, 3, 12; cf. 2, 1, 14: w. dat. and infin. ὡς οὐκ ἄξιον εἴη βασιλεῖ ἀφεῖναι, *that it was not becoming a king to let . . . go*, 2, 3, 25. Comp. -ώτερος, sup. -ώτατος: ἀξιωτέρας τιμῆς, *more adequate honor*, 1, 9, 29: ἄρχειν ἀξιώτατος, *most worthy to rule*, 1, 9, 1.

ἀξιοστράτηγος, ον (ἄξιος, στρατηγός), *worthy to lead;* comp. -ότερος, 3, 1, 24.

ἀξιόω, ῶ, f. -ώσω (ἄξιος), *to deem worthy;* w. acc. and inf. 1, 9, 15; w. acc. and gen. 3, 2, 7: —— *to demand* (something as reasonable), *to ask:* ἠξίου δοθῆναι οἱ ταύτας τὰς πόλεις, *he asked that these cities might be given him*, 1, 1, 8; cf. 1, 3, 19; 1, 7, 8.

ἀξίωμα, ατος, τό, *something deemed worthy, dignity.* Eng. AXIOM.

ἄξων, ονος, ὁ (ἄγω), *an* AXLE, 1, 8, 10.

ἄοπλος, ον (α priv., ὅπλον), *without armor*, 2, 3, 3.

ἀπαγγέλλω (ἀπό, ἀγγέλλω), *to announce, bear tidings, to report:* trans. or intrans.; 1, 4, 12, ff.

ἀπαγορεύω, -εύσω, oftener ἀπερῶ, ἀπ-είρηκα, ἀπ-εῖπον (ἀπό, ἀγορεύω), *to refuse, deny, renounce;* intrans. *to grow weary*, 1, 5, 3; 2, 2, 16.

ἀπάγω (ἀπό, ἄγω, q. v.), *to lead away, to lead back*, 1, 3, 14; 2, 3, 29; apparently intrans. 1, 10, 6: ἀπήγαγεν (sc. ἑαυτόν, or τὸ στράτευμα), *he marched away.*

ἀπαγωγή, ῆς, ἡ (ἀπάγω), *a leading away.*

ἀπαθής, ές (α priv., πάθος, πάσχω), *not experiencing, unaffected*, w. gen. Eng. APATHY.

ἀπαίδευτος, ον (α priv., παιδεύω, *to educate*), *uneducated, ignorant, stupid*, 2, 6, 26.

ἀπαίρω (ἀπό, αἴρω, q. v.), *to lift up* (and carry) *away, to weigh anchor, set sail.*

ἀπαιτέω, ῶ, f. -ήσω (ἀπό, αἰτέω), *to demand* (as something due), 1, 2, 11; w. acc. of pers. and thing, 2, 5, 38.

ἀπαλλάττω (ἀπό, ἀλλάττω, f. ἀλλάξω, pf. ἤλλαχα, aor. ἤλλαξα, pass. or mid. pf. ἤλλαγμαι, aor. pass. ἠλλάγην), *to get rid of*, 3, 2, 28; ἀπαλλάττεσθαι, *to remove one's self, to withdraw*, 1, 10, 8: *to be freed from*, 4, 3, 2.

ἁπαλός, ή, όν, comp. -ώτερος, sup. -ώτατος, *tender*, 1, 5, 2.

ἀπαμείβομαι, f. -είψομαι (ἀπό, ἀμείβω), a Homeric word instead of ἀποκρίνομαι, 2, 5, 15; ἀπημείφθη as dep. *he replied.*

ἀπαντάω, ῶ, -ήσω (ἀπό, ἀντάω), *to go against, to meet*, 2, 3, 17; 2, 4, 25.

ἅπαξ, *once, once for all*, 1, 9, 10. (ποτέ, *once* — *on a certain time*).

ἀπαρασκεύαστος, ον (α priv., παρασκευάζω), comp. -ότερος, sup. -ότατος, *unprepared*, 1, 5, 9.

ἀπαράσκευος, ον (α priv., παρασκευή, *a preparation*), *unprepared*, 1, 1, 6; comp. -ότερος, sup. -ότατος.

ἅπας, ασα, αν, strengthened form of πᾶς, *all together, all*, 1, 4, 4 and 17: πεδίον ἅπαν, *all a plain*, 1, 5, 1.

ἀπαν-θημερίζω, -ίσω or -ιῶ (ἀπό, αὐθήμερος, αὐτός, ἡμέρα), *to return the same day.*

ἀπεγνωκέναι, ἀπογιγνώσκω.

ἀπεδόμην, ἀποδίδωμι.

ἀπέδραν, ἀποδιδράσκω.

ἀπέθανον, ἀποθνήσκω.

ἀπειθέω, ῶ, f. -ήσω (α priv., πείθομαι), *to be disobedient*, 2, 6, 4; 3, 2, 31.

ἀπειλέω, ῶ, -ήσω, *to threaten.*

ἀπειλή, ῆς, ἡ, *a threat.*

ἄπειμι (ἀπό, εἶμι, q. v.), *to go away*, 1, 9, 29 (ἀπῇσι); 2, 2, 4 (ἀπιόντας); often as fut. *to be about to go away*, 1, 3, 11; 1, 4, 7; 2, 2, 10.

ἄπειμι (ἀπό, εἰμί, q. v.), *to be away, to be absent*, 2, 4, 37 (ἀπών).

ἀπεῖπον (ἀπό, εἶπον), defect. aor., referred to ἀπόφημι or ἀπαγορεύω as pres.; f. ἀπερῶ, pf. ἀπείρηκα, *to refuse, deny, renounce; to be weary*, 2, 2, 16.

ἀπείρηκα. See ἀπεῖπον.

ἄπειρος, ον (α priv., πεῖρα, *a trial*), comp. -ότερος, sup. -ότατος, *inexperienced*, 2, 2, 5; w. gen. *unacquainted with*, 3, 2, 16.

ἀπελαύνω (ἀπό, ἐλαύνω, q. v.), *to drive away, to dislodge*, 3, 4, 40; intrans. *to march away*, 1, 4, 5; *to ride away*, 1, 8, 17.

ἀπελθών, ἀπέρχομαι.

ἀπερύκω (ἀπό, ἐρύκω, q. v.), *to keep off.*

ἀπέρχομαι (ἀπό, ἔρχομαι, q. v.), *to go away*, 1, 1, 4; 1, 4, 7; 1, 9, 29.

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπήχθημαι, ἀπηχθόμην, *to be hated, to become odious to*, w. dat., 2, 6, 19.

ἀπέχω (ἀπό, ἔχω, q. v.), *to hold back* or *away*; intrans. *to be distant*, 1, 3, 20; w. gen. 2, 4, 10; mid. *to hold one's self from, to refrain from*, w. gen. 3, 1, 22; *to refrain from injuring, to spare*, w. gen. 2, 6, 10.

ἀπήγαγον, ἀπάγω,

ἀπῆειν, ἄπειμι (εἶμι).

ἀπήλασα, ἀπελαύνω.

ἀπῆλθον, ἀπέρχομαι.

ἀπηλλάγην, ἀπαλλάττω.

ἀπῆρα, ἀπαίρω.

ἀπιστέω, ῶ, -ήσω (α priv., πίστις, *faith*), *not to trust, to distrust*, w. dat. 2, 5, 6; *to disobey*, 2, 6, 19.

ἀπιστία, ας, ἡ (α priv., πίστις, *faith*), *distrust*, 2, 5, 4; *unfaithfulness, perfidy*, 2, 5, 21.

ἄπιστος, ον (α priv., πείθομαι, *to trust*), *unfaithful, distrusted*, 2, 4, 7.

ἀπιτέον, verb. adj. fr. ἄπειμι (εἶμι), (*it is*) *necessary to depart, one must*, etc.

ἀπίω, ἀπιών, ἀπό, εἶμι.

ἄπλετος, ον, *immeasurable, immense*, 4, 4, 11.

ἁπλοῦς, ῆ, οῦν, *simple*: τὸ ἁπλοῦν, *simplicity, honesty*, 2, 6, 22.

ἀπό, prep. w. gen. only, *from, away from*: of place, 1, 8, 10; of time, 1, 7, 18; of origin, 2, 1, 3; of cause, 3, 1, 12; of material, 1, 5, 10; of means, 1, 1, 9, ἀπὸ τούτων τῶν χρημάτων, *with these treasures*; cf. 2, 5, 7. In compos. *from, away, back*; w. some verbs it may be rendered, *what is due*, or *in full.*

ἀπο-βαίνω (see βαίνω), *to go away*; esp. fr. a ship, *to disembark, to land*; of sacrifices, *to come off, to prove true, to be fulfilled.*

ἀπο-βάλλω (see βάλλω), *to cast away, to lose*, 4, 6, 10.

ἀποβιβάζω (ἀπό, βιβάζω, f. -άσω), *to cause to go forth*, esp. from a ship, *to land*, 1, 4, 5.

ἀποβλέπω (ἀπό, βλέπω), *to look away*, 1, 8, 14.

ἀπογιγνώσκω (ἀπό, γιγνώσκω, q. v.), *to turn the attention away from, to abandon the thought of*, w. gen. 1, 7, 19.

ἀποδείκνυμι (ἀπό, δείκνυμι, q. v.), *to show forth, point out, direct*, 2, 3, 14; *to appoint*, 1, 1, 2; cf. 1, 9, 7.

ἀποδέρω (ἀπό, δέρω, δορῶ, ἔδειρα,

δίδαρμαι, ἐδάρην, *to take off the hide, to flay*, 3, 5, 9: ἃ ἀποδαρέντα, *which having been flayed.*

ἀποδέχομαι (ἀπό, δέχομαι, q. v.), *to receive, accept from* (any one).

ἀποδημέω, ῶ, -ήσω (ἀπό, δῆμος, *people*), *to be* or *go away from one's people, from one's home.*

ἀποδιδράσκω (ἀπό, διδράσκω, δράσομαι, δέδρᾶκα, ἔδρᾶν), *to run away, to escape by stealth, to elude*, 1, 4, 8; 2, 2, 13.

ἀποδίδωμι (ἀπό, δίδωμι, q. v.), *to give away* or *back*, esp. *to give what is due* or *promised*, 1, 2, 11; 1, 7, 5: χάριν ἀπ., *to repay a favor*, 1, 4, 15.

ἀποδοκέω, ῶ (ἀπό, δοκέω, q. v.), only as impers. ἀποδοκεῖ — nearly οὐ δοκεῖ, *it seems inexpedient*, 2, 3, 9.

ἀποδύω (ἀπό, δύω, δύσω, ἔδυσα trans., ἔδυν intrans., δέδυκα intrans.), *to strip off* (from another): mid. and intrans. tenses of the act., *to strip off* (from one's self), *to take off one's clothing*, 4, 3, 17.

ἄποθεν, *from a distance.*

ἀποθνῄσκω, ἀποθανοῦμαι, ἀπέθανον, pf. τέθνηκα (not ἀπο-), *to die; to be slain*, as pass. of ἀποκτείνω, ὑπὸ βασιλέως ἀπέθανεν, *was put to death by*, etc., 2, 6, 29: *to be dead*, τεθνηκότα, 1, 6, 11: τέθνηκεν, 2, 1, 3; 2, 5, 38.

ἀποθύω (ἀπό, θύω), *to sacrifice* what is due, what has been vowed, 3, 2, 12.

ἀποικία, ας, ἡ (ἄποικος), *a colony*, 4, 8, 22.

ἄποικος, ον, ὁ (ἀπό, οἶκος, *a house*), *a colonist.*

ἀποίχομαι (ἀπό, οἴχομαι, q. v.), *to have gone away.*

ἀποκαίω (ἀπό, καίω or κάω, q. v.), *to burn off;* also of the cold, *to freeze up*, 4, 5, 3.

ἀποκαλέω, ῶ (ἀπό, καλέω, q. v.) *to call away, aside, apart.*

ἀποκάμνω (ἀπό, κάμνω, q. v.), *to be tired out, to give out through fatigue*, 4, 7, 2.

ἀπόκειμαι (ἀπό, κεῖμαι, q. v.), *to lie away, to be laid up*, 2, 3, 15.

ἀποκλείω (ἀπό, κλείω, q. v.), *to shut away, to intercept:* w. acc. of pers. and gen. of place, *to shut out from.*

ἀποκλίνω (ῑ) (ἀπό, κλίνω, κλῑνῶ, κέκλῑκα, ἔκλῑνα; κέκλῖμαι, ἐκλίθην), *to incline away, to turn away*, 2, 2, 16.

ἀποκόπτω (ἀπό, κόπτω, q. v.), *to cut away*, 3, 4, 39.

ἀποκρίνομαι (ἀπό, κρίνω), ἀποκρινοῦμαι, ἀποκέκριμαι, ἀπεκρινάμην, *to reply, to answer*, 2, 1, 15 and 22.

ἀποκρύπτω (ἀπό, κρύπτω, q. v.), *to conceal away;* mid. *to conceal away for one's self, to conceal*, 1, 9, 19, w. acc. understood. Eng. APOCRYPHA.

ἀποκτείνω (ἀπό, κτείνω, κτενῶ, ἔκτονα, aor. 1st ἔκτεινα, aor. 2d ἔκτᾰνον), *to kill, slay, put to death*, 1, 1, 3; 2, 1, 11.

ἀποκτίννυμι — ἀποκτείνω.

ἀποκωλύω (ἀπό, κωλύω), *to hinder from*, w. acc. and gen. 3, 3, 3.

ἀπολαμβάνω (ἀπό, λαμβάνω, q.v.), *to take back*, 1, 2, 27; *to take away, to receive*, 1, 4, 8.

ἀπολείπω (ἀπό, λείπω, q.v.), *to leave behind, to abandon*, w. acc. 1, 4, 8.

ἀπόλεκτος, ον (ἀπό, λέγω, *to select*), *select, choice*, 2, 3, 15.

ἀπολήψομαι, απολημφθῶ: ἀπολαμβάνω.

ἀπόλλυμι (ἀπό, ὄλλυμι), ἀπολέσω or ἀπολῶ, ἀπολώλεκα, pf. 2d ἀπόλωλα, ἀπώλεσα; mid. ἀπόλλυμαι, ἀπολοῦμαι, ἀπωλόμην, *to destroy utterly, to ruin, slay, put to death*, 2, 5, 39; 3, 2, 4; *to lose* with acc. and ὑπὸ w. gen. 3, 4, 11; intrans. in 2d perf. and 2d plupf. act. and in the mid., *to perish, to die*, 1, 2, 25; 3, 1, 2: ὑπὸ λιμοῦ, 2, 2, 11.

Ἀπόλλων, ωνος, ὁ, *Apollo*, 1, 2, 8.

Ἀπολλωνία, ας, ἡ, *Apollonia.*

Ἀπολλωνίδης, ου, ὁ, *Apollonides*, 3, 1, 26.

ἀπολογέομαι, -οῦμαι, -ήσομαι (ἀπό, λόγος), *to speak in one's own de-*

fence, APOLOGIZE: *περί τινος, concerning something: ὅτι, that*, etc.

ἀπολύω, *-ύσω, to loose from, release, acquit.*

ἀπολώλεκα: ἀπόλλυμι.

ἀπομάχομαι (ἀπό, μάχομαι, q. v.), *to fight off; τι, to refuse something.*

ἀπόμαχος, *ον* (ἀπό, μάχη), *away from battle, out of the ranks, disabled*, 3, 4, 32.

ἀπονοστέω, *ῶ, -ήσω* (ἀπό, νόστος, *a return*), *to return*, 3, 5, 16.

ἀποπέμπω (ἀπό, πέμπω, q. v.), *to send away* or *back*, 1, 1, 3; 1, 2, 1; *to dismiss*, 1, 7, 8; *to forward, to remit*, 1, 1, 8; mid. *to dismiss*, 1, 1, 5.

ἀποπέτομαι (ἀπό, πέτομαι, q. v.), *to fly away* or *forth.*

ἀποπήγνυμι (ἀπό, πήγνυμι, q. v.), *to make stiff from* (a fluid), *to congeal, to make sluggish* (τὸ αἷμα).

ἀποπηδάω, *ῶ, -ήσω* (ἀπό, πηδάω), *to leap away*, 3, 4, 27.

ἀποπλέω, *ῶ* (ἀπό, πλέω, q. v.), *to sail away*, 1, 3, 14; 1, 4, 7.

ἀπόπλοος, ἀπόπλους, *ον, ὁ, a sailing away, a voyage home.*

ἀποπορεύομαι (ἀπό, πορεύομαι, q. v.), *to proceed away, to depart.*

ἀπορέω, *ῶ, -ήσω* (ἄπορος), *to be without means, to be at a loss, to be perplexed*, 1, 3, 8; cf. 1, 5, 13; *to be in want*, w. gen. 1, 7, 3; cf. 2, 5, 17; mid. like the act., *to be at a loss, in doubt*, 3, 5, 8.

ἀπορία, *ας, ἡ, uncertainty, perplexity*, 3, 1, 2 and 11; *difficulty*, 1, 3, 13; 3, 1, 12; *want*, 2, 5, 9.

ἄπορος, *ον* (*α* priv., πόρος), of places, *impassable*, 2, 4, 4: *ἄπορον, an insurmountable obstacle*, 3, 2, 22: *ἀπορόν ἐστιν, it is impracticable*, 3, 3, 4: of persons, *without resources*, 2, 5, 21.

ἀπόρρητος, *ον* (ἀπό, ῥητός, verb. adj. fr. the root of ἐρῶ, f. of φημί), *forbidden to be spoken, to be kept secret*, 1, 6, 5.

ἀπορρώξ, *ῶγος, ὁ, ἡ* (ἀπό, ῥήγνυμι, *to break*), *broken off, abrupt.*

ἀποσήπω (ἀπό, σήπω, σήψω, *to rot*), *to rot off*: pass. ἀποσήπομαι w. pf. ἀποσέσηπα: *οἱ ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες, those who had lost their toes* (lit. *rotted off as to*, etc.) *by the cold.*

ἀποσκάπτω (ἀπό, σκάπτω, σκάψω, κτέ.), *to dig off, to intercept by trenches: ἀποσκάπτει τι, he is cutting off some* (important) *point by trenches*, 2, 4, 4.

ἀποσκεδάννυμι (ἀπό, σκεδάννυμι, q. v.), *to scatter abroad*: pass. *to be scattered*, 4, 4, 9.

ἀποσκηνέω, *ῶ, -ήσω* (ἀπό, σκηνέω), *to encamp away from*, 3, 4, 35.

ἀποσπάω, *ῶ* (ἀπό, σπάω, σπάσω, ἔσπᾱκα, ἔσπᾱσα, ἔσπασμαι, ἐσπάσθην), *to draw away*, w. acc. 1, 8, 13; mid. *to draw one's self away, to withdraw*, 1, 5, 3; pass. *to be removed from*, 2, 2, 12.

ἀποσταυρόω, *ῶ, -ώσω, to stake off, to fortify with a palisade*, w. acc.

ἀποστέλλω (ἀπό, στέλλω, q. v.), *to send away, dismiss*, 2, 1, 5. Eng. APOSTLE.

ἀποστερέω, *ῶ, -ήσω, to deprive of*: often w. acc. of pers. and thing.

ἀποστρατοπεδεύω (ἀπό, στρατοπεδεύω, f. *-εύσω*), oftener dep. *to encamp away from*, 3, 4, 34.

ἀποστρέφω (ἀπό, στρέφω, q. v.), *to turn away from; to induce* (one) *to return*, 2, 6, 3.

ἀποστροφή, *ῆς, ἡ* (ἀπό, στρέφω), *the act of turning away, of flying for refuge, a place of refuge*, 2, 4, 22. Eng. APOSTROPHE.

ἀποσυλάω, *ῶ, -ήσω* (ἀπό, συλάω), *to strip away from, to rob, τινά τι*, 1, 4, 8.

ἀποσώζω (ἀπό, σώζω, q. v.), *to rescue, to conduct away in safety*, 2, 3, 18.

ἀποταφρεύω, *-εύσω* (ἀπό, τάφρος), *to trench off, defend by a trench.*

ἀποτείνω (ἀπό, τείνω, q. v.), *to stretch out*; mid. *to exert one's self, to extend: δρέπανα ... ἀποτεταμένα, scythes extending*, 1, 8, 10.

ἀποτειχίζω (ἀπό, τειχίζω, q. v.), *to*

wall off, to cut off by means of a wall, 2, 4, 4.

ἀποτέμνω (ἀπό, τέμνω, q. v.), *to cut off*, 3, 1, 17; pass. 1, 10, 1; w. acc. of remote obj. 2, 6, 1, ἀποτμηθέντες τὰς κεφαλάς. Const. in the act. ἀποτέμνειν τινὶ τὴν κεφαλήν.

ἀποτίθημι (ἀπό, τίθημι, q. v.), *to place away, lay up*, 2, 3, 15.

ἀποτίνω (ἀπό, τίνω, τίσω, κτέ.), *to pay* (what one owes); mid. *to get pay* (*which is due*) *for one's self, to avenge one's self upon, to punish any one as he deserves*, w. acc. 3, 2, 6.

ἀποτμηθείς: ἀποτέμνω

ἀπότομος, ον, *cut off, precipitous*, 4, 1, 2.

ἀποτρέπω (ἀπό, τρέπω, q. v.), *to turn* (anything) *away*; mid. *to turn one's self away*, or intrans. *turn away*, 3, 5, 1.

ἀποτρέχω (ἀπό, τρέχω, q. v.), *to run away, retreat*.

ἀποφαίνω (ἀπό, φαίνω, q. v.), *to show forth*; mid. *to show one's self*, or *something belonging to one's self, make plain, declare*: γνώμην, 1, 6, 9.

ἀποφεύγω (ἀπό, φεύγω, q. v.), *to flee away, escape*, 1, 4, 8; 2, 5, 7.

ἀπόφραξις, εως, ἡ (ἀποφράττω, *to fence off*), *an obstruction*, 4, 2, 25.

ἀποχωρέω, ῶ (ἀπό, χωρέω, ῶ, -ήσω), *to march away* or *back, to withdraw*, 1, 2, 9.

ἀποψηφίζομαι (ἀπό, ψηφίζομαι, q. v.), *to vote otherwise, to vote not* (to do a thing), 1, 4, 15; sc. ἵππεσθαι.

ἀπρόθυμος, ον (α priv., πρό, θυμός), *disinclined, unwilling*.

ἀπροσδόκητος, ον (α priv., προσδυκάομαι, *to expect*), *unexpected*: ἐξ ἀπροσδοκήτου, *unexpectedly, ex improviso*, 4, 1, 10.

ἀπροφασίστως, adv. (α priv., πρόφασις), *without excuse, promptly*, 2, 6, 10.

ἅπτω, ἄψω, ἧψα, ἧμμαι, ἥφθην, *to fasten on*; mid. ἅπτομαι, ἄψομαι, ἡψάμην, *to fasten one's self* to something, *to touch*, w. gen. 1, 5, 10.

ἀπωλόμην: ἀπόλλυμι.

ἄρα, illative conj., postpos., *accordingly, therefore, then, as is likely*, denotes a consequence or inference which follows naturally, in accordance with what might have been expected.

ἆρα, interrog. particle, prepos. In a direct question not translated, as no particle is used in Eng. to indicate a direct question: ἆρ' οὐ anticipates an affirmative answer, ἆρα μή, a neg. answer.

Ἀραβία, ας, ἡ, *Arabia*, 1, 5, 1.

Ἀράξης, ου, ὁ, *Araxes*, 1, 4, 19.

Ἀρβάκης, ου, ὁ, *Arbaces*, 1, 7, 12.

ἀργός, όν (α priv., ἔργον), *without work, idle*, 3, 2, 25.

Ἀργεῖος, ου, ὁ (Ἄργος), *an Argive*.

ἀργύρεος, α, ον, contr. ἀργυροῦς, ᾶ, οῦν (accent irreg.), (ἀργύριον), *made of*, or *ornamented with, silver; of silver*.

ἀργύριον, ου, τό, *silver, a piece of silver, money*, 2, 6, 16.

ἀργυρόπους, -ποδος, ὁ, ἡ, *silver-footed*, 4, 4, 21.

Ἀργώ, όος, οῦς, ἡ, *Argo*, name of the famous ship of the Argonauts (Ἀργώ, ναύτης, *a sailor*).

ἄρδην, adv. (αἴρω, *to lift up*), *lifted up and taken away*; hence, *altogether; ἅρδην ἅπαντες, quite all*.

ἄρδω, ἄρσω, *to water* (cattle or land), 2, 3, 13.

ἀρέσκω, ἀρέσω, ἤρεσα, ἤρεσμαι, ἠρέσθην, *to please*, w. dat. 2, 4, 2.

ἀρετή, ῆς, ἡ, *virtue; goodness, clemency*, 1, 4, 9; *fidelity*, 1, 4, 8; often *military virtue, bravery*, 2, 1, 12.

ἀρήγω, ἀρήξω, *to help, to render assistance*, 1, 10, 5.

Ἀρηξίων, ωνος, ὁ, *Arexion*, name of a soothsayer (ἀρήγω, *to assist*).

Ἀριαῖος, ου, ὁ, *Ariæus*: 1, 8, 5; 1, 9, 31; 2, 1, 3, ff.; 2, 2, 1, ff.; 2, 4, 1, ff.

ἀριθμός, οῦ, ὁ, *number; the act of numbering*: ἀριθμὸν ποιεῖν, *to make an enumeration*, 1, 2, 9; ἀριθμὸς τῆς ὁδοῦ,

length of the way, 2, 2, 6. Eng. ARITHMETIC.

Ἀρίσταρχος, ου, ὁ, *Aristarchus;* harmost of Byzantium and Perinthus.

ἀριστάω, ῶ, -ήσω (*ἄριστον, to take breakfast*, 3, 3, 6.

Ἀριστέας, ου, ὁ, *Aristēas*, a Chian, commander of light-armed men, 4, 1, 28.

ἀριστερός, ά, όν, *left, pertaining to the left:* ἡ ἀριστερά (with or without χείρ), *the left hand*, 2, 3, 11; 2, 4, 28.

Ἀριστίππος, ου, ὁ, *Aristippus* (*ἄριστος, ἵππος*).

ἄριστον, ου, τό, *breakfast* (taken towards noon), 2, 3, 5.

ἀριστοποιέω, ῶ (*ἄριστον, ποιέω*), *to prepare breakfast;* mid. *ἀριστοποιέομαι, οῦμαι, to breakfast*, 3, 3, 1.

ἄριστος, η, ον, sup. of *ἀγαθός, best:* οἱ ἄριστοι, *the most distinguished, the noblest*, 1, 5, 7; neut. pl. *ἄριστα* as adv. *in the best manner*, 3, 1, 6. Eng. ARISTO-CRAT, *κράτος*.

Ἀρίστων, ωνος, ὁ, *Ariston*, an Athenian.

Ἀριστώνυμος, ου, ὁ, *Aristonymus*, an Arcadian, 4, 1, 27.

Ἀρκαδικός, ή, όν, *Arcadian;* τὸ Ἀρκαδικόν, *the Arcadian* (*division*), 4, 8, 18.

Ἀρκάς, άδος, ὁ, *an Arcadian.*

ἀρκέω, ῶ, -έσω, *to be sufficient*, 2, 6, 20.

ἄρκτος, ου, ὁ or ἡ, *a bear:* the constellation "Great Bear;" hence, *the north*, 1, 7, 6. Eng. ARCTIC.

ἅρμα, ατος, τό, *a war-chariot* (two-wheeled), 1, 2, 16: *ἅρματα δρεπανηφόρα, scythe-bearing chariots*, 1, 7, 10.

ἁρμάμαξα, ης, ἡ, *a covered chariot*, esp. for women of rank, 1, 2, 16 and 18.

Ἀρμενία, ας, ἡ, *Armenia*, 3, 5, 17.

Ἀρμένιος, ία, ιον, *Armenian:* οἱ Ἀρμένιοι, *the Armenians*, 4, 3, 4 and 20.

Ἁρμήνη, ης, ἡ, *Harmēne*, the harbor of Sinōpe, 50 stadia W. of the city; now called Akliman, *the white harbor.*

ἁρμοστής, οῦ, ὁ (*ἁρμόζω, to fit together*), *a Spartan ruler, a harmost.*

ἄρνειος, α, ον (*ἀρνός*, gen. of *ἀμνός, a lamb*), *of*, or *pertaining to, a lamb:* κρέα ἄρνεια, *lamb*, 4, 5, 31.

ἁρπαγή, ῆς, ἡ, *the act of plundering, robbery, rapine:* καθ' ἁρπαγήν, *for the purpose of plundering*, 3, 5, 2.

ἁρπάζω, ἁρπάσομαι, ἥρπασα, ἥρπακα, ἥρπασμαι, ἡρπάσθην, *to rob, to plunder*, 1, 2, 25. Pass. 1, 2, 27: τὰ ἡρπασμένα ἀνδράποδα, *the slaves which had been carried off.*

Ἅρπασος, ου, ὁ, *the Harpăsus*, 4, 7, 18.

Ἀρτα, a frequent and honorable prefix of Persian names.

Ἀρταγέρσης, ου, ὁ, *Artagerses*, 1, 7, 11: 1, 8, 24.

Ἀρτακάμας, α, ὁ, *Artakamas*, satrap of Phrygia.

Ἀρτάοζος, ου, ὁ, *Artaozus*, 2, 4, 16; 2, 5, 35.

Ἀρταξέρξης, ου, ὁ, *Artaxerxes*, 1, 1, 1; called Mnemon, or Artaxerxes II., reigned from 404 to 361.

Ἀρταπάτας, ου, ὁ, *Artapatas*, 1, 6, 11.

ἀρτάω, ῶ, -ήσω, *to hang* one thing on another, *to fasten* (something) *to* (something), 3, 5, 10.

Ἄρτεμις, ιδος, ἡ, *Artĕmis*, corresponding to the Roman *Diana*, 1, 6, 7.

ἄρτι, *now, just now.* (Stem *ἀρ-*, in *ἄρω, ἀραρίσκω, to fit together; ἄρτιος, ready; ἄρα, accordingly; ἀριθμός, number; ἁρμός, a joint; ἁρμόζω, to join; ἄρειων, ἄριστος, Ἄρης, Ἄρτεμις, ἀρίσκω, ἀρετή*, et al. Latin *artus, articulus, arma, ars:* Eng. *arm, armor, art, artery, artillery*, et al.)

Ἀρτίμας, α, ὁ, *Artimas, satrap of Lydia.*

ἀρτοκόπος, ου, ὁ or ἡ (*ἄρτος, κόπ-*

τω, *to beat*), *a bread-maker, a baker*, 4, 4, 21.

ἄρτος, ου, ὁ, *bread, a loaf of bread*: ἄρτων ἡμίσεα, 1, 9, 26; 2, 4, 28.

Ἀρτούχας, ου or **α,** ὁ, *Artūchus*, 4, 3, 4.

Ἀρύστας, ου or **α,** ὁ, *Arystas*, an Arcadian.

Ἀρχαγόρας, ου or **α,** ὁ, *Archagŏras*, 4, 2, 13.

ἀρχαῖος (ἀρχή), *αία, αῖον, old*, ξένος ἀρχαῖος, 3, 1, 4; Κῦρος ὁ ἀρχαῖος, *Cyrus the elder*, 1, 9, 1; τὸ ἀρχαῖον, as adverb, *anciently, formerly*, 1, 1, 6.

ἀρχή, ῆς, ἡ, *beginning; command, government*, 3, 4, 8; *a country under the government of* some one, 1, 5, 9; *province*, 1, 1, 2 and 3: ἀρχήν, w. a negative, adv. acc., *at all*.

ἀρχεκός, ή, όν (ἀρχή), *fitted to command*, 2, 6, 8 and 20.

ἄρχω, ἄρξω, ἦρξα, ἦρχα rare, **ἦργμαι, ἤρχθην,** *to begin* (in advance of others), w. gen. ἄρξαντες τοῦ διαβαίνειν, *having commenced the passage over*, 1, 4, 15: ἄρχειν τοῦ λόγου, 1, 6, 6:—*to be first* in anything; hence, *to lead, govern*: ὁ ἄρχων, *the commander*, 1, 9, 12; 2, 2, 5: ὁ ἄρξας, *the one who has ruled, the former ruler*, 1, 4, 10.—— Pass. *to be led, ruled, governed*, 1, 3, 15; 1, 9, 4: οἱ ἀρχόμενοι, *the persons commanded, the common soldiers*, 2, 6, 19. ——Mid. *to begin* (one's own work, without regard to others), w. gen. 3, 1, 26; 3, 2, 7; w. infin. 1, 8, 18. Eng. ARCH-; -ARCH, -ARCHY: as ARCH*angel*, *hier*-ARCHY, etc.

ἄρχων, οντος, ὁ. In form, pres. particip. of ἄρχω, q. v.

ἄρωμα, ατος, τό, *spice*, 1, 5, 1. Eng. AROMATIC.

ἀσέβεια, ας, ἡ (ἀσεβής), *impiety*, 3, 2, 4.

ἀσεβής, ές (α priv., σέβομαι, *to revere*), *impious*, 2, 5, 20.

ἀσθενέω, ῶ -ήσω (ἀσθενής), *to be weak, to be ill*, 1, 1, 1; 4, 5, 19 and 20.

ἀσθενής, ές (α priv., σθένος, *strength*), *weak*, 1, 5, 9.

Ἀσία, ας, ἡ, *Asia*. The designation appears to be derived from the Homeric Ἄσιος λειμών (Iliad II, 461); to have been applied first to a very limited region; and afterwards to have been gradually extended to its present signification.

Ἀσιδάτης, ου, ὁ, *Asidates*, a Persian.

Ἀσιναῖος, ου, ὁ, (Ἀσίνη), *an Asinæan*.

ἀσινῶς, adv. (α priv., σίνομαι, *to harm*), *without harm, without depredation*, 2, 3, 27; sup. ὡς ἂν δυνώμεθα ἀσινέστατα, *doing as little harm as possible*, 3, 3, 3.

ἄσιτος, ον (α priv., σῖτος, *grain*), *without food, having eaten nothing*, 2, 2, 16.

ἀσκέω, ῶ, -ήσω, *to practice, to cultivate*, 2, 6, 25. Eng. ASCETIC.

ἀσκός, ου, ὁ, *a leathern bag* or *sack*, 3, 5, 9 and 10. In the New Testament, translated *bottles*.

ἄσμενος, η, ον, *glad*, 2, 1, 16; 3, 4, 24. Adv. ἀσμένως, *gladly*.

ἀσπάζομαι, -άσομαι (σπάω, *to draw*), dep. mid. *to draw to one's self, to embrace, to salute*.

Ἀσπένδιος, ου, ὁ, *an Aspendian, an inhabitant of Aspendus*, a city on the Eurymedon in Pamphylia, 1, 2, 12.

ἀσπίς, ίδος, ἡ, *a shield*: παρ' ἀσπίδας, *towards the left*, the shield being carried on the left arm: ἀσπὶς μυρία, 10,000 *shield*, i. e. 10,000 *heavy-armed men*, 1, 7, 10.

Ἀσσυρία, ας, ἡ, *Assyria* (Hebrew *Asshur*), capital Nineveh.

Ἀσσύριος, ία, ιον, *Assyrian*.

ἀσταφίς, ίδος, ἡ, *a dried grape, a raisin*.

ἀστράπτω, -ψω (ἀστραπή, *lightning*), *to lighten, glisten*, 1, 8, 8.

ἀσφάλεια, ας, ἡ (ἀσφαλής), *safety*.

ἀσφαλής, ές (α priv., σφάλλομαι, *to stumble, fall*), *firm, sure, safe*. Comp.

ἀσφαλίστερος, sup. ἀσφαλίστατος: ——ἀσφαλίστατα, *most safely*, 1, 3, 11: ἐν ἀσφαλεστάτῳ, *in the safest position*, 1, 8, 22; ἐν ἀσφαλεστέρῳ, *in a safer place*, 3, 2, 36.

ἄσφαλτος, ου, ἡ, *asphaltum*, or *bitumen*, used for mortar, 2, 4, 12.

ἀσφαλῶς, adv. (ἀσφαλής), *safely*: comp. -έστερον, sup. -έστατα.

ἀσχολία, ας, ἡ (α priv., σχολή, *leisure*), *occupation, engagement*.

ἀτακτέω, ῶ, -ήσω (ἄτακτος), *to be disorderly, without discipline*.

ἄτακτος, ον (α priv., τάττω), *without order, in disorder*, 1, 8, 2; 3, 4, 19.

ἀταξία, ας, ἡ (α priv., τάττω), *want of order*, 3, 1, 38.

ἀτάρ, a weakened form of αὐτάρ, introducing an objection in the form of a question: ἀτὰρ τί, *but why*, 4, 6, 14.

Ἀταρνεύς, έως, ὁ, *Atarneus*, a city of Mysia.

Ἀτασθαλία, ας, ἡ (ἄτη, *mischief*), *recklessness, folly*.

ἄταφος, ον (α priv., τάφος, *a grave*), *unburied*.

ἅτε (neut. plur. fr. ὅστε), *because*: prefixed to the particip. the causal force is brought out more plainly, 4, 2, 13; 4, 8, 27.

ἀτέλεια, ας, ἡ (α priv., τέλος in the sense *tax* or *public burden*), *exemption from a public burden, immunity*, 3, 3, 18.

ἀτιμάζω, ἀτιμάσω, ἠτίμασα, ἠτίμασμαι, ἠτιμάσθην, *to dishonor*: ἀτιμασθείς, *having been dishonored*, 1, 1, 4; cf. 1, 9, 4.

ἄτιμος, ον (α priv., τιμή, *honor*), *without honor, dishonored*.

ἀτμίζω, -ίσω or -ιῶ (ἀτμός, *vapor*), *to exhale vapor, to steam*.

Ἀτραμύττιον, ου, τό, *Adramyttium*, a city of Mysia.

ἀτριβής, ές (α priv., τριβή, *the act of rubbing*), *not worn, not trodden*, 4, 2, 8.

Ἀττικός, ή, όν (ἀκτή, *shore*), *Attic, Athenian*, 1, 5, 6.

αὖ, adv. *back, again*, of place, or time. In a mere logical relation, *on the other hand, in turn, likewise*. It often denotes a simple continuation of the narrative, and is not always rendered easily into Eng. 1, 1, 7.

αὐαίνω, αὐανῶ, *to dry*, trans.; mid. αὐαίνομαι, αὐανοῦμαι, *to dry*, intrans.; pass. *to be dried*, 2, 3, 16; imperf. without augment.

αὐθαίρετος, ον (αὐτός, αἱρετός), *self-chosen*.

αὐθημερόν (αὐτός, ἡμέρα), *on the same day*, 4, 4, 22.

αὖθις, adv. lengthened form of αὖ, *again, back, back again*, of place, of time, and in a logical relation.

αὐλέω, ῶ, -ήσω (αὐλός, *a flute*), *to play the flute; to sound wind instruments*; mid. *to have the flute played* (for one's self).

αὐλίζομαι (αὐλή, *a court-yard*), αὐλίσομαι, ηὐλισάμην and ηὐλίσθην, *to pass the night, to lodge, to bivouac*, 2, 2, 17.

αὐλός, οῦ, ὁ (ἄω, ἄημι, αὔω, *to blow*), *a wind-instrument*, usually rendered *flute*, but more like *a clarionet*, or *oboe*.

αὐλών, ῶνος, ὁ, *a canal*, 2, 3, 10.

αὐξάνω or αὔξω, αὐξήσω, ηὔξησα, *to enlarge*, trans.; pass. *to be enlarged, to grow*.

αὔριον, adv. *to-morrow*; ἡ αὔριον, sc. ἡμέρα, *the morrow, the next day*.

αὐστηρότης, ητος, ἡ (αὐστηρός, *harsh*, AUSTERE; αὔω, *to dry*), *harshness, pungency*.

αὐτίκα, adv. (αὐτός), *immediately, forthwith, on the spot, presently*, 1, 8, 2; 3, 2, 32.

αὐτόθεν (αὐτός), *from the very spot, from that place*, 4, 2, 6.

αὐτόθι, adv. — αὐτοῦ, *on the spot, here, there*, 1, 4, 6.

αὐτοκέλευστος, ον (αὐτός, κελεύω), *self-bidden — unbidden, of one's own accord*, 3, 4, 5.

αὐτοκράτωρ, ορος, ὁ, ἡ (αὐτός,

κράτος, *power*), *ruling by one's self alone*, AUTOCRATIC.

αὐτόματος, η, ον (αὐτός, μάομαι, *to desire*), *self-moved, spontaneous*:—ἀπὸ (or ἐκ) τοῦ αὐτομάτου, *spontaneously, of one's own accord*, 1, 2, 17; 1, 3, 13. Eng. AUTOMATON.

αὐτομολέω, ῶ, f. -ήσω, aor. ηὐτομόλησα (αὐτός, μολεῖν, aor. of βλώσκω, *to go* or *come*), *to be a deserter, to desert*, 1, 7, 13: οἱ αὐτομολήσαντες, *those who had deserted, deserters*, 1, 10, 6.

αὐτόμολος, ον, ὁ (αὐτός, μολεῖν, aor. of βλώσκω, *to go* or *come*), *a deserter*, 1, 7, 2.

αὐτόνομος, ον (αὐτός, νόμος), AUTONOMOUS, *independent*.

αὐτός, ή, ό. 1st, In the nom. not preceded by the article, and in the oblique cases in apposition with a noun or pronoun; also in the oblique cases standing alone and first in its clause, *self*, Lat. *ipse*. 2d, Preceded by the article, *the same, idem*. 3d, In the oblique cases, when not in apposition with a noun or pronoun and not first in its clause, *him, her, it, them*.

αὐτόσε, *to the very place, thither*.

αὐτοῦ, adv. *here, in this place*, 1, 3, 11; *there, in that place*, 1, 5, 13; 1, 10, 17: often prefixed to a prep. αὐτοῦ παρὰ Ἀριαίῳ, *there with Ariæus*, 2, 2, 1.

αὑτοῦ, Att. for ἑαυτοῦ, q. v.

αὕτως, *just so, exactly so*.

αὐχήν, ένος, ό, *the neck; neck of land*.

ἀφαιρέω, ῶ (ἀπό, αἱρέω, q. v.), *to take away*; mid. *to take away for one's self*, 3, 4, 48; w. acc. of a thing and gen. of a person; or oftener w. acc. of person and thing, ἀφαιρεῖσθαι τοὺς . . . γῆν, 1, 3, 4, *to deprive the Greeks, dwelling in it, of their land*.

ἀφανής, ές (α priv., φαίνομαι), *not appearing, not plain*, 2, 6, 28; *out of sight, gone*, 1, 4, 7.

ἀφανίζω, ἀφανίσω or **ἀφανιῶ, ἠφάνισα, ἠφάνικα, ἠφάνισμαι, ἠφανίσθην**, (ἀφανής), *to cause to disappear, to render invisible*; ὡς ἀφανιούντων τὰς Ἀθήνας), *as if to annihilate Athens*, 3, 2, 11; *to obscure*, ἥλιον, 3, 4, 8.

ἁφαρπάζω (ἀπό, ἁρπάζω, q. v.) *to snatch away from, to plunder from*.

ἀφειδῶς, adv. (ἀφειδής, *unsparing*), *unsparingly*, comp. ἀφειδέστερον, sup. ἀφειδέστατα, 1, 9, 13, *most unsparingly*.

ἀφηγέομαι, -οῦμαι (ἀπό, ἡγέομαι, q. v.), *to lead the way from* (a point); *to narrate, tell*, τινί τι.

ἀφθονία, ας, ἡ (α priv., φθόνος, *envy*), *freedom from envy*; hence, *abundance*, 1, 9, 15.

ἄφθονος, ον (α priv., φθόνος, *envy*), *ungrudging, abundant*: ἐν ἀφθόνοις, *in the midst of abundance*, 3, 2, 25.

ἀφίημι (ἀπό, ἵημι, q. v.), *to send away, to let go*, 1, 3, 19; *to suffer to escape*, 2, 3, 25: τὸν ἀφέντα τὸν ὄνον, *the one who had let loose the ass*, etc. 2, 2, 20; *to let*, ἀφεικέναι, 2, 3, 13: ἀφείς, *having let* (them) *down*, 3, 5, 10.

ἀφικνέομαι, -οῦμαι (ἀπό, ἱκνέομαι, -οῦμαι, ἵξομαι, ἶγμαι, ἱκόμην, *to come* or *go*), *to come* or *go from, to arrive*: ἀφικνεῖτο πρὸς αὐτόν, *came to him*, 1, 1, 5; εἰς Σάρδεις αὐτῷ ἀφ-, 1, 2, 4; παρὰ Κῦρον ἀφ-, 1, 2, 12.

ἀφιππεύω, f. -εύσω (ἀπό, ἱππεύω, *to ride*, ἵππος), *to ride away* or *back*, 1, 5, 12.

ἀφίστημι (ἀπό, ἵστημι, q. v.), *to place away, to remove*: in the perf., pluperf., fut. perf., and aor. 2d act., in the pass. and in the fut. mid. *to stand away, to withdraw*: ἀφεστήκεσαν πρὸς Κῦρον, *revolted to Cyrus*, 1, 1, 6; cf. ἀποστῆναι πρός, 1, 1, 7: ἀποστάντες, *having revolted*, 1, 4, 3; w. gen. 2, 6, 27: ἀφεστήξει, *will withdraw*, 2, 4, 5; cf. 2, 5, 7. Eng. APOSTATE, APOSTACY, etc.

ἄφοδος, ον, ἡ (ἀπό, ὁδός), *a road away, a way of escape*, 4, 2, 11: *a departure*.

ἀφροντιστέω, ῶ, -ήσω (α priv.,

φροντίζω, *to reflect*), *to be without reflection; to disregard, have no concern for.*

ἀφροσύνη, ης, ἡ, *want of reflection, folly, stupidity.*

ἄφρων, ον, gen. ονος (α priv., φρήν), *without reason, stupid*, 4, 8, 20.

ἀφυλακτέω, ῶ, -ήσω, *to be ἀφύλακτος, off one's guard.*

ἀφύλακτος, ον (α priv., φυλάττω), *not guarded*, 2, 6, 24.

ἀφυλάκτως, adv. (ἀφύλακτος), *unguardedly.*

Ἀχαιός, οῦ, ὁ, *an Achæan.*

ἀχάριστος, ον (α priv., χαρίζομαι, *to gratify*, χάρις; *favor*), *unpleasing: οὐκ ἀχάριστα, not unpleasing, right pleasant*, 2, 1, 13; *unrewarded*, 1, 9, 18.

ἀχαριστως, adv. (ἀχάριστος), *without gratitude: ἀχαριστως ἔχειν*, w. dat. *to be without gratitude* towards any one, 2, 3, 18.

Ἀχερουσιάς, άσος, ἡ (Ἀχέρων, *Acheron*, a river in Hades), *Acherusian.*

ἄχθομαι, ἀχθέσομαι, aor. pass. ἠχθέσθην (ἄχθος, *a burden*), *to be burdened, to be displeased*, w. gen. *to be displeased at*, 1, 1, 8; *to be disquieted*, 3, 2, 20.

ἄχρειος, ον (α priv., χρεία, *use*), *useless*, 4, 6, 26.

ἄχρηστος, ον (α priv., χρηστός, verb. adj. fr. χράομαι), *incapable of being used, useless*, 3, 4, 26.

ἄχρι, *up to*, as prep. w. gen.; as conj. *until*, ἄχρι ἄν w. subjunc. 2, 3, 2.

ἀψίνθιον, ου, τό, *wormwood*, 1, 5, 1. Eng. ABSINTH.

B

Βαβυλών, ῶνος, ἡ, *Babylon*, 1, 4, 11 and 13; 2, 2, 6.

Βαβυλωνία, ας, ἡ, *Babylonia*, the country around Babylon, 1, 7, 1; used as adj. w. χώρα, 2, 2, 13.

βάδην, adv. (βαίνω), *step by step; β. ταχύ, with rapid step*, 4, 6, 25.

βαδίζω, βαδιοῦμαι, ἐβάδισα, βεβάδικα I., *to walk, to march.*

βάθος, ους, τό (βαθύς), *depth*, 1, 7, 14.

βαθύς, εῖα, ύ, *deep*, 1, 7, 14.

βαίνω, βήσομαι, βέβηκα, ἔβην, (f. βήσω, and aor. ἔβησα, are causative), *to go, to walk*, 3, 2, 19.

βακτηρία, ας, ἡ (akin to βιβάζω), *a stick, a staff*, 2, 3, 11.

βάλανος, ου, ἡ, *an acorn*, or any similarly shaped fruit: ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, *the date*, 1, 5, 10; cf. 2, 3, 15.

βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην, *to cast, throw*; w. acc. *to cast at, to pelt*, 1, 3, 1; (the object thrown is sometimes expressed, and is put in the dat.): οἱ ἐκ χειρὸς βάλλοντες, *the darters*, 3, 3, 15.

βάπτω, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην, *to dip, immerge*, 2, 2, 9.

βαρβαρικός, ή, όν, *not Grecian, foreign, barbarian*; in the Anab. esp. *Persian: τὸ βαρβαρικὸν, the barbarian army*, 1, 5, 6; 1, 8, 5.

βαρβαρικῶς, adv. *in the Persian language*, 1, 8, 1.

βάρβαρος, ου, ὁ, as subst. *a foreigner, barbarian*, 1, 5, 16.

βάρβαρος, ον, adj. — βαρβαρικός, *foreign, barbarian*, 1, 7, 3; 2, 5, 32.

βαρέως, adv. (βαρύς), *heavily: βαρέως φέρειν, to bear impatiently, to take ill*, 2, 1, 4: βαρέως ἤκουσαν, *heard impatiently*, 2, 1, 9.

Βασίας, ου, ὁ, *Basias*, 4, 1, 18.

βασίλεια, ας, ἡ, *a queen, princess.*

βασιλεία, ας, ἡ, (βασιλεύω), *a kingdom: καταστῆναι εἰς τὴν βασιλείαν, to become established in the kingdom*, 1, 1, 3.

βασίλειον, ου, τό (βασιλεύς), *a royal structure*, 3, 4, 24; plur. βασίλεια, τά, *a royal residence, a palace* (in the plur. as composed of many parts), 1, 2, 7, ff.

βασίλειος, ον (βασιλεύς), *royal*, 1, 2, 20.

βασιλεύς, έως, ὁ, *a king*; esp. in the Anab. *the Persian king*, 1, 1, 5 and 6; w. μέγας, 1, 2, 8, and often.

βασιλεύω, -εύσω (**βασιλεύς**), *to be king, to reign*, 1, 1, 4.

βασιλικός, ή, όν (**βασιλεύς**), *belonging to a king, royal*, 2, 2, 16; comp. -ώτερος, sup. -ώτατος, 1, 9, 1, *endowed with the most royal qualities*. Eng. BASILICA.

βάσιμος, ον (**βαίνω**), *passable*, 3, 4, 49.

βατός, ή, όν (**βαίνω**), *passable*, 4, 6, 17.

βέβαιος, α, ον, *firm, constant*, 1, 9, 30.

βεβαιόω, ῶ, -ώσω (**βέβαιος**), *to make βέβαιος, to confirm, fulfil*.

Βέλεσυς, υος, ὁ, *Belesys*, 1, 4, 10.

βέλος, ους, τό (**βάλλω**), *something cast, a dart, a missile* (cast from a sling), 3, 3, 16.

βελτίων, βέλτιστος, comp. and sup. of **ἀγαθός**.

βῆμα, ατος, τό (**βαίνω**), *a step*, 4, 7, 10: that on which one steps, the *bema* or *rostrum* on which the orators stood in the Pnyx at Athens.

βία, ας, ἡ, *strength, force*, 1, 4, 4: **βίᾳ**, *by force*, 3, 4, 12: **βίᾳ** w. the gen. *in spite of*.

βιάζομαι (**βία**), βιάσομαι, βεβίασμαι, aor. mid. **ἐβιασάμην**, aor. pass. **ἐβιάσθην**; *to force, overpower*, w. acc. 1, 4, 5; *to try to compel*, w. acc. and infin. 1, 3, 1.

βίαιος, αία αιον, *violent*: **βιαιόν τι**, *a violent act*.

βιαίως, adv. (**βίαιος**, *violent*, **βία**, *violence*), *with force, severely*, 1, 8, 27.

βίβλος, ου, ἡ, *inner bark of the papyrus; paper; a book*: **βίβλος γεγραμμένη**, *a manuscript*. Eng. BIBLE.

Βιθυνός, ή, όν, *Bithynian*: οἱ **Βιθ-**, *the Bithynians*.

βίκος, ου, ὁ, *a large earthen vessel, a pitcher*, esp. for containing wine, 1, 9, 25. A Semitic word.

βίος, ου, ὁ (Lat. VI-*ta*, VI-*vo*), *life, period of life*, 1, 1, 1; means of living. Eng. BIO-*graphy*.

βιοτεύω (**βίος**), -εύσω, *to live, to pass one's time*, 3, 2, 25.

Βισάνθη, ης, ἡ, *Bisanthe*, a town in Thrace.

Βίων, or **Βίτων**, ωνος, ὁ, *Bion*, or *Biton*, a Spartan.

βλάβη, ης, ἡ, also **βλάβος**, ους, τό (**βλάπτω**), *injury, harm*, 2, 6, 6.

βλακεύω (**βλάξ**, *sluggish*), -εύσω, *to be sluggish, indolent, spiritless*, 2, 3, 11.

βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or **ἐβλάβην**, *to harm, injure*, w. acc. 2, 5, 17.

βλέπω, βλέψω, ἔβλεψα, βέβλεφα, *to look; to incline, to extend*, 1, 8, 10; 3, 1, 36; 4, 1, 20.

βλώσκω, μολοῦμαι, ἔμολον, μέμβλωκα, *to come* or *go*. Ch. poetic.

βοάω, ῶ (**βοή**, *a cry*), -ήσω or -ήσομαι, *to cry aloud, to shout*, 1, 8, 1, ff.

βοεικός, ή, όν (**βοῦς**), *belonging to oxen*: **ζεῦγος β.**, *a yoke of oxen*.

βοή, ῆς, ἡ, *a call, cry, shout*, 4, 7, 23.

βοήθεια, ας, ἡ (**βοηθέω**), *help; auxiliary forces*, 2, 3, 19; *the act of rendering assistance*, 3, 5, 4.

βοηθέω, ῶ (**βοηθός**, *a helper*; **βοή**, *a cry*, **θέω**, *to run*), -ήσω, *to help, to go* or *come for assistance*: **βοηθεῖν ἐπί** w. acc. *to march out against*, 3, 5, 6.

βόθρος, ου, ὁ (cf. Lat. *fod-io*), a *pit* or *ditch*.

Βοΐσκος, ου, ὁ, *Boïscus*, a Thessalian.

Βοιωτία, ας, ἡ, *Bœotia*, 3, 1, 31.

βοιωτιάζω (**Βοιώτιος**, *a Bœotian*), *to act like a Bœotian*: **τῇ φωνῇ**, *to resemble a Bœotian in dialect*, 3, 1, 26.

Βοιώτιος, ου, ὁ, or **Βοιωτός**, οῦ, ὁ, *a Bœotian*.

βορέας, ου, ὁ, contr. **βορρᾶς**, ᾶ, ὁ, *the north wind, Boreas*.

βόσκημα, ατος, τό (**βόσκω**, *to feed*), *that which has been fed* or *fatted*; also in plur. *cattle*, 3, 5, 2.

βουλεύω (**βουλή**, *counsel*), -εύσω, *to counsel, advise, plot*: **εἴ τι ἐμοὶ κακὸν βουλεύοις**, *if you should devise any mis-*

chief against me, 2, 5, 16; mid. *to take counsel* with one's self, *to deliberate*, 1, 3, 19 and 20; πρὸς ταῦτα, *in respect to these things*: ὅ τι χρὴ ποιεῖν, *what it is necessary to do*, 1, 3, 11: ὅπως, *how*, etc., 1, 1, 4: εἰ, *whether*, etc., 1, 10, 5: τὰ αὐτὰ ταῦτα βουλευομένους, *plotting these same things*, 1, 1, 7; w. infin. *to propose*, 3, 2, 8.

βουλή, ῆς, ἡ (βούλομαι), *will*, *counsel*, *plan*.

βουλιμιάω, ῶ, -άσω (βοῦς, λιμός, *hunger*), *to be ox-hungry*, *to faint with hunger*, 4, 5, 7.

βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην and ἠβουλήθην, *to wish*, w. acc. and infin. 1, 1, 1; w. infin. (supplied by the connection) 1, 7, 5. βούλομαι differs from ἐθέλω, in that the latter denotes a simple *desire*, *inclination*, or *acquiescence*: βούλομαι, *desire*, *plan*, *determination* (Crosby).

βουπόρος, ον (βοῦς, πόρος, πείρω, *to pierce*), *ox-piercing*; βουπόρος ὀβελίσκος, *an ox-goad*.

βοῦς, βοός, ὁ or ἡ, *an ox* or *cow*.

βραδέως, adv. (βραδύς), *slowly*, 1, 8, 11.

βραδύς, εῖα, ύ, *slow*: -ύτερος, -ύτατος.

βραχύς, εῖα, ύ (of space or time), *short*, *small*: βραχύ, *a short distance*, 1, 5, 3; βραχύτερα, *a less distance*, 3, 3, 7; ἐπὶ βραχύ, *a short distance*, 3, 3, 17: -ύτερος, -ύτατος.

βρέχω, βρέξω, ἔβρεξα, βέβρεγμαι, ἐβρέχθην, *to wet*, 3, 2, 22; pass. *to be wet*, 1, 4, 17.

βροντή, ῆς, ἡ, *thunder*.

βρωτός, ή, όν (βιβρώσκω, *to eat*), *eatable*, 4, 5, 5.

Βυζάντιον, ου, τό, *Byzantium*: Constantinople.

Βυζάντιος, α, ον, *Byzantian* or *Byzantine*: οἱ Βυζάντιοι, *the Byzantians* or *Byzantines*.

βωμός, οῦ, ὁ, *an elevation*, esp. *an altar*, 1, 6, 7.

Γ

γαλήνη, ης, ἡ, *a calm*: esp. on the sea. Eng. GALENA.

γαμέω, ῶ, f. γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, ἐγαμήθην l., *to marry*: act. *uxorem duco*: mid. *nubo*, 4, 5, 24.

γάμος, ου, ὁ, *marriage*: ἐπὶ γάμῳ, *in marriage*, *as wife*, 2, 4, 8.

Γάνος, ου, ἡ, *Ganus*, a town in Thrace.

γάρ (γὲ ἄρα), causal conj., postpos., *for*, *because*, *as*; often with other conjunctions, as καὶ γάρ, ἀλλὰ γάρ, καὶ γὰρ οὖν, where each has its appropriate force in the Greek sentence, but cannot easily be rendered into English. It is often *epexegetic*, i. e. it introduces the full detail of what has been before alluded to. In this use, it is generally not translated into Eng.

γαστήρ, τέρος, τρός, ἡ, *the stomach*, *the abdomen*, 2, 5, 33. Eng. GASTRIC.

Γαυλίτης, ου, ὁ, *Gaulites*, 1, 7, 5.

γέ, enclit., intens. and restrictive, *at least*, *even*, *certainly*: often not translated: its force often best conveyed by emphasis, 1, 3, 9 and 21.

γείτων, ονος, ὁ, subst. or adj. *a neighbor*, or *adjacent to*, w. gen. or dat. 2, 3, 18; 3, 2, 4.

γελάω, ῶ, γελάσομαι, ἐγέλασα; pass. aor. ἐγελάσθην, *to laugh*, 2, 1, 13.

γελοῖος, or **γέλοιος**, α, ον (γελάω), *laughable*, *ridiculous*.

γέλως, ωτος, ὁ (γελάω, *to laugh*), *laughter*, 1, 2, 18.

γελωτοποιός, οῦ, ὁ (γέλως, ποιέω), *a laughter-maker*, *jester*, *buffoon*.

γέμω, only pres. and impf. *to be full*, w. gen. 4, 6, 27; κώμας . . . γεμούσας. Cf. Lat. *gemo*, *to groan*.

γενεά, ᾶς, ἡ (γεν- stem of γίγνομαι), *birth*: ἀπὸ γενεᾶς, *from one's birth*, 2, 6, 30. Eng. GENEA-*logy*.

γενειάω, ῶ (γένειον, *chin*), -ήσω, *to*

have a beard; hence, *to be old*, 2, 6, 28; opposed to ἀγένειος.

γενναιότης, ητος, ἡ (γενναῖος, *of noble birth*), *nobility, nobleness, generosity.*

γένος, ους, τό, *descent, birth: γένει προσήκων*, w. dat. *related to by birth*, 1, 6, 1. Stem γεν-; Lat. *genus, gens;* Eng. GEN-*der*, GEN-*tile*, GEN-*erate*, GEN-*erous*, GEN-*esis*, GEN-*itive*, etc., etc.

γεραιός, ά, όν, *old:* -αίτερος, -αίτατος.

γερόντιον, ου, τό (dim. of γέρων), *a little, feeble, old man.*

γέρρον, ου, τό, *anything made of wicker-work*, esp. *a wicker shield*, oblong, with wicker frame, and covered with leather; carried esp. by the Persians, 2, 1, 6.

γερροφόρος, ου, ὁ (γέρρον, φέρω), *a bearer of a wicker shield*, 1, 8, 9.

γέρων, οντος, ὁ (akin to γέρας, *honor*), *an old man*, 4, 3, 11.

γεύομαι, γεύσομαι, γέγευμαι, ἐγευσάμην, *to taste, partake of*, w. gen. 1, 9, 26; 3, 1, 3.

γέφυρα, ας, ἡ, *a bridge: γ. ἐζευγμένη πλοίοις, a bridge made of boats*, 1, 2, 5.

γῆ, ῆς, ἡ, *earth, land, ground: κατὰ γῆν, by land*, 1, 1, 7; *ἐπὶ γῆς, upon the ground*, 3, 2, 19. Eng. GE-, in GE-*ology*, GE-*ography*, GE-*orge*, etc.

γήϊνος, ον (γῆ), *made of earth.*

γήλοφος, ου, ὁ (γῆ, λόφος), *a mound of earth, an eminence, a hill*, 1, 5, 8; 1, 10, 12.

γῆρας, γήραος or γήρως, τό (cf. γέρων, *an old man*, and γέρας, *honor*), *old age, advanced age*, 3, 1, 43.

γίγνομαι, less comm. γίνομαι, γενήσομαι, γεγένημαι or γέγονα, ἐγενόμην, *to become, to come into being, to be born*, w. gen. or ἀπό and gen. 1, 1, 1; 2, 1, 3: *to come, to arrive*, 1, 8, 8 and 24; ἔξω ἐγένετο, *extended beyond*, 1, 8, 23; τὴν ὁδὸν γιγ., *leading*, 3, 4, 24; ἐν ἑαυτῷ ἐγένετο, *he came to himself*, 1, 5, 17: *to occur, happen, take place*, κρίσις ἐγέν. 1, 6, 5; δρόμος ἐγέν. τοῖς στρατ., *a running began to*, etc., i. e. *the soldiers began to run*, 1, 2, 17; *to amount to* (with numbers), 1, 2, 9; τοὺς γιγνομένους δασμούς, *the revenues accruing*, 1, 1, 8: *to be possible, permitted*, 1, 9, 13: *to become favorable*, εἶναι . . . οὐκ ἐγίγνετο τὰ ἱερά, *the sacrifices were not favorable to go*, etc. 2, 2, 3; ὅρκους γεγενημένους, *that oaths have been exchanged*, 2, 5, 3.

γιγνώσκω, less comm. γινώσκω, γνώσομαι, ἔγνωκα, ἔγνων, ἔγνωσμαι, ἐγνώσθην, *to know, become acquainted with, recognize*, w. acc. of pers. or thing, often; w. acc. and particip.; w. acc. and infin.: *to judge, to approve of*, ἃ ἐγίγνωσκον, *what they judged* (best), *what they approved of*, 1, 3, 13. Stem γνο-: Eng. GNOME, GNOM-*ic*, GNOM-*on*, GNO-*stic*, etc.

Γλοῦς, οῦ, ὁ, *Glus*, 1, 4, 6.

Γνήσιππος, ου, ὁ, *Gnesippus*, an Athenian.

γνούς, 2d aor. act. particip. of γιγνώσκω.

γνώμη, ης, ἡ (akin to γιγνώσκω), *mind, judgment: τὴν γνώμην ἔχετε, have the conviction, be assured*, 1, 3, 6; *consent*, 1, 3, 13; *expectation*, 1, 7, 8; γνώμῃ, *on principle*, 2, 6, 9; πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, *to direct attention to himself*, 2, 5, 29; *plan*, 1, 8, 10.

Γογγύλος, ου, ὁ, *Gongylus.*

γοητεύω, -εύσω (γόης, *a juggler*), *to bewitch, to deceive* by jugglery.

γονεύς, έως, ὁ (akin to γίγνομαι), *a parent;* pl. γονεῖς, 3, 1, 3.

γόνυ, ατος, τό, *a* KNEE, 1, 5, 13; 3, 2, 22; *a joint* or *knot* in a plant. Cf. Lat. *genu.*

Γοργίας, ου, ὁ, *Gorgias*, one of the most celebrated of the Sophists who taught at Athens, 2, 6, 16.

γοῦν (γέ, οὖν), *at least, at all events, certainly*, 3, 2, 17.

γραΐδιον, contr. γρᾴδιον, ου, τό (dim. of γραῦς, *an old woman*), *a little*, or *feeble, old woman.*

γράμμα, ατος, τά (γράφω), *some-*

thing written, an inscription, a letter. Eng. GRAMMAR, etc.

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην or ἐγράφην, *to engrave, to paint, to write*, 2, 3, 1; 2, 6, 4. Eng. GRAPHIC, *auto*-GRAPH, *photo*-GRAPH, *steno*-GRAPHY, etc., etc.

γυμνάζω, -άσω (γυμνός), *to exercise*, 1, 2, 7. Eng. GYMNAST.

γυμνήτης, **ου**, ὁ, or **γυμνής**, ῆτος, ὁ (γυμνός), *a light-armed soldier* — **ψιλός** (spoken of archers, slingers, darters, and sometimes of targeteers), 1, 2, 3.

Γυμνιάς, άδος, ἡ, *Gymnias*, a city in Armenia.

γυμνικός, ή, όν, (γυμνός), *gymnastic*, 4, 8, 25.

γυμνός, ή, όν, *naked, with no outer garment*, 1, 10, 3.

γυνή, **γυναικός**, ἡ, *a woman, a wife*, 1, 2, 12; μεγάλαις γυναιξὶ καὶ παρθένοις, *with stately wives and maidens*, 3, 2, 25. Eng. *miso*-GYNIST.

Γωβρύας, **ου** or **α**, ὁ, *Gobryas*, 1, 7, 12.

Δ

δάκνω, δήξομαι, ἔδακον, δέδηχα 1., δέδηγμαι, ἐδήχθην, *to bite*, 3, 2, 18 and 35.

δακρύω, -ύσω (δάκρυ, *a tear*), *to weep*), 1, 3, 2.

δακτύλιος, **ου**, ὁ (δάκτυλος), *a finger-ring*, 4, 7, 27.

δάκτυλος, **ου**, ὁ (cf. δείκνυμι, δέχομαι, *digitus*), *a finger; οἱ δάκ- τῶν ποδῶν, the toes*, 4, 5, 12. Eng. DACTYL.

Δαμάρατος, **ου**, ὁ, *Damarātus*, 2, 1, 3.

Δάνα, ης, ἡ, or **Δάνα**, ων, τά, *Dana* (*Tyana*), a town of Cappadocia, 1, 2, 20.

δαπανάω, ῶ, -ήσω (δαπάνη, *expense*), *to expend*, 1, 3, 3. Intrans. *to expend one's resources*, 2, 6, 6; ἀμφὶ w. acc. 1, 1, 8.

δάπεδον, **ου**, τό (Perh. διά, ζα-, βα-, πέδον, *ground*), *the ground*, 4, 5, 6.

Δαράδαξ, **ακος**, ὁ, *Darădax*, 1, 4, 10, cf. **Δάρδας**.

Δαρδανεύς, έως, ὁ, *a Dardanian, an inhabitant of Dardanus.*

Δάρδας, **ατος**, or **Δάρδης**, ητος, or **Δάρδαψ**, απος, *Dardas, Dardes*, or *Dardaps.*

δαρεικός, οῦ, ὁ (properly an adj. with the ellipsis of στατήρ), *a Daric*; a Persian gold coin, first issued by Darius Hystaspes, and named either from him or from the Persian word *darâ, a sovereign*; passed for 20 Attic drachmæ — from $3.50 to $4.00; was the monthly pay of a common soldier, 1, 3, 21.

Δαρεῖος, **ου**, ὁ, *Darius*; known in history as Darius II. or Darius Nothus; was king of Persia from 423 to 404 B. C., 1, 1, 1.

δάσμευσις, **εως**, ἡ, *division, distribution.*

δασμός, οῦ, ὁ (δαίω, δάσομαι, *to divide*), *revenue, tribute*, 1, 1, 8; 4, 5, 24.

δασύς, εῖα, ύ, *thick, close, dense*, 2, 4, 14: τὸ δασύ, *the thicket*, 4, 7, 7.

δαψιλής, ές, *abundant, plentiful*, 4, 2, 24; 4, 4, 2.

δέ, conj. postpos., *but, and, yet, however, on the other hand*; sometimes rendered *while, then*. Sometimes omitted in rendering.

δέδοικα or **δέδια** (perf. w. pres. meaning), ἐδεδοίκειν or ἐδεδίειν (plupf. w. impf. meaning), δείσομαι, ἔδεισα, *to fear*, w. acc. 3, 2, 5; w. μή and a depend. mood, 3, 2, 25; w. acc. and μή, 1, 7, 7; 3, 5, 18.

δεῖ, impers. δεήσει, ἐδέησε, *it is necessary, there is need*, w. gen. 2, 3, 5; 3, 2, 33; w. acc. and infin. 3, 2, 30: πολλοῦ, ὀλίγου δεῖ, *it lacks much, little*: εἰς τὸ δέον, *seasonably*, 1, 3, 8.

δείδω, used only in 1st pers. sing. — δέδοικα, q. v.

δείκνυμι or **δεικνύω**, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, *to show, point out*, 4, 7, 27: *make signs*, 4, 5, 33.

δειλη, ης, ἡ, *afternoon*, 1, 8, 8; 2, 2, 14; *evening*, 3, 3, 11, etc.

δειλός, ή, όν (δείδω), *timid, cowardly*, 3, 2, 35.

δεινός, ή, όν (δείδω), *fearful, terrible*; as subst. δεινόν, τό, *danger, peril*, 2, 3, 22; plur. 2, 6, 7: ἐκ πάνυ δεινῶν, *from extreme perils*, 3, 2, 11;—τὰ δεινότατα, *those things which are most terrible*, 3, 1, 13;—*skilful, clever*, 1, 9, 19: δεινὸς λέγειν, *skilful in speaking, eloquent*, 2, 5, 15.

δεινῶς, adv. (δεινός), *terribly*; δεινῶς ἔχειν, *to be in a terrible condition, to suffer terribly*.

δειπνέω, ῶ, -ήσω (δεῖπνον), *to partake of the δεῖπνον*; may be rendered either *to dine* or *to take supper*.

δεῖπνον, ου, τό, the principal meal of the day, taken towards evening, may be rendered *dinner* or *supper*.

δειπνοποιέομαι, οῦμαι, -ήσομαι, (δεῖπνον, ποιέω), *to prepare one's supper* or *to take supper*.

δείσας, see δέδοικα.

δέκα, *ten*. Eng. DECADE.

δεκαπέντε, *fifteen*.

δεκατεύω, -εύσω (δέκα), *to take a tenth, to tithe*.

δέκατος, η, ον, *tenth*; ἡ δεκάτη, sc. μοῖρα, *the tenth*.

Δέλτα, τό, indecl., *the Delta*.

δελφίς, ῖνος, ὁ, *a dolphin*.

Δελφοί, ῶν, οἱ, *Delphi*, seat of the famous oracle of Apollo; in Phocis.

δένδρον, ου, τό, *a tree*, 1, 2, 22: dat. pl. δένδροις or δένδρεσι, 4, 8, 2.

δεξιά, ᾶς, ἡ (fem. of δεξιός, w. χεῖρ understood), *right hand*: ἐν δεξιᾷ, *on the right*, 1, 5, 1;—*the right hand* (offered as a pledge); hence, *a pledge*, δεξιὰς ἔδοσαν, *they gave pledges*, 2, 3, 28; δεξιὰν λαβεῖν, *to receive a pledge*, 1, 6, 6; δεξιὰν φέρειν, *to convey a pledge*, 2, 4, 1. Lat. *dexter*, Eng. DEXTEROUS.

δεξιόομαι, -οῦμαι, -ώσομαι (δεξιός), *to give the right hand, to greet, welcome*.

δεξιός, ά, όν (akin to δέχομαι, δέξομαι), *pertaining to the right hand, on the right*: τὸ δεξιόν, *the right wing*, 1, 2, 15; τὰ δεξιὰ τοῦ κέρατος, *the right* (portions) *of the wing*, 1, 8, 4.

Δέξιππος, ου, ὁ, *Dexippus*, a Laconian.

δέομαι, δεήσομαι, ἐδεήθην, *to need, to want*, w. acc. 1, 3, 4; 2, 3, 29; w. gen. of pers. or thing, 1, 9, 21; 3, 5, 9:—*to ask, to entreat*, w. acc. and infin. 1, 4, 14; w. gen. 1, 4, 15; w. gen. and infin. 1, 1, 10; 1, 2, 14.

δέον, see δεῖ.

Δερκυλ(λ)ίδας, ου or α, ὁ, *Dercyl(l)idas*, a Spartan general.

δέρμα, ατος, τό (δέρω, *to flay*), *hide, skin*, 1, 2, 8; 4, 8, 26.

Δέρνης, ου, or εος, ους, ὁ, *Dernes*, satrap of Arabia.

δεσμεύω, -εύσω (δεσμός), *to bind*.

δεσμός, οῦ, ὁ (δέω, *to bind*), *a band, strap, fetter*, 3, 5, 10.

δεσπότης, ου, ὁ (akin to δεσπόζω, *to rule absolutely*), *a master*, 3, 2, 13. Eng. DESPOT.

δεῦρο, adv. *hither, here*, 1, 3, 19.

δεύτερος, α, ον, *second*:—δεύτερον or τὸ δεύτερον, *the second time*, 1, 8, 16; 2, 2, 4. Eng. DEUTERO-*nomy*.

δέχομαι, δέξομαι, δέδεγμαι, ἐδεξάμην, *to receive*, w. acc. 3, 4, 32; *to accept* (—*to approve of*), 1, 8, 17; *to receive* (an enemy—*to offer resistance, to sustain an attack, to wait to receive*), 1, 10, 6 and 11; 3, 1, 42.

δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην, *to bind, fasten*, 3, 4, 35. Eng. dia-DEM.

δέω, δεήσω, ἐδέησα, δεδέηκα, *to want, to lack*, 1, 5, 14. Cf. δεῖ and δέομαι.

δή (postpos.), *now, accordingly, indeed*; often emphasizes the preceding word.

δῆλος, η, ον, *plain, clear, manifest*, δῆλός ἐστι often w. a particip.; δῆλος ἦν ἀνιώμενος, *he was manifestly troubled*, or *it was manifest that he was*, etc., 1, 10, 6; cf. 1, 5, 9;—δῆλον ὅτι (also written δηλονότι), *manifestly, clearly*, 1, 3, 9; 3, 1, 16.

δηλόω, ῶ, -ώσω (δῆλος), *to make plain*, 2, 2, 18; *to set forth, to relate*, 2, 5, 26; 3, 1, 1.

δημαγωγέω, ῶ, -ήσω (δημαγωγός, DEMAGOGUE; δῆμος, ἄγω), *to lead as a demagogue.*

Δημάρατος, ου, ὁ, *Demarātus*, 2, 1, 3.

Δημοκράτης, εος, ους, ὁ, *Democrătes*, 4, 4, 15.

Δημοσάσης, ου, ὁ, *Demosades.*

δῆμος, ου, ὁ, *the people.* Eng. DEMO-*cracy*, etc.

δημόσιος, ία, ιον, *belonging to the people, public; τὰ δημόσια, the public property, money*, 4, 6, 16.

δηόω, ῶ, -ώσω (δῆτος, *hostile*), *to treat in a hostile manner, lay waste, χώραν.*

δήπου, *certainly, surely.*

διά, prep. w. gen. *through*, of place, time, means, manner: *αὐτοῖς διὰ φιλίας ἰέναι, to proceed (in the way of friendship*, i. e.) *in a friendly manner toward them: διὰ παντὸς πολέμου, in the way of perpetual war*, i. e. *in a hostile manner*, 3, 2, 8.—w. acc. *on account of.* In compos. *through, asunder, apart;* also the notion of completion. Eng., the prefix DIA-, in many words, e. g. DIA-*meter*, DIA-*gonal*, DIA-*gram*, DIA-*gnosis*, DIA-*phragm*, DIA-*pason* (πασῶν), etc.

Δία (note the accent), *Δίι, Διός*; see *Ζεύς.*

διαβαίνω (διά, βαίνω, q. v.), *to go over, to cross*, 1, 4, 14, and often.

διαβάλλω (διά, βάλλω, q. v.), *to calumniate*, 1, 1, 3.

διάβασις, εως, ἡ (διά, βαίνω), *the act of crossing; the means of crossing*, 3, 5, 9; *the place of crossing, bridge, ford* or *ferry*, 1, 5, 12; *a temporary bridge*, 2, 3, 10.

διαβατέος, α, ον (διαβαίνω), *that must be crossed, ποταμός*, 2, 4, 6.

διαβατός, ή, όν (διαβαίνω), *that may be crossed, passable*, 2, 5, 9; 1, 4, 18.

διαβιβάζω, -άσω (διά, βιβάζω), *to transport over*, 3, 5, 8; pass. 3, 5, 2.

διαβολή, ῆς, ἡ (διαβάλλω), *calumny*, 2, 5, 5. Eng. DIABOLICAL.

διαγγέλλω (διά, ἀγγέλλω, q. v.), *to bear tidings through, to announce*, 1, 6, 2; mid. *to pass along the word among one another*, 3, 4, 36.

διαγελάω, ῶ (διά, γελάω, q. v.), *to mock, to expose to ridicule*, 2, 6, 26.

διαγίγνομαι (διά, γίγνομαι, q. v.), *to continue*, w. a particip. 2, 6, 5; *to pass, νύκτα*, 1, 10, 19; *to subsist, to live*, 1, 5, 6: *κρέα ἐσθίοντες διε., lived on meat*, lit. *lived by eating meat.*

διαγκυλόομαι, -οῦμαι, -ώσομαι (διά, ἀγκύλη, *the thong of a javelin*), *to insert the finger in the thong*, i. e. *to be ready to shoot*: 4, 3, 28, *διηγκυλωμένους.* Some edits. have *διηγκυλισμένους*, fr. *διαγκυλίζομαι.*

διάγω (διά, ἄγω, q. v.), *to convey over*, 2, 4, 28; 3, 5, 10; *to pass one's time*, 3, 1, 43; 3, 3, 2; *to continue*, w. particip. 1, 2, 11.

διαγωνίζομαι, -ίσομαι, -ιοῦμαι, -ηγώνισμαι, -ηγωνισμην (διά, ἀγών), *to contend throughout, contend in rivalry, πρός* w. acc. 4, 7, 12.

διαδέχομαι (διά, δέχομαι, q. v.), *to succeed to, to relieve, to take turns*, 1, 5, 2.

διαδίδωμι (διά, δίδωμι, q. v.), *to distribute*, 1, 9, 22; 1, 10, 18.

διάδοχος, ου, ὁ (διά, δέχομαι), *a successor.*

διαζεύγνυμι (διά, ζεύγνυμι, q. v.), *to unyoke, separate: διαζεῦχθαι ἀπό, to be separated from.*

διαθεάομαι, ῶμαι (διά, θεάομαι, q. v.), *to look through, examine, consider*, 3, 1, 19.

διαιθριάζω, -άσω (διά, αἰθρία, *clear sky*), *to clear up: διαιθριάζειν, to be clearing up*, 4, 4, 10.

διαιρέω, ῶ (διά, αἱρέω, q. v.), *to take apart, to destroy*, 2, 4, 22.

διάκειμαι (διά, κεῖμαι, q. v.), *to be in a state of mind* (described in the context), 3, 1, 3; *to be disposed, πρός τινα*, 2, 6, 12; w. dat. *φιλικῶς τινι δια-*

κεῖσθαι, *to be on friendly terms with any one*, 2, 5, 27.

διακελεύομαι, -εύσομαι (διά, κελεύω), *to exhort, encourage, cheer on*, w. dat. 3, 4, 45.

διακινδυνεύω, -εύσω (διά, κινδυνεύω), *to pass through danger, to expose one's self*, 1, 8, 6; 3, 4, 14.

διακλάω, ῶ (διά, κλάω, κλάσω, ἔκλᾶσα, κέκλασμαι, ἐκλάσθην, *to break*), *to break in pieces*.

διακονέω, ῶ, -ήσω (διάκονος, *a servant*; διά, *through*, κόνις, *dust*), *to serve, to wait upon*, 4, 5, 33. Eng. DEACON.

διακόπτω (διά, κόπτω, q. v.), *to cut through, to cut in pieces*, 1, 8, 10.

διακόσιοι, αι, α, *two hundred*.

διακρίνω (διά, κρίνω, q. v.), *to discriminate, decide*.

διαλαγχάνω (διά, λαγχάνω, q. v.), *to divide by lot, determine by lot*, 4, 5, 23.

διαλαμβάνω (διά, λαμβάνω, q. v.), *to take apart, take separately*, 4, 1, 28.

διαλέγω (διά, λέγω, q. v.), *to pick out*; mid. διαλέγομαι, διαλέξομαι, διείλεγμαι, διελεξάμην or διελέχθην, *to converse with*, 1, 7, 9; 2, 5, 42; *to confer with*, w. dat. 2, 5, 42; *to talk*, 2, 6, 23. Eng. DIALECT, DIALOGUE, etc.

διαλείπω (διά, λείπω, q. v.), *to leave an interval, to be apart*, 1, 7, 15; 1, 8, 10.

διαμαρτάνω (διά, ἁμαρτάνω, q. v.), *to fail completely, miss*, w. gen.

διαμάχομαι (διά, μάχομαι, q. v.), *to fight through, contend obstinately*.

διαμένω (διά, μένω, q. v.), *to remain through, hold one's ground*.

διαμετρέω, ῶ, -ήσω, *to measure out*.

διαμπερές (διά, ἀνά, -περές fr. πείρω, *to pierce*), *through and through, completely through*, 4, 1, 18.

διανέμω (διά, νέμω, q. v.), *to distribute thoroughly, to apportion*.

διανοέομαι, οῦμαι (διά, νοέομαι, -ήσομαι), *to have in mind, to intend, purpose*, 2, 4, 17; 3, 2, 8.

διάνοια, ας, ἡ (διά, νόος), *thought, intention*.

διαπέμπω (διά, πέμπω, q. v.), *to send apart, to send in different directions*, 1, 9, 27.

διαπεράω, ῶ (διά, περάω, ῶ, -άσω), *to pass through, cross*.

διαπλέω (διά, πλέω, q. v.), *to sail through, sail across*.

διαπολεμέω, ῶ (διά, πολεμέω, -ήσω), *to continue war, to fight it through*, w. dat. 3, 3, 3.

διαπορεύω (διά, πορεύω, πόρος), *to transport over*, 2, 5, 18; mid. διαπορεύομαι (see πορεύομαι), *to pass over*, 2, 5, 18; *to pass through*, 3, 3, 3.

διαπορέω, ῶ (διά, *a* priv., πόρος), *to be completely at a loss*; mid. *to be extremely perplexed for one's self*.

διαπράττω (διά, πράττω, q. v.), *to effect*; comm. mid. *to effect* (for one's self), *to achieve, accomplish*, 2, 3, 29: τινί τι παρά τινος, *to obtain anything for any one from any one*, 2, 3, 20; παρά τινος, *to obtain* (one's request) *from any one*, 2, 6, 2; διαπεπραγμένος παρὰ βασιλέως δοθῆναι, *having obtained* (his request) *from the king that it should be granted*, etc. 2, 3, 25; w. infin. *to obtain* (one's request) *to*, etc. 2, 6, 28.

διαρπάζω (διά, intens. and ἁρπάζω, q. v.), *to plunder, to sack*, 1, 2, 19 and 26; *to take as plunder*, 1, 10, 2 and 18.

διαρρέω (διά, ῥέω, q. v.), *to flow through*.

διαρρίπτω (διά, ῥίπτω, q. v.), or διαρριπτέω, ῶ, *to throw apart, to scatter*.

διάρρυψις, εως, ἡ, *the act of throwing apart, scattering*.

διασημαίνω (διά, σημαίνω, q. v.), *to signify, to indicate*, 2, 1, 23.

διασκηνέω, ῶ, -ήσω, intrans., and διασκηνόω, ῶ, trans. (διά, σκηνή, *a tent*), *to encamp apart*, κατά, 4, 4, 8 and 10.

διασκηνητέον, εἶναι, *to be necessary to encamp apart*, εἰς, 4, 4, 14.

διασπάω, ῶ (διά, σπάω, σπάσω,

ἔσπᾶσα, ἔσπᾰκα, ἔσπασμαι, ἐσπάσθην), *to draw apart*, 3, 4, 20; pass. *to be drawn apart, to be widely separated*, 1, 5, 9.

διασπείρω (διά, σπείρω, σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην), *to scatter, to draw apart*, 1, 8, 25; διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτ., *because his army has been drawn apart, scattered*, 2, 4, 3.

διασφενδονάω, ῶ, -ήσω (διά, σφενδονάω, ῶ, σφενδόνη, *a sling*), *to sling apart, in different directions*: pass. or mid. *to fly in different directions*, 4, 2, 3.

διάσχω, διάσχοιμι: διέχω.

διασώζω (διά, σώζω, q. v.), *to save through, carry safe through*: pass. *to be carried safely through*.

διατάττω (διά, τάττω, q. v.), *to arrange, draw up*, 1, 7, 1.

διατείνω (διά, τείνω, *to stretch*, q. v.), *to stretch through* or *out*: mid. *to exert one's self*: πᾶν πρός τινα δ. *to use every effort with any one*.

διατελέω, ῶ (διά, τελέω, ῶ, f. τελέσω or τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην), *to continue* (the march), 1, 5, 7; often w. particip. 3, 4, 17, χρώμενοι, *they continued to use* or *they continually made use of*, etc.

διατήκω (διά, τήκω, q. v.), *to cause to melt through*; mid. and 2 pf. *to melt through, melt completely*, 4, 5, 6.

διατίθημι (δια, τίθημι, q. v.), *to dispose*, πάντας διατιθείς, 1, 1, 5: mid. *to dispose of for one's own profit, sell*: pass. *to be disposed of, to be treated, served*, 4, 7, 4.

διατρέφω (διά, τρέφω, q. v.), *to nourish through, to nourish entirely*, 4, 7, 17.

διατριβή, ῆς, ἡ (διά, τρίβω), *a wearing away, delay; a pastime*; DIATRIBE.

διατρίβω (διά, τρίβω, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίφθην, usu. ἐτρίβην, *to rub*), *to spend time, delay*, 1, 5, 9; 2, 3, 9.

διαφαίνω (διά, φαίνω, q. v.), *to cause to appear through*: mid. *to show one's self through, to appear through*: διεφάνη (*the light*), *appeared through*.

διαφανῶς, adv. (διαφανής, *transparent*; διά, φαίνω), *manifestly, clearly*.

διαφερόντως, adv. (διά, φέρω), *conspicuously, preëminently*, 1, 9, 14.

διαφέρω (διά, φέρω, q. v.), *to* DIFFER, w. gen. and acc. *from something in respect to*, etc., 2, 3, 15; *to surpass, excel*, 3, 1, 37; impers. πολὺ διέφερεν, *it differed much*, i. e. *it was much more advantageous*, etc., w. infin. 3, 4, 33. Lat. *differo*.

διαφεύγω (διά, φεύγω, q. v.), *to flee through, escape*.

διαφθείρω (διά, φθείρω, φθερῶ, ἔφθειρα, ἔφθαρκα, ἔφθαρμαι, ἐφθάρην), *to destroy, ruin; to lead astray, corrupt*, 3, 3, 5.

διάφορος, ον (διά, φέρω), *differing* (τινός) *from, at variance with* (τινί); διάφορον, τό, *variance, disagreement*, 4, 6, 3.

διαφυή, ῆς, ἡ (διά, φυή, *growth*, φύω), *a growth between, a division, cleft*.

διαφυλάττω (διά, φυλάττω, q. v.), *to guard through, thoroughly*.

διαχάζω (διά, χάζω, aor. ἐχασάμην), *to draw apart, withdraw*, 4, 8, 18. Eng. CHASM.

διαχειμάζω (διά, χειμάζω, χειμών, *winter*), *to winter through, to pass the winter*.

διαχειρίζω, f. -ίσω or -ιῶ (διά, χειρίζω, *to have in the hand*; χείρ, *hand*), *to manage, accomplish*; pass. *to be accomplished*, 1, 9, 17.

διαχωρέω, ῶ, -ήσω (διά, χωρέω, ῶ), *to pass through*: κάτω διεχώρει αὐτοῖς, *they had a diarrhœa*, 4, 8, 20.

διδάσκαλος, ου, ὁ (διδάσκω), *a teacher*.

διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην, *to teach*, w. infin. 3, 4, 32; w. ὡς and a finite mood, 2, 5, 6. Eng. DIDACTICS.

δίδημι, 3d pers. pl. **διδέασι**, — **δέω**, *to bind.*

δίδωμι, f. **δώσω**, aor. **ἔδωκα**, pf. **δέδωκα**, pass. pf. **δέδομαι**, aor. **ἐδόθην**, *to give*, 1, 2, 27; 1, 6, 6; *to grant*, 3, 1, 23; 2, 3, 18 and 25; pass. w. **ἐκ** and gen. *given by*, 1, 1, 6.

διείργω, **-είρξω** (διά, εἴργω), *to hold in, to intercept*, 3, 1, 2.

διελαύνω (διά, ἐλαύνω, q. v.), *to ride through*, 1, 5, 12.

διελών, **-όντος**, aor. particip, fr. διαιρέω.

διεξέρχομαι (διά, ἐξ, ἔρχομαι), *to go*, or *come, out through, entirely through.*

διέρχομαι (διά, ἔρχομαι, q. v.), *to go through*, w. acc. 3, 5, 17; *to march, σταθμούς*, 2, 4, 12;—**διῆλθε λόγος**, *a rumor went out*, 1, 4, 7.

διερωτάω, ῶ (διά, ἐρωτάω), *to inquire thoroughly.*

διεσπάρθαι: δια- σπείρω.

διέχω (διά, ἔχω, q. v.), *to be distant from*, ἀπό w. gen. 1, 8, 17; *to be apart from, separated from*, w. gen. 1, 10, 4; *to be separated, to be drawn apart*, 3, 4, 20;—**τὸ διέχον**, *the intervening space*, 3, 4, 22.

διηγέομαι, **-οῦμαι** (διά, ἡγέομαι, **-οῦμαι**), *to lead through, relate*, 4, 3, 8.

δίημι (διά, ἵημι), *to allow to pass through*, 3, 2, 23.

διΐστημι (διά, ἵστημι, q. v.), *to cause to stand apart.* In the mid. and in the pf. plupf. and 2d aor. act. intrans. *to stand apart*, 1, 8, 20; *to stand at intervals*, 1, 5, 2.

δίκαιος, **αία**, **αιον** (δίκη), *right, just, reasonable*, 1, 3, 5: **τὸ δίκαιον**, *that which is just, justice*, 2, 6, 18; **ἐκ τοῦ δικαίου**, *according to justice, in a just manner*, 1, 9, 19; cf. **σὺν τῷ δικαίῳ**, 2, 6, 18. Comp. **-ότερος**, sup. **-ότατος.**

δικαιοσύνη, **ης**, ἡ (δίκαιος, δίκη), *justice*, 1, 9, 16.

δικαιότης, **ότητος**, ἡ (δίκαιος, δίκη), *justice*, 2, 6, 26.

δικαίως, adv. (δίκαιος), *justly.*

δικαστής, **οῦ**, ὁ (δίκη), *a judge.*

δίκη, **ης**, ἡ, *justice, a judicial proceeding, a penalty*: **μὴ δίκην ἐπιθῇ**, *lest he may inflict punishment*, w. gen. *on account of, for*, 1, 3, 10; cf. 3, 2, 8: **τὴν δίκην**, *the (proper) punishment*, 1, 3, 20; cf. 2, 5, 38 and 41: **δίκην διδόναι**, *to give satisfaction — to suffer punishment*, 2, 6, 21. Syn. **δικαιοσύνη** and **δικαιότης**, *justice, rectitude, righteousness*, in the abstract: **δίκη**, *right, justice*, usu. in some action. Eng. *syn-*DIC, *syn-*DICATE.

διμοιρία, **ας**, ἡ (δίς, μοῖρα, *portion*), *a double portion.*

δινέω, ῶ, **-ήσω** (δίνη, *a whirl*), *to whirl* (something); mid. *to whirl* (one's self), *spin round.*

διό — **διά ὅ**, or **δι' ὅ**, *on which account, wherefore.*

δίοδος, **ου**, ἡ, *a way*, or *journey, through.*

διοίσω: διαφέρω.

διοράω, ῶ (διά, ὁράω, q. v.), *to see through, to see here and there*, or *at intervals.*

διορύττω (διά, ὀρύττω, q. v.), *to dig through.*

διότι — **διὰ τοῦτο ὅτι**, *on account of this that, because*, 2, 2, 14.

δίπηχυς, **υ**, **εος** (δίς, *twice*, πῆχυς, *cubit*), *two cubits long.*

διπλάσιος, **α**, **ον** (δίς, πλάττω, *to shape*), *two-fold, twice as much, twice as many*: **διπλάσιον**, *twice as far as*, w. gen. 3, 3, 16.

δίπλεθρος, **ον** (δίς, πλέθρον), *two plethra in extent* (200 ft.).

διπλόος, **όη**, **όον**, contr. **διπλοῦς**, **ῆ**, **οῦν**, *two-fold, double.* Eng. DIPLOMA.

δίς, adv. in compos. often **δι-**, *twice, two-fold.*

δισχίλιοι, **αι**, **α** (δίς, χίλιοι), *two thousand.*

διφθέρα, **ας**, ἡ (**δέφω**, *to tan*), *a tanned skin*, 1, 5, 10. Eng. DIPHTHERIA.

διφθέρινος, **η**, **ον** (διφθέρα), *made of tanned skin, leathern*, 2, 4, 28.

δίφρος, ου, ὁ (syncop. fr. διφόρος, fr. δίς, φόρος, φέρω), *a seat in a chariot* (carrying two persons, the driver and the warrior), 1, 8, 10.

δίχα (δίς), *in two, asunder.*

διχάζω, -άσω (δίχα), *to divide,* intrans.

διψάω, ῶ, -ήσω, contr. **-ῶ, -ᾷς, -ᾖ,** infin. **διψᾶν** (δίψα, *thirst*), *to be thirsty,* 4, 5, 27.

διωκτέος, α, ον (διώκω), verb. adj. in **-τέος,** denotes necessity; *must be pursued: ἐδόκει διωκτέον εἶναι, it seemed that pursuit must be made,* 3, 3, 8.

διώκω, διώξω or **διώξομαι, ἐδίωξα, δεδίωχα, -γμαι, -χθην,** *to pursue,* 1, 4, 8; verb. adj. **διωκτέος.**

δίωξις, εως, ἡ (διώκω), *the act of pursuing, pursuit.*

διῶρυξ, -υχος, ἡ (διορύττω, *to dig through*), *a trench, canal.*

δόγμα, ατος, τό (δοκέω), *a thing decided on, a resolution: δόγμα ποιήσασθαι, to pass a resolution,* 3, 3, 5. Eng. DOGMA.

δοκέω, ῶ, δόξω, ἔδοξα, δέδογμαι, *to seem, to seem good, to appear,* 1, 3, 12; 1, 4, 15;—often impers. *it seems; it seems good,* or *expedient,* 1, 7, 1; 1, 2, 1:—**τὰ δόξαντα,** *the things that have been resolved on,* 1, 4, 20; cf. **τὰ δεδογμένα,** *the things determined,* 3, 2, 39;—*to think, to imagine,* 1, 8, 2.

δοκιμάζω, άσω (δόκιμος, *approved,* perh. fr. δοκέω), *to approve of*; pass. *to be chosen and approved of,* 3, 3, 20.

δόλιος, α, ον, and **ος, ον** (δόλος, *a snare, deceit*), *deceitful, treacherous,* 1, 4, 7.

δόλιχος, ου, ὁ, *the long race* (12 or 24 stadia), 4, 8, 27. If the race-course was just a stadium in length, they ran to and fro six, or twelve, times.

δόλος, ου, ὁ, Lat. *dolus, deceit, wile, treachery.*

Δόλοπες, ων, οἱ, *Dolopians.*

δόξα, ης, ἡ (δοκέω), *opinion, expectation: παρὰ τὴν δ., contrary to expectation,* 2, 1, 18. Eng. DOX-*ology, ortho*-DOX.

δοράτιον, ου, τό (dim. of δόρυ), *a short spear.*

δορκάς, άδος, ἡ (δέρκομαι, *to pierce with the eye*), *a gazelle,* 1, 5, 2. Eng. proper name DORCAS.

δόρπηστος, or **δόρπιστος, ον,** ὁ (δόρπον, *supper*), *supper-time,* 1, 10, 17. (Both forms of the word are sometimes written oxytone.)

δόρυ, δόρατος, τό, *a spear.*

δορυφόρος, ου, ὁ (δόρυ, φέρω), *a spear-bearer*; esp. *a forager.*

δουλεία, ας, ἡ (δοῦλος), *slavery, servitude.*

δουλεύω, -εύσω (δοῦλος), *to serve, to be a slave.*

δοῦλος, ου, ὁ, *a slave*;—*a subject,* in opp. to a king; esp. *a subject* of the Persian king, 1, 9, 29; 2, 5, 38.

δουπέω, ῶ, -ήσω (δοῦπος), *to make a loud noise,* 1, 8, 18.

δοῦπος, ου, ὁ, *noise, tumult,* 2, 2, 19.

Δρακόντιος, ου, ὁ, *Dracontius.*

δράμοι: see **τρέχω.**

δρεπανηφόρος, ον (δρέπανον, φέρω), *scythe-bearing,* 1, 7, 10 and 11.

δρέπανον, ου, τό, *a scythe,* 1, 8, 10.

Δρίλαι, ῶν, οἱ, *the Drilæ.*

δρόμος, ου, ὁ (δέδρομα, pf. 2d of τρέχω), *the act of running: δρόμῳ θεῖν, to run hastily,* 1, 8, 18: **δρόμος ἐγένετο τοῖς στρατ.,** lit. *a running began to the soldiers,* i. e. *the soldiers began to run,* 1, 2, 17.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην or **ἠδυνήθην** (rare **ἐδυνάσθην**), impf. **ἐδυνάμην** or **ἠδυνάμην,** *to be able,* w. infin. 1, 3, 2, and often; w. infin. understood, 1, 6, 7: *to have power,* 2, 6, 21; *to signify, to mean,* 2, 2, 13; *to be worth,* w. accus. 1, 5, 6. Often used with a superlative to denote the idea *possible: ὡς μάλιστα ἐδύνατο, as much as he was able,* or *as much as possible,* 1, 1, 6: **ὡς ἂν δύνηται πλείστους, as many as possible,** 1, 6, 3.

δύναμις, εως, ἡ (δύναμαι), *ability, power*, 2, 5, 11; *military power, forces*, 1, 3, 12; plur. 1, 5, 9: εἰς δύναμιν, *according to one's ability*, 2, 3, 23; *insufficient power — weakness*, 1, 6, 7.

δυνάστης, ου, ὁ (δύναμαι), *a ruler, a chief man, an influential man*, 1, 2, 20.

δυνατός, ή, όν (δύναμαι), *powerful*, 1, 9, 24; *capable, able*, 2, 6, 19: in pass. sense, *possible*, 1, 3, 15; 2, 6, 8. Comp. -ώτερος, sup. -ώτατος.

δύνω, imperf. ἔδυνον, other tenses supplied from δύομαι, f. δύσομαι, pf. δέδυμαι, aor. ἐδυσάμην, *to go down* (of the sun), *to set*, 2, 2, 3 and 13. (δύω, δύσω, ἔδυσα are causative, *to immerse, to sink*; but δέδυκα and the 2d aor. ἔδυν are intransitive, like δύομαι and δύνω.)

δύο, *two*, gen. and dat. δυοῖν, or δύο as indeclin. 1, 2, 23, and often.

δύομαι, see δύνω.

δυσ-, inseparable prefix, meaning *hard, ill, difficult*.

δύσβατος, ον (δυσ-, βαίνω), and δυσδιάβατος, ον (δυσ-, διά, βαίνω), *difficult to pass*.

δυσμή, ῆς, ἡ (δύνω), *a sinking into; setting of the sun* (usu. pl.)

δυσπάριτος, ον (δυσ-, παρά, ἰτός fr. εἶμι), *difficult to pass*, 4, 1, 25.

δυσπόρευτος, ον (δυσ-, πορεύω), *difficult to pass*, 1, 5, 7: πηλοῦ ταῖς ἁμάξαις δυσ-, *mud difficult for the wagons to pass*.

δυσπορία, ας, ἡ (δυσ-, πόρος), *difficulty of crossing, difficult passage*, w. gen. 4, 3, 7.

δύσπορος, ον (δυσ-, πόρος), *difficult to pass*, 2, 5, 9.

δύσχρηστος, ον (δυς-, χρηστός, verb. adj. fr. χράομαι), *difficult to be used, nearly useless*, 3, 4, 19.

δυσχωρία, ας, ἡ (δυς-, χώρα), *ruggedness of country*, 3, 5, 16.

δύω, see δύνω.

δώδεκα, indeclin. (δυώδεκα), *twelve*.

δωρέομαι, -οῦμαι, -ήσομαι (δῶρον), *to make a present, give*.

δωροδοκέω, ῶ (δῶρον, δέχομαι), *to receive a gift*, or *a bribe*.

δῶρον, ου, τό (δίδωμι), *a gift, present*.

E

ἐάλων: ἁλίσκομαι.

ἐάν (εἰ, ἄν), *if*, only w. the subjunc. Other forms are ἤν, ἄν.

ἐαρίζω, -ίσω (ἔαρ, *spring*), *to pass the spring*, 3, 5, 15.

ἑαυτοῦ or **αὑτοῦ**, ἑαυτῆς or αὑτῆς, reflex. pron. *of himself, of herself*, etc., limiting a noun with the article, it stands between the two, 1, 5, 12, etc.: τοὺς ἑαυτοῦ, *those of himself, his own men*, 1, 2, 15: τὰ ἑαυτῶν, *their own affairs*, 3, 1, 16.

ἐάω, ἐάσω, εἴασα, εἴακα, imperf. εἴων, aor. pass. εἰάθην, *to let, suffer, permit*: εἶα Κῦρος, 1, 4, 7: ἐᾷ, 3, 3, 3: οὐκ ἐᾶν, *to forbid, protest against*.

ἑβδομήκοντα, *seventy*.

ἕβδομος, η, ον (ἑπτά), *seventh*.

ἐγγίγνομαι (ἐν, γίγνομαι, q. v.), *to take place in*.

ἔγγονος, ον, ὁ (ἐν, γον- fr. stem of γίγνομαι), *a descendant*.

ἐγγυάω, ῶ, -ήσω (ἐγγύη, *a pledge*), *to give as a pledge*: mid. *to pledge one's self*.

ἐγγύθεν (ἐγγύς, -θεν), *from near at hand*.

ἐγγύς; adv. *near*; comp. ἐγγύτερον or ἐγγυτέρω, sup. ἐγγύτατα or ἐγγυτάτω.

ἐγείρω, ἐγερῶ, ἤγειρα, ἐγήγερκα l., 2d pf. ἐγρήγορα, ἐγήγερμαι, ἠγέρθην, *to rouse, wake*: mid. and 2d pf., *to wake*; intrans., *to keep watch*, 4, 6, 22, ἐγρηγόρεσαν, *kept watch*: 2d pf. and plupf. as pres. and impf.

ἐγκαλέω, ῶ (ἐν, καλέω, q. v.), *to call in* as responsible, *to charge upon, censure*.

ἐγκαλύπτω (ἐν, καλύπτω, q. v.), *to cover in, wrap up in*.

ἔγκειμαι (ἐν, κεῖμαι, q. v.), *to lie in, be placed in*.

ἐγκέλευστος, ον (ἐν, κελεύω), *bidden, incited*, 1, 3, 13.

ἐγκέφαλος, ου, ὁ (ἐν, κεφαλή), *the brain:—the edible pith* or *crown* (of young palm shoots), 2, 3, 16.

ἐγκρατής, ές (ἐν, κράτος), *powerful over, master of*, w. gen. 1, 7, 7.

ἐγρήγορα, ἐγρηγόρεσαν: ἐγείρω.

ἐγχαλινόω, ῶ, -ώσω (ἐν, χαλινός. *bit, bridle*), *to put in a bit* (into the mouth of a horse), *to bridle.*

ἐγχειρέω, ῶ, -ήσω (ἐν, χείρ), *to take in hand, undertake.*

ἐγχειρίδιον, ου, τό (ἐν, χείρ), something held in the hand; esp. *a dagger*, 4, 3, 12.

ἐγχειρίζω, -ίσω, Att. **-ιῶ** (ἐν, χείρ), *to put into the hand, to entrust*, w. acc. and dat. 3, 2, 8.

ἐγχέω (ἐν, χέω, f. χέω, aor. ἔχεα, pf. κέχυκα, κέχυμαι, aor. pass. ἐχύθην), *to pour in*, 4, 3, 12.

ἐγώ, *I:* πρός με (instead of πρὸς ἐμέ), 3, 2, 2.

ἔγωγε, *I at least, I for my part*, 1, 4, 8.

ἔδραμον: τρέχω.

ἐζευγμένη: ζεύγνυμι.

ἐθελοντής, οῦ, ὁ (ἐθέλω), *a volunteer*; as adj. *voluntary*, 1, 6, 9.

ἐθελοντί (ἐθέλω), *willingly, voluntarily.*

ἐθελούσιος, α, ον (ἐθέλω), *willing, voluntary, of one's own accord*, 4, 6, 19.

ἐθέλω, ἐθελήσω, ἠθέλησα, ἠθέληκα, *to be willing, to consent; to wish, to desire*, 1, 3, 8. Cf. βούλομαι.

ἔθνος, ους, τό, *a nation:* κατ' ἔθνη, *nation by nation*, 1, 8, 9.

εἰ, conj. *if*, w. the indic. and opt.: εἰ καί, *although:* καὶ εἰ, *even if:* εἰ μή, *unless, except;* εἰ δὲ μή, *but if not, otherwise:* εἴπερ γε, *if at least.*——In an indirect question, *whether:* εἴτε . . . εἴτε, *whether . . . or*, 2, 1, 14;—εἴ τις, εἴ τι, like ὅστις, ὅ τι, *whoever, whatever*, 1, 5, 1; 1, 6, 1.

εἰδέναι: οἶδα.

εἶδον: ὁράω.

εἶδος, ους, τό (same root with εἶδον), *form, appearance.*

εἰκάζω (εἰκός), εἰκάσω and εἰκάσομαι, εἴκασα or ἤκασα, εἴκασμαι or ἤκασμαι, εἰκάσθην, *to make like, compare:* hence, *to estimate, to conjecture*, 1, 6, 1 and 11; 1, 10, 16.

εἰκός, ότος, τό (neut. particip. fr. ἔοικα, for ἐοικός), *likely, probable, reasonable:* εἰκότα λέγειν, *to speak what is reasonable*, 2, 3, 6; ὡς τὸ εἰκός, sc. ἐστίν, *as it is reasonable* (to suppose), 3, 1, 21; εἰκός, sc. ἐστίν, *it is likely*, 3, 1, 13; οἷον εἰκὸς . . . γίγνεσθαι, *as was natural*, etc., 2, 2, 19. So often with an ellipsis of ἐστίν or ἦν.

εἴκοσι, *twenty.*

εἰκότως, adv. (εἰκός), *reasonably, naturally.*

εἴκω, εἴξω, *to yield, give way.*

εἴκω, see ἔοικα.

εἶλκον: ἕλκω.

εἷλον and **εἱλόμην,** see αἱρέω.

εἰμί, f. ἔσομαι, imp. ἦν, *to be, to exist;* often w. gen. *to be of, to belong to*, 1, 1, 6, ἦσαν Τισσαφέρνους; w. dat. τί σφισιν ἔσται, *what should be to them*, i. e., *what they should have*, 1, 7, 8; w. a particip. ἦν δυναμένη, a circumlocution for ἐδύνατο, but more emphatic, 2, 2, 13;—impers. ἔστιν, ἦν, *it is possible, was possible*, 1, 4, 4; 1, 5, 2 and 3. Prefixed to a relat. pron. or adv. it imparts an indefinite meaning, ἔστι δ' ὅστις, *now and then one however*, 1, 8, 20: ἦν οὓς, *some*, 1, 5, 7; cf. 2, 15, 8: ἔστ' ὅτε, *sometimes*, 2, 6, 9.

εἶμι, impf. ᾖειν or ᾔα, *to come* or *go;* pres. indic. infin. and particip., chiefly fut. in meaning, 1, 3, 6, ἰόντος, *about to go;* also w. pres. meaning, ἰόντος, *passing*, 1, 8, 16.——verb. adj. ἰτέον, *must go*, 3, 1, 7.

εἴπερ (εἰ, πέρ intens.), *if indeed, if really.*

εἶπον (comm. referred to φημί as present, q. v.; the forms εἰπάτω and εἰπατε fr. the 1st aor. are also

comm.), *to speak, to say, to tell, to bid, to propose*, 1, 3, 14.

εἴργω or **εἴργω, εἴρξω** or **εἴρξω**, etc., *to include, to exclude, to hinder, to prevent; to be shut up, to be environed*, 3, 1, 12.

εἴρηκα, see **φημί**.

εἰρήνη, ης, ἡ, *peace*: **εἰρ. ἄγειν**, to *preserve peace*, 2, 6, 6. Eng. IRENE, IRENEUS, IRENICON.

εἰς, sometimes **ἐς**, prep. w. acc. only, *into, to, among, at, against, until, towards, for*, of place, time, measure and number, aim or purpose. In compos. same as alone.——**εἰς δύναμιν**, *according to*, etc., 2, 3, 23: **εἰς πόλεμον**, *in respect to*, etc., 1, 9, 14; cf. **εἰς δικαιοσύνην**, 1, 9, 16.

εἷς, μία, ἕν, *one, a single one.*

εἰσάγω (**εἰς, ἄγω**, q. v.), *to lead into*, **πρός** or **εἰς τι**.

εἰσακοντίζω (**εἰς, ἀκοντίζω**, q. v.), *to cast in darts.*

εἰσβαίνω (**εἰς, βαίνω**, q. v.), *to enter into*; of a ship, *to embark.*

εἰσβάλλω (**εἰς, βάλλω**, q. v.), *to cast into, to effect an entrance into*, 1, 2, 21; of rivers or canals, *to empty into*, 1, 7, 15.

εἰσβιβάζω (**εἰς, βιβάζω**, q. v.), *to cause to enter into*, or *on board.*

εἰσβολή, ῆς, ἡ (**εἰς, βολή**, *the act of throwing*, fr. **βάλλω**), *an incursion; an entrance, a pass*, 1, 2, 21.

εἰσδύομαι (**εἰς, δύομαι**, see **δύω, δύνω**), *to sink into*, 4, 5, 14.

εἰσέδραμον: **εἰστρέχω.**

εἴσειμι (**εἰς, εἶμι**, q. v.), *to go into*: **εἰσιέναι παρ' αὐτόν**, *entered into his presence*, 1, 7, 8.

εἰσελαύνω (**εἰς, ἐλαύνω**, q. v.), *to march into*, 1, 2, 26.

εἰσελθεῖν: **εἰσέρχομαι.**

εἰσέρχομαι (**εἰς, ἔρχομαι**, q. v.), *to go into, to enter*, 1, 2, 21.

εἴσοδος, ου, ἡ (**εἰς, ὁδός**), *a way into, an entrance.*

εἶσομαι: **οἶδα.**

εἰσπηδάω, ῶ, -ήσω (**εἰς, πηδάω,**), *to leap into*, 1, 5, 8.

εἰσπίπτω (**εἰς, πίπτω**, q. v.), *to fall into, to press into*, 1, 10, 1.

εἰσπλέω (**εἰς, πλέω**, q. v.), *to sail into.*

εἰσπορεύομαι (**εἰς, πορεύομαι**, q. v.), *to proceed into.*

εἰστρέχω (**εἰς, τρέχω**, q. v.), *to run into.*

εἰσφέρω (**εἰς, φέρω**, q. v.), *to carry into.*

εἰσφορέω, ῶ (**εἰς, φορέω, ῶ, -ήσω**), *to carry, convey, into*, 4, 6, 1.

εἴσω, adv. (**εἰς**), *within*; as prep. w. gen. **εἴσω τῶν ὀρέων**, *within the mountains*, 1, 2, 21; cf. 1, 4, 5.

εἰσωθέω, ῶ (**εἰς, ὠθέω, ῶ, ὦσω, ἔωσα, ἔωκα** l., **ἔωσμαι, ἐώσθην**), *to push into*, trans.: mid. intrans.

εἶτα, adv. *then, thereupon, after that*: **πρῶτον μὲν . . . εἶτα δέ**, 1, 2, 16.

εἴτε . . . εἴτε (Lat. *sive . . . sive*), *whether . . . or, either . . . or.*

εἴωθα, εἰώθειν, 2 pf. and plupf., pres. and impf. in meaning; *am accustomed*: cf. **ἐθίζω, ἔθος.**

ἐξ, before a vowel **ἐξ**, w. gen. only, opp. to **εἰς**, *out of, from*, of place, time, origin, source, cause, material, inference: **ἐκ τοῦ ἀδίκου**, *by unjust means, unjustly*, 1, 9, 16: **ἐκ τοῦ δικαίου**, *justly, on the principles of justice*, 1, 9, 19: **ἐκ τούτου**, *hereupon*, 1, 3, 13: **ἐκ τούτων**, *in consequence of these things, in these circumstances*, 1, 3, 11. In comp. *out of, from*: also intens.

ἑκασταχόσε, adv. (**ἕκαστος**), *in every direction*; **τοὺς ἑκασταχόσε φάσκοντας εἰδέναι**, *those affirming that they knew the way in every direction*, 3, 5, 17.

ἕκαστος, η, ον, *every, every one, each, each one*, 1, 2, 15: plur. **τοῖς φρουράρχοις ἑκάστοις**, *to the several commanders*, 1, 1, 6.

ἑκάστοτε, adv. (**ἕκαστος**), *every time, invariably*, 2, 4, 10.

ἑκάτερος, α, ον, *each of two, each*, 1, 8, 27.

ἑκατέρωθεν, adv. (ἑκάτερος), *from both sides, on both sides*, 1, 8, 13.

ἑκατέρωσε, adv. (ἑκάτερος), *in both directions*, 1, 8, 14.

ἑκατόν, *a hundred*.

Ἑκατώννυμος, ου, ὁ, *Hecatonymus*, of Sinope.

ἐκβαίνω (ἐκ, βαίνω, q. v.), *to go out, go forth; disembark*.

ἐκβάλλω (ἐκ, βάλλω, q. v.), *to cast out, drive out, banish*, 1, 1, 7; *to expel*, 1, 2, 1; *to throw away*, 2, 1, 6.

ἔκβασις, εως, ἡ (ἐκ, βαίνω), *a way out, passage, pass*, 4, 1, 20.

Ἐκβάτανα, ων, τά, *Ecbatăna*, the capital of Media, 2, 4, 25; the summer residence of the Persian king, 3, 5, 15.

ἐκβοηθέω, ῶ, -ήσω (ἐκ, βοηθός, *helper*, βοηθέω, q. v.), *to rush out for help*.

ἔκγονος, ον, ὁ (ἐκ, γίγνομαι), *descendant*, 3, 2, 14.

ἐκδείρω or **ἐκδέρω** (ἐκ, δείρω or δέρω, f. δερῶ, aor. ἔδειρα, pass. pf. δέδαρμαι, aor. ἐδάρην.—δείρω is considered Ionic, yet Dindorf reads δεῖρειν, 1, 2, 8), *to strip off the skin, to flay*.

ἐκδίδωμι (ἐκ, δίδωμι, q. v.), *to give out*, or *forth; to give in marriage*, παρὰ ἀνδρί, *with a husband*, 4, 1, 24.

ἐκδύω (ἐκ, δύω, q. v.), *to take off, strip off*: mid. and 2 aor. act. intrans. *to take off* (from one's self), 4, 3, 12.

ἐκεῖ, adv. *there, in that place*.

ἐκεῖθεν (ἐκεῖ, -θεν), *from that place*.

ἐκεῖνος, η, ο, *that, that one*: οἱ ἐκεῖνου, *those of that one*, i. e. *his men*, 1, 2, 15; cf. 1, 3, 1; rendered as a pers. pron. ἐρωτᾶν ἐκεῖνον, *to ask him*, 1, 3, 18, and often.

ἐκεῖσε, adv. *thither, to that place*.

ἐκθλίβω, -ψω (ἐκ, θλίβω, *to press*), *to press out, crowd out* (of their ranks), 3, 4, 19 and 20.

ἐκκαθαίρω (ἐκ, καθαίρω, q. v.), *to cleanse thoroughly, to burnish*.

ἐκκαλύπτω (ἐκ, καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην), *to uncover*: τὰς ἀσπίδας ἐκκεκαλυμμένας, *the shields uncovered*, 1, 2, 16.

ἐκκλησία, ας, ἡ (ἐκ, καλέω), *an assembly*, 1, 3, 2. Eng. ECCLESIASTIC.

ἐκκλησιάζω (ἐκκλησία), *to summon an assembly*.

ἐκκλίνω (ἐκ, κλίνω, κλινῶ, etc.), *to bend out, to give way*, 1, 8, 19.

ἐκκομίζω (ἐκ, κομίζω, q. v.), *to bear out, to carry forth*, 1, 5, 8.

ἐκκόπτω (ἐκ, κόπτω, κόψω, etc.), *to cut down*, 1, 4, 10; 2, 3, 10.

ἐκκυβιστάω, ῶ (ἐκ, κυβιστάω, ῶ, -ήσω), *to throw a sommersault*.

ἐκκυμαίνω (ἐκ, κυμαίνω, -ανῶ, κῦμα, *a wave*), *to bend out*, 1, 8, 18.

ἐκλέγω (ἐκ, λέγω, q. v.), *to pick out, choose, select*, 3, 3, 19.—Mid. 2, 3, 11.

ἐκλείπω (ἐκ, λείπω, q. v.), *to leave, forsake, abandon*, 1, 2, 24. Eng. ECLIPSE, ECLIPTIC.

ἐκμηρύομαι, -ύσομαι (ἐκ, μηρύομαι), *to wind off*: of an army, *to defile*.

ἐκπέμπω (ἐκ, πέμπω, q. v.), *to send out, send forth*, 3, 2, 24.

ἐκπεραίνω (ἐκ, περαίνω, περανῶ), *to complete fully*.

ἐκ-πηδάω, ῶ, -ήσω, *to leap out*, or *forth*.

ἐκπίμπλημι (ἐκ, πίμπλημι, q. v.), *to fill out*, 3, 4, 22.

ἐκπίνω (ἐκ, πίνω, f. πίομαι, pf. πέπωκα, aor. ἔπιον, pass. pf. πέπομαι, aor. ἐπόθην), *to drink up*, 1, 9, 25.

ἐκπίπτω (ἐκ, πίπτω, q. v.), *to fall out, to fall down* (of trees), 2, 3, 10: τοὺς ἐκπεπτωκότας, *those who had been banished*, 1, 1, 7.

ἐκ-πλαγείς: ἐκπλήττω, 1, 8, 20.

ἐκπλέω (ἐκ, πλέω, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευσμαι, ἐπλεύσθην), *to sail out, to set sail*, 2, 6, 2.

ἔκπλεως, ων (ἐκ, πλέως, *full*), *full, filled out*, 3, 4, 22.

ἐκπλήττω (ἐκ, πλήττω, πλήξω,

ἔπληξα, πέπληγα, πέπληγμαι, ἐπλήχθην, comm. **ἐπλήγην,** but **ἐκπλήττω** and **καταπλήττω** have **-επλάγην**), *to strike out, to deprive one of his senses by a sudden shock, to terrify;* pass. *to be terrified,* 1, 5, 13; 2, 2, 18; *to be stupefied with terror,* 1, 8, 20; *to be astonished,* 2, 4, 26.

ἐκποδών, adv. (**ἐκ, ποδῶν,** fr. **πούς**), *out of the way:* **ἐκποδὼν ποιεῖσθαι,** *to put out of the way,* 1, 6, 9. Opp. to **ἐμποδών.**

ἐκ-πορεύομαι, *to proceed out,* or *forth.*

ἐκ-πορίζω, ίσω or **ιῶ** (**πόρος**), *to provide, furnish.*

ἔκπωμα, ατος, τό (**ἐκ, πίνω**), *a drinking-cup.*

ἕκταῖος, α, ον (**ἕκτος, ἕξ**), *on the sixth day.*

ἐκτάττω (**ἐκ, τάττω,** q. v.), *to draw out,* or as we say, *to draw up* (in battle array): mid. intrans.

ἐκτείνω (**ἐκ, τείνω,** q. v.), to EXTEND, *stretch out.*

ἐκτοξεύω (**ἐκ, τοξεύω, -εύσω, τύξον**), *to shoot forth.*

ἕκτος, η, ον (**ἕξ**), *sixth.*

ἐκ-τρέπω (q. v.), *to turn out,* or *away:* mid. intrans. 4, 5, 15.

ἐκ-τρέφω (q. v.), *to nourish up, to bring up.*

ἐκ-τρέχω (q. v.), *to run, to sally forth.*

ἐκτῶμην: κτάομαι.

ἐκφαίνω (**ἐκ, φαίνω,** q. v.), *to make plain:* **πόλεμον ἐκφ.,** *to declare war,* 3, 1, 16.

ἐκφέρω (**ἐκ, φέρω,** q. v.), *to carry forth* · **πόλεμον πρός τινα ἐκφ.,** *to carry on war against,* 3, 2, 29; *to relate, report,* 1, 9, 11.

ἐκφεύγω (**ἐκ, φεύγω,** q. v.), *to escape,* 1, 3, 2; 1, 10, 3.

ἑκών, οῦσα, όν, g. **όντος,** *voluntary, of one's own accord,* 1, 1, 9; 2, 4, 4, **οὐ . . . ἑκών γε βουλήσεται,** *he will never consent voluntarily,* etc.

ἐλαία, Att. **ἐλάα, ας, ἡ,** *the olive-tree;* the fruit of the tree, *the* OLIVE. Lat. oliva.

ἔλαιον, ου, τό (**ἐλαία**), *olive-oil,* or genr. *oil.*

ἐλάττων, ον, g. **ονος** (comp. of **μικρός**), *smaller.*

ἐλαύνω, f. **ἐλῶ,** aor. **ἤλασα,** pf. **ἐλήλᾰκα, ἐλήλᾰμαι, ἠλάθην** (**ᾰ**) late **ἐλήλασμαι, ἠλάσθην,** *to drive, to ride,* sc. **ἵππον** or **ἅρμα,** 1, 5, 15; *to march,* sc. **στράτευμα,** 1, 5, 13: **ἐλῶντα εἰς,** *to march* or *drive into,* 1, 8, 10: **ἐλαύνει ἀντίος,** *marches against,* 1, 8, 24: **ἤλασε,** *he marched,* 1, 2, 23.

ἐλάφειος, ον (**ἔλαφος**), *of a deer:* **ἐλάφεια,** sc. **κρέα,** *venison,* 1, 5, 2.

ἔλαφος, ου, ὁ or **ἡ,** *a deer;* either *stag* or *hind.*

ἐλαφρός, ά, όν (akin to **ἔλαφος,** *a deer*), *light, quick, agile.*

ἐλαφρῶς, *lightly, with agility.*

ἐλάχιστος: ἐλάττων.

ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι and **ἤλεγμαι, ἠλέγχθην,** *to question, examine, enquire,* 3, 5, 14; *convict, prove.*

ἐλεεινός, ή, όν (**ἔλεος,** *pity*), *piteous.*

ἐλελίζω, -ξω (**ἐλελεῦ,** the war-cry), *to raise the war-cry,* 1, 8, 18. Cf. **ἀλαλάζω.**

ἐλευθερία, ας, ἡ (**ἐλεύθερος**), *freedom, liberty,* 1, 7, 3.

ἐλεύθερος, α, ον (**ἐλευθ,** root of **ἐλεύσομαι** and **ἦλθον**), *free,* 2, 5, 32.

ἐλθεῖν: ἔρχομαι.

ἕλκω, ἕλξω, εἵλκυσα, εἵλκυκα, εἵλκυσμαι, εἱλκύσθην, *to draw* or *drag:* **εἷλκον,** 4, 2, 28.

Ἑλλάς, άσος, ἡ, *Greece, Hellas.*

Ἕλλην, ηνος, ὁ, *a Greek;* plur. **οἱ Ἕλληνες,** as adj. 1, 10, 7.

ἑλληνίζω, -ίσω or **ιῶ** (**Ἕλλην**), *to speak Greek.*

Ἑλληνικός, ή, όν (**Ἕλλην**), *Grecian:* **τὸ Ἑλληνικόν,** *the Grecian force,* 1, 2, 1.

Ἑλληνικῶς, adv. (**Ἑλληνικός**), *in the Greek language,* 1, 8, 1.

Ἕλληνίς, ίσος, fem. adj., *Grecian,* 4, 8, 22.

Ἑλληνιστί, adv., *in Greek.*

Ἑλλησποντιακός, ή, όν, *situated on the Hellespont*, 1, 1, 9.

Ἑλλήσποντος, ου, ὁ (*Ἕλλης πόντος, sea of Helle.* See Class. Dic., art. Helle), *the Hellespont*, 1, 1, 9.

ἑλπίζω, -ίσω or ιῶ, etc. (*ἐλπίς*), *to hope.*

ἐλπίς, ίδος, ἡ, *hope*: *ἐλπίδας λέγειν, to express hopes*, 1, 2, 11.

ἐμαυτοῦ, ῆς, reflex. pron. 1st pers., *of myself.*

ἐμβαίνω (*ἐν, βαίνω*, q. v.), *to go in, to enter in*; *εἰς* w. acc. 1, 3, 17; 1, 4, 7.

ἐμβάλλω (*ἐν, βάλλω*, q. v.), *to cast in*; of a river, *ἐμβ. εἰς, to empty into*, 1, 2, 8; *to make an attack*, 1, 8, 24; *πληγὰς ἐμβ., to inflict blows, to strike*: *ἵπποις ἐμβ. χιλόν, to give forage to horses*, 1, 9, 27: *ἐμβ. εἰς, to make an incursion among*, 3, 5, 16 and 17.

ἐμβιβάζω (*ἐν, βιβάζω*, q. v.), *to cause to go in*; of a ship, *to put on board.*

ἐμβολή, ῆς, ἡ (*ἐν, βολή, βάλλω*), *a casting in*; *an invasion, entrance*, 4, 1, 4.

ἐμβρόντητος, ον (*ἐμβροντάω, ἐν, βροντή, thunder*), *thunder-struck*; hence, *destitute of reason, insane, mad*, 3, 4, 12.

ἐμέω, ῶ, ἐμέσω, ῶ, *to* VOM-*it*. Lat. *v-om-o*: Eng. EMETIC, 4, 8, 20.

ἐμμένω (*ἐν, μένω*, q. v.), *to remain in*, w. *ἐν*, 4, 7, 17.

ἐμός, ή, όν, *my, mine.*

ἐμοῦ: *ἐγώ.*

ἔμπαλιν (*ἐν, πάλιν*), *back, back again*, 1, 4, 15: *εἰς τοὔμπαλιν, back again*, 3, 5, 13.

ἐμπεδόω, ῶ (*ἐν, πέδον, ground*), *to fix in the ground, make firm*; hence, *to keep, observe*, 3, 2, 10.

ἔμπειρος, ον (*ἐν, πεῖρα, an attempt*), *experienced*, 4, 5, 8. Eng. EMPIRIC.

ἐμπείρως, adv. (*ἔμπειρος*): *ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, of all those personally acquainted with him*, 2, 6, 1.

ἐμπίνω (*ἐν, πίνω*, q. v.), *to drink in.*

ἐμπίπλημι (*ἐν, πίμπλημι*, q. v.: *μ* of the simple verb dropped in this comp., except in the augmented forms, where it may be rejected or retained), *to fill, fill up*, 1, 10, 12; *to satisfy*, 1, 7, 8.

ἐμπίπρημι (*ἐν, πίμπρημι, πρήσω, ἔπρησα, πέπρηκα* l., *πέπρησμαι, ἐπρήσθην, to set fire to*: *μ* of the simple verb dropped in the comp. for euphony), *to kindle in, to set fire to*, 4, 4, 14: *ἐμπίπρημι, incendo*: *κατακαίω, comburo.*

ἐμπίπτω (*ἐν, πίπτω*, q. v.), *to fall in*, or *among*; *to occur to*; w. dat. 2, 2, 19; 3, 1, 13: w. *εἰς*, 2, 3, 18.

ἔμπλεως, ων (*ἐν, πλέως, full*), *filled in, full of.*

ἐμποσίζω, -ίσω or ιῶ (*ἐν, πούς*), *to* IMPEDE, *hinder, be in the way of*, 4, 3, 29.

ἐμπόσιος, ον (*ἐν, πούς*), IMPEDING, *hindering*; *ἐμπόδιον, a hindrance.*

ἐμποσών, adv. (*ἐν, ποδί* fr. *πούς, ῶν*), *in the way*: *τί ἐμποδών, what is in the way, what hinders*, 3, 1, 13.

ἐμποιέω, ῶ, -ήσω (*ἐν, ποιέω*), *to create* or *produce in*, w. dat. *to inspire* (a feeling or conviction) *in, to impress upon*, w. dat. 2, 6, 8 and 19.

ἐμπολάω, ῶ, -ήσω, *to traffic in, to sell, obtain profits by selling.*

ἐμπόριον, ου, τό (*ἐν, πόρος*), *a place of trade, a trading post*, 1, 4, 6. Eng. EMPORIUM.

ἔμπορος, ου (*ἐν, πόρος*), *a merchant, a trader.*

ἔμπροσθεν, adv. (*ἐν, πρόσθεν*), *before*, w. gen. *in front of*, 1, 8, 23; *ἐν τῷ ἔμπροσθεν λόγῳ, in the foregoing narrative*, 2, 1, 1.

ἐμπωλέω, ῶ, -ήσω, *to sell.*

ἐμφαγεῖν, ἐμφαγών (*ἐν, ἔφαγον*, aor. of *ἐσθίω*), *to eat hastily, swallow something*, 4, 2, 1.

ἐμφανής, ές (*ἐν, φαίνω*), *plain*: *ἐν τῷ ἐμφανεῖ, openly, plainly*, 2, 5, 25.

ἐμφανῶς, adv. *openly.*

ἐν, prep. w. dat. only, Lat. *in*, w. ablative: of place, *in, at, among*; of

time, *in, during;* of state, condition, means, *in, under, with.*

ἕν: *εἷς, one.*

ἐναγκυλάω, ῶ, -ήσω (*ἐν, ἀγκύλη, a loop, noose*), *to fit in a loop, to fasten a loop,* or *a thong, to* (a dart), 4, 2, 28.

ἐναντιόομαι, οὦμαι, -ώσομαι (*ἐναντίος*), *to put one's self in opposition, oppose, withstand.*

ἐναντίος, ία, ίον (*ἐν, ἀντίος*), *opposite, opposed to,* w. gen. or dat. 3, 2, 10: *οἱ ἐναντίοι, the enemy.*

ἐν-άπτω, -ψω, *to set on fire.*

ἕνατος, η, ον, later **ἔννατος** (*ἐννέα*), *ninth.*

ἐν-αυλίζομαι, -ίσομαι (*αὐλή*), *to encamp, bivouac.*

ἔνδεια, ας, ἡ (*ἐν, δέω, to want*), *need, want,* 1, 10, 18.

ἐνδείκνυμι (*ἐν, δείκνυμι,* q. v.), *to point out; indicate, express.*

ἑνδέκατος, η, ον, *eleventh.*

ἐνδέω (*ἐν, δέω, to want,* q. v.), *to be in want of.*

ἔνδηλος, ον (*ἐν, δῆλος*), *plain, manifest,* 2, 4, 2.

ἔνδημος, ον (*ἐν, δῆμος*), *domestic:* opp. to foreign.

ἐνδίφριος, ον (*ἐν, δίφρος, a seat*), *sitting on the same seat; a table-companion.*

ἔνδοθεν, *from within.*

ἔνδον (*ἐν*), *within: οἱ ἔνδον, those within,* 2, 5, 32. Eng. ENDO-*genous,* ENDO-*gen,* ENDO-*derm.*

ἔνδοξος, ον (*δόξα*), *in repute, glorious, indicating honor.*

ἐνδύω (*ἐν, δύω,* q. v.), *to put on,* 1, 8, 3.

ἐν-ε-: look for *ἐγ-* before a palatal, *ἐμ-* before a labial.

ἐνέδρα, ας, ἡ (*ἐν, ἕδρα, the act of sitting*), *ambush, ambuscade,* 4, 7, 22.

ἐνεδρεύω, -εύσω (*ἐνέδρα, an ambush; ἐν, ἕδρα, the act of sitting*), *to lie in ambush, lie in wait,* 1, 6, 2.

ἔνειμι, ἐνέσομαι, ἐνῆν (*ἐν, εἰμί*), *to be in: ἐνῇν,* sc. *τούτῳ τῷ τόπῳ,* 1, 5, 1 and 2; cf. 2, 4, 21 and 22: *ἐνῇ· ἐν τῇ ἐπιστολῇ,* 1, 6, 3.

ἕνεκα, also before vowels **ἕνεκεν,** *on account of, for the sake of, for,* w. gen. and comm. after the case, 2, 3, 20; between the adj. and subst. 1, 4, 5 and 8; separated fr. the governed case, 1, 9, 21.

ἕνεκεν, see **ἕνεκα.**

ἐνενήκοντα, *ninety.*

ἐνεός, ά, όν, *deaf and dumb;* as subst. *a mute,* 4, 5, 33.

ἐνέπρησα: *ἐμπίπρημι.*

ἐνετός, ή, όν (*ἐν, ἵημι*), *sent in, incited, suborned.*

ἐνέχυρον, ου, τό (*ἐν, ἐχυρός, strong*), *a pledge* in hand, *security.*

ἐν-έχω, q. v. or *ἐν-ίσχω, to hold in;* pass. *to be held in.*

ἔνθα, adv. (*ἐν*) demonstrative, *there,* 1, 9, 5; relative, *where,* 1, 8, 1; of time, *then, thereupon: ἔνθα δή, then indeed,* 1, 8, 2; 2, 1, 10.

ἐνθάδε, adv. (*ἔνθα*), *here,* 3, 3, 2; *hither, here,* 2, 1, 4.

ἔνθαπερ, *in the very place where, just where.*

ἔνθεν, adv. (*ἐν*), *whence,* 1, 10, 1: — *ἱκέτας ἔνθεν, to a place from which,* 2, 3, 6: — *ταύτας ἐξ ὧν, those from which,* 3, 5, 13: *ἔνθεν μὲν . . . ἔνθεν δέ, on the one side, . . . on the other side,* 2, 4, 22.

ἐνθένδε, *from here, hence.*

ἐνθυμέομαι, οὦμαι, f. -ήσομαι, pf. *ἐντεθύμημαι,* aor. *ἐνεθυμήθην* (*ἐν, θυμός*), *to have in mind, to consider,* w. acc. 2, 4, 5; 3, 1, 20 and 43.

ἐνθύμημα, ατος, τό (*ἐνθυμέομαι*), *a thought, conception,* 3, 5, 12. Eng. ENTHYMEME.

ἐνθωρακίζω, -ίσω, -ιῶ (*θώραξ*), *to put in a breast-plate:* mid. *to put one's self in,* etc., *to arm one's self completely.*

ἐνί — ἐν: ἔνι — ἔνεστι or **ἐνεισι.**

ἐνί: *εἰς.*

ἐνιαυτός, οῦ, ὁ, *a year: κατ' ἐνιαυτόν, annually,* 3, 2, 12.

ἔνιοι, αι, α (*ἔστιν οἵ, ἔνι οἵ*), *some, some persons,* 2, 4, 1.

ἐνίοτε, adv. (ἔστιν ὅτε, ἵνι ὅτε), *sometimes*, 3, 1, 20.

ἐνίσχω: cf. **ἰνέχω**.

ἐννέα, *nine*.

ἐννοέω, ῶ, f. -ήσω (**ἐν**, **νοέω**), *to have in mind, to consider, reflect*, 2, 4, 19: **ἐννοῶ** ὅτι, 2, 4, 5; *to plan, find out*, 2, 2, 10; mid. (w. aor. pass. in mid. sense), *to consider*, 3, 1, 3 and 41; *to consider with fear, to fear*, w. μή, 3, 5, 3.

ἔννοια, ας, ἡ (**ἐν**, **νοῦς**), *a thought, reflection*, 3, 1, 13.

Ἐνοσίας, ου, ὁ, *Enodias*.

ἐνοικέω, ῶ, f. -ήσω (**ἐν**, **οἰκέω**), *to dwell in, to inhabit*, w. acc. 1, 3, 4; **οἱ ἐνοικοῦντες**, *the inhabitants*, 1, 2, 24; 1, 5, 5.

ἐν-όντων: **ἐνειμι**.

ἐνόπλιος, ον (**ἐν**, **ὅπλον**), *in armor: martial*.

ἐνοράω, ῶ (**ἐν**, **ὁράω**, q. v.), *to see, discover*, 1, 3, 15.

ἔνος, η, ον, *of last year*.

ἐνοχλέω, ῶ, f. -ησω (**ἐν**, **ὀχλέω**, **ὄχλος**, *a crowd*), *to annoy, disturb*, w. dat. 2, 5, 13; 3, 4, 21.

ἐντάττω (**ἐν**, **τάττω**, q. v.), *to draw up in, to insert, enroll*; pass. *to be enrolled*, 3, 3, 18.

ἐνταῦθα, adv. (**ἐν**), of place, *there, in that place*, 1, 2, 9; *to that place, thither, there*, 1, 10, 13 and 17; of time, *at that time, then*, 1, 7, 10.

ἐντείνω (**ἐν**, **τείνω**, **τενῶ**, **ἔτεινα**, **τέτᾰκα**, **τέτᾰμαι**, **ἐτάθην**), *to stretch, strain, extend*: **πληγὰς ἐντείνουν ἀλλήλοις**, *they extended blows to one another*, i. e., *they smote one another*, 2, 4, 11.

ἐντελής, ές (**ἐν**, **τέλος**), *complete, full*: **μισθὸν ἐντελῆ**, 1, 4, 13.

ἐν-τέλλομαι, **-τελοῦμαι**, **-ετειλάμην**, **-τέταλμαι**, *to enjoin upon*.

ἔντερον, ου, τό (**ἐντός**), *an intestine*; plur. *intestines, bowels*, 2, 5, 33.

ἐντεῦθεν, adv. (**ἐνθεν**), *thence*, 1, 2, 7, etc.; of time, *then, thereupon*, 3, 1, 31.—Illative, *accordingly*.

ἐντίθημι (**ἐν**, **τίθημι**, q. v.), *to place in*; mid. *to put on board for one's self*, 1, 4, 7.

ἔντιμος, ον (**ἐν**, **τιμή**), *honored*.

ἐντίμως, adv. (**ἔντιμος**), *with honor*; **ἐντίμως ἔχειν**, *to be held in honor*, 2, 1, 7.

ἐντόνως (**ἔντονος**, *strained*; **ἐν**, **τείνω**), *intensely, strenuously*.

ἐντός (**ἐν**), *within*, of place or time, w. gen. 2, 1, 11.

ἐντυγχάνω (**ἐν**, **τυγχάνω**, q. v.), *to fall in with, to meet*, w. dat. 1, 2, 27; 1, 8, 1 and 10.

Ἐνυάλιος, ου, ὁ (**Ἐνυώ**, *the goddess of war*), *Enyalius, the Warlike*, an epithet of Ares, 1, 8, 18.

ἐν-ύπνιον, ου, τό (**ὕπνος**), *a dream*.

ἐνωμοτάρχης, ου, ὁ (**ἐνωμοτία**, **ἄρχω**), *a leader of an ἐνωμοτία, an enomotarch*, 3, 4, 21.

ἐνωμοτία, ας, ἡ (**ἐνώμοτος**, *sworn*, **ἐν**, **ὄμνυμι**), *an enomōty*, the fourth part of a *lochus*, about 25 men, 3, 4, 22.

ἐξ, see **ἐκ**.

ἕξ, *six*.

ἐξαγγέλλω (**ἐξ**, **ἀγγέλλω**, q. v.), *to publish, announce, report*, 1, 6, 5; w. acc. and dat. 1, 7, 8; w. ὡς, 2, 4, 24.

ἐξάγω (**ἐξ**, **ἄγω**, q. v.), *to lead out*, w. acc. 1, 6, 10; pass. **οὐδ' ὣς ἐξήχθη**, *was not even thus induced*, etc., 1, 8, 21.

ἐξ-αίρετος, ον (**αἱρέομαι**), *chosen out, select, choice*.

ἐξαιρέω, ῶ (**ἐξ**, **αἱρέω**, q. v.), *to take out*, 2, 1, 9; 2, 3, 16; *to take away, remove*, w. acc. and gen. 2, 5, 4; *to select, choose*, 2, 5, 20.

ἐξαιτέω, ῶ, f. -ήσω (**ἐξ**, **αἰτέω**), *to demand*; mid. *to rescue by entreaty*, **ἐξαιτησαμένη**, 1, 1, 3.

ἐξαίφνης, *suddenly, unexpectedly*.

ἑξακισχίλιοι, αι, α, *six thousand*.

ἐξ-ακοντίζω (**ἀκοντίζω**, **-ίσω**, or **-ιῶ**), *to cast darts*, the thing cast in the dat.

ἑξακόσιοι, αι, α (**ἕξ**, **ἑκατόν**), *six hundred*.

ἐξαλαπάζω (ἐξ, ἀ euphon., λαπάζω, -ξω, *to plunder*), *to plunder completely, sack, desolate.*

ἐξάλλομαι (ἐξ, ἄλλομαι, q. v.), *to leap out*, or *aside.*

ἐξαμαρτάνω (ἐξ, ἁμαρτάνω, q. v.), *to err from* (the right).

ἐξ-αν-ίστημι. Intrans. tenses, *to start up*, 4, 5, 18.

ἐξαπατάω, ῶ, f. -ήσω (ἐξ, ἀπατάω, fr. ἀπάτη, *deceit*), *to deceive, cheat*, 2, 6, 22.

ἐξ-απάτη, ης, ἡ, *deception, gross deception.*

ἐξάπηχυς, υ, εος (ἕξ, ἀ euphon., πῆχυς, *a cubit*), *six cubits long.*

ἐξαπίνης — ἐξαίφνης, adv. (ἐξ, αἴφνης, *suddenly*), *suddenly, unexpectedly*, 3, 3, 7; 3, 5, 2.

ἐξ-αρκέω, ῶ, -έσω, *to be quite sufficient.*

ἐξάρχω (ἐξ, ἄρχω, q. v.), *to lead out, to take the lead.*

ἐξαυλίζομαι (ἐξ, αὐλίζομαι, q. v.), *to change one's quarters.*

ἔξειμι (ἐξ, εἶμι), see ἔξεστι.

ἔξειμι (ἐξ, εἶμι), *to go out* or *forth*: ἐξῆεσαν, *they went forth*, 3, 5, 13.

ἐξεῖναι, see ἔξεστι.

ἐξελαύνω (ἐξ, ἐλαύνω, q. v.), *to drive out*, 1, 3, 4: sc. πόδα, ἅρμα, ἵππον, στράτευμα, *to go, to ride, to march*: ἐντεῦθεν ἐξελαύνει, *thence he marches*, 1, 2, 5 and often.

ἐξελέγχω (ἐξ, ἐλέγχω, q. v.), *to prove, convict*, 2, 5, 27.

ἐξέλιπον: ἐκλείπω.

ἐξενεγκεῖν: ἐκφέρω.

ἐξεπλάγην: ἐκπλήττω.

ἐξέπλει; ἐκπλέω.

ἐξέρχομαι (ἐξ, ἔρχομαι, q. v.), *to go out* or *forth*, ἐξελθεῖν, 1, 3, 17.

ἔξεστι, impers. (ἐξ, εἶμι), *it is permitted*: ἔξεστι ψεύδεσθαι, *one may be deceived*, etc., 2, 6, 28: ἐξόν, acc. abs., *it being permitted, while it is* or *was permitted*, 2, 5, 22; 2, 6, 6; 3, 1, 14.

ἐξετάζω, -άσω, ἐξήτασα, *to examine, search out.*

ἐξέτασις, εως, ἡ (ἐξετάζω), *an examination; a military inspection* or *review*: ἐξ. . . . ἐποίησεν, 1, 2, 9; cf. 1, 2, 14.

ἐξέφηνα: ἐκφαίνω.

ἐξέφυγον: ἐκφεύγω.

ἐξηγέομαι, οῦμαι (ἐξ, ἡγέομαι, q.v.), *to lead out* or *forth*: ἀγαθόν τι ἐξ., *to render some service as guide*, 4, 5, 28. Eng. EXEGESIS.

ἑξήκοντα (ἕξ), *sixty.*

ἐξήκω (ἐξ, ἥκω), *to have come out*: of time, *to expire.*

ἐξῆλθον: ἐξέρχομαι.

ἐξήχθην: ἐξάγω.

ἐξικνέομαι, οῦμαι, ἐξίξομαι, ἐξικόμην (ἐξ, ἱκνέομαι), *to come up to, to reach*, 1, 8, 19; 3, 4, 4; of persons, 3, 3, 15; w. gen. 3, 3, 7.

ἐξίστημι (ἐξ, ἵστημι, q. v.), *to place out* or *away.* In the intrans. parts (see ἵστημι), *to stand away, to withdraw*, 1, 5, 14.

ἔξοδος, ον, ἡ (ἐξ, ὁδός), *a way out; an expedition.* Eng. EXODUS.

ἔξομεν: ἔχω.

ἐξόν, see ἔξεστι.

ἐξοπλίζομαι, -ίσομαι, etc. (ἐξ, ὁπλίζω, *to arm*, ὅπλον, *a piece of armor*), *to arm one's self completely*, 1, 8, 3; 2, 1, 2.

ἐξοπλισία, ας, ἡ (ἐξοπλίζομαι), *full military equipment*: ἐν τῇ ἐξοπλισίᾳ, *in full equipment, under arms*, 1, 7, 10.

ἐξορμάω, ῶ, -ήσω (ἐξ, ὁρμάω), *to incite, animate*, 3, 1, 24. Intrans. *to set out, to proceed*, 3, 1, 25.

ἐξουσία, ας, ἡ (ἐξ, εἶμι), *authority, permission.*

ἔξω, adv. (ἐξ), *without, out of doors, on the farther side*, 1, 4, 4; *on the outer side*, 2, 2, 4: ἔξω εἶναι, *to be away* or *abroad*, 2, 6, 3: οἱ ἔξω, *those without*, 2, 5, 32.—Prep. w. gen. *out of, without, on the farther side of*, 1, 4, 5; *beyond*, 1, 8, 13 and 23; *out of*, 2, 6, 12. Eng. EXO-*teric*, EXO-*genous.*

ἔξωθεν (ἔξω), *from without, without, separate from*, w. gen. 3, 4, 21.

ἔοικα, pf. 2d as pres.; ἐῴκειν

plupf. as impf. *to be like, to resemble,* w. dat. 2, 1, 13; impers. ὡς ἔοικε, *as it seems,* 2, 2, 18.

ἑορτή, ῆς, ἡ, *a festival.*

ἐπαγγέλλω (ἐπί, ἀγγέλλω, q. v.), *to announce;* mid. *to announce one's self, to promise, offer,* 2, 1, 4.

ἐπάγω (ἐπί, ἄγω, q. v.), *to bring forward, propose.*

ἔπαθον: πάσχω.

ἐπαινέω, ῶ, f. -έσω, comm. -έσομαι, aor. ἐπῄνεσα, pf. ἐπῄνεκα, pass. pf. ἐπῄνημαι, aor. ἐπῃνέθην, *to praise, applaud,* 1, 3, 7; 3, 1, 45: *to thank,* 1, 4, 16.

ἔπαινος, ον, ὁ, *praise, approval.*

ἐπαίρω (ἐπί, αἴρω, q. v.), *to stir up, incite.*

ἐπαίτιος, ον (ἐπί, αἰτία, *accusation*), *liable to accusation:* ἐπαίτιόν τι, *some ground of accusation,* 3, 1, 5.

ἐπακολουθέω, ῶ, -ήσω (ἐπί, ἀκολουθέω), *to follow after,* 3, 2, 35.

ἐπακούω (ἐπί, ἀκούω, q. v.), *to listen to, overhear.*

ἐπάν, and **ἐπήν** (ἐπεί, ἄν), w. subjunc. *when, after, whenever:* ἐπὰν τάχιστα, *as soon as.*

ἐπ-ανα-τείνω, *to extend up towards.*

ἐπαναχωρέω, ῶ, -ήσω (ἐπί, ἀνά, χωρέω), *to go back,* 3, 5, 13; *retreat,* 3, 8, 10.

ἐπανέρχομαι (ἐπί, ἀνά, ἔρχομαι, q. v.), *to go back, return.*

ἐπάνω (ἐπί, ἄνω), *above:* τὰ ἐπάνω, *the things above, the preceding narrative.*

ἐπαπειλέω, ῶ, -ήσω (ἐπί, ἀπειλέω), *to add threats.*

ἐπεγγελάω, ῶ (ἐπί, ἐν, γελάω, γελάσομαι, ἐγέλασα, aor. pass. ἐγελάσθην), *to deride, insult,* w. dat. 2, 4, 27.

ἐπεγείρω (ἐπί, ἐγείρω, q. v.), *to rouse* (from sleep), *to wake,* 4, 3, 10.

ἐπεί, conj. (ἐπί), of time, *when, after,* 1, 1, 1; 1, 2, 1 and often; *as often as,* 1, 5, 2; 1, 8, 20;—causal, *since,* 1, 3, 5 and 6; *for,* 3, 1, 31.

ἐπεισάν, conj. (ἐπειδή, ἄν), w. subjunc. *when, after,* 1, 4, 8; 2, 3, 29: ἐπειδὰν τάχιστα, *as soon as,* 3, 1, 9.

ἐπειδή (ἐπεί, δή), of time, *when, after,* 1, 2, 17; 1, 7, 16; causal, *since, inasmuch as,* 1, 9, 24.

ἐπεῖδον, see ἐφοράω.

ἔπειμι (ἐπί, εἶμι, q. v.), *to be upon,* ἐπιών, 1, 2, 5.

ἔπειμι (ἐπί, εἶμι, q. v.), *to advance, march forward,* 1, 2, 17; 1, 6, 2: ἡ ἐπιοῦσα ἕως, *the following morning,* 1, 7, 1; cf. 1, 7, 2.

ἐπείπερ (ἐπεί, πέρ intens.), *since, inasmuch as,* 2, 2, 10.

ἔπειτα (ἐπί, εἶτα), *then, after that, thereupon,* 1, 3, 10: ὁ ἔπειτα χρόνος, *the following time, the future,* 2, 1, 17.

ἐπέκεινα: also written ἐπ' ἐκεῖνα, *on the farther side, beyond.*

ἐπεκθέω (ἐπί, ἐκ, θέω, q. v.), *to run out against, sally forth against.*

ἐπέλιπον: ἐπιλείπω.

ἐπεξέρχομαι (ἐπί, ἐξ, ἔρχομαι, q. v.), *to sally out against.*

ἐπεξόδιος, ον (ἐπί, ἐξ, ὁδός), *pertaining to an expedition.*

ἐπέπατο: πάομαι, 1, 9, 19.

ἐπέπεσον: ἐπιπίπτω.

ἐπέρομαι, pres. and impf. not used in Att.; instead of it, ἐπερωτάω, (ἐπί, ἔρομαι, also not used in pres. and imperf. in Att.; cf. ἐρωτάω), f. ἐπερήσομαι, aor. ἐπηρόμην, *to ask in addition, ask again, enquire of,* w. acc. 3, 1, 6.

ἐπέρχομαι (ἐπί, ἔρχομαι, q. v.), *to go over, to traverse.*

ἐπερωτάω, ῶ (ἐπί, ἐρωτάω, ῶ, -ήσω), *to direct a question to, to interrogate,* w. acc. 3, 1, 6.

ἐπέσχον: ἐπέχω.

ἐπετέτακτο: ἐπιτάττω, 2, 3, 6.

ἐπεύχομαι (ἐπί, εὔχομαι, q. v.), *to call on the gods to witness,* or *to offer vows to the gods.*

ἐπεφάνην: ἐπιφαίνω.

ἐπέχω (ἐπί, ἔχω, q. v.), *to hold upon, to hold back,* w. gen. *to keep from* something, 3, 4, 36. Eng. EPOCH.

ἐπῆεσαν: ἔπειμι (ἐπί, εἶμι).

ἐπήκοος, ον (ἐπί, ἀκούω), *that hears* or *can hear*: ἐπήκοον, *a place of hearing, a hearing distance*, 2, 5, 38; 3, 3, 1.

ἐπῆν, see ἐπάν.

ἐπῆν: ἔπειμι (εἰμί).

ἐπῄνεσαν: ἐπαινέω.

ἐπηρόμην (ἐπί, ἠρόμην): ἐπέρομαι.

ἐπί, prep. w. gen. *on, upon*, 1, 2, 21: of a river, *on the banks of; towards*, 2, 1, 3: denoting extent upon, ἐπὶ τετράων, *four deep*, 1, 2, 15: ἐφ' ἑαυτῶν, *by themselves, alone*, 2, 4, 10; *in the time of*, ἐφ' ἡμῶν, *in our time*, 1, 9, 12;—— w. dat. *on, at, over, with, in the power of*, ἐπὶ τῷ ἀδελφῷ, 1, 1, 4; *on account of*, ἐπὶ τούτῳ, *on this account*, 3, 1, 27: denoting purpose, *for*, ἐπὶ τούτῳ, *for this purpose*, 1, 3, 1; cf. 1, 6, 10; 2, 4, 5 and 8; *after*, ἐπὶ τούτῳ, *after this one*, 3, 2, 4; cf. 2, 5, 41:——w. acc. *on, upon* (with the idea of motion towards); *to, towards*: also in a hostile sense, *against; for, after, to obtain*; extension upon, *over*, 1, 7, 15.

ἐπίασιν: ἔπειμι (εἰμι).

ἐπιβάλλω (ἐπί, βάλλω, q. v.), *to cast on*, 3, 5, 10: ἐπιβεβλημένους, *having put* (*the arrows*) *on* (*the string*), 4, 3, 28.

ἐπιβοηθέω, ῶ, -ήσω, *to run to the aid of*.

ἐπιβουλεύω (ἐπί, βουλεύω, -εύσω, etc.), *to plot against*, w. dat. 1, 1, 3 and 6; *to lay plans to obtain*, 2, 6, 24.

ἐπιβουλή, ῆς, ἡ (ἐπί, βουλή), *a design against, a plot*, 1, 1, 8.

ἐπιγίγνομαι (ἐπί, γίγνομαι, q. v.), *to fall upon, to make an attack*, 3, 4, 25.

ἐπιγράφω (ἐπί, γράφω, q. v.), *to write upon, inscribe*. Eng. EPIGRAM.

ἐπιδείκνυμι (ἐπί, δείκνυμι, q. v.), *to show, exhibit*, 1, 2, 14; *to set forth*, 1, 3, 13 and 16; *to show, prove*, 3, 2, 26; 1, 9, 7;—mid. *to show one's self*, 1, 9, 10 and 16; w. ὅτι, 2, 6, 27.

ἐπιδεῖν, see ἐφοράω.

ἐπιδιώκω (ἐπί, διώκω, q. v.), *to pursue* (pressing close) *upon*, 1, 10, 11.

ἐπιεζόμην: πιέζω.

ἐπιθαλάττιος, ον (ἐπί, θάλαττα), *lying on the sea-coast, maritime*.

ἐπίθεσις, εως, ἡ, *an attack*.

ἐπιθυμέω, ῶ, f. -ήσω (ἐπί, θυμός), *to desire, strive after, wish*, w. infin. 1, 9, 12; w. gen. 1, 9, 21.

ἐπιθυμία, ας, ἡ (ἐπί, θυμός), *desire*, 2, 6, 16.

ἐπικαίριος, ον (ἐπί, καιρός), *seasonable, suitable*.

ἐπικάμπτω (ἐπί, κάμπτω, f. -ψω), *to bend, to wheel around* (for the purpose of flanking an enemy), 1, 8, 23.

ἐπικαταρριπτέω, ῶ, -ήσω (ἐπί, κατά, ῥιπτέω — ῥίπτω), *to cast down upon*, 4, 7, 13.

ἐπίκειμαι (ἐπί, κεῖμαι, q. v.), *to press upon, attack*.

ἐπικίνδυνος, ον (ἐπί, κίνδυνος), *dangerous*: ἐπικίνδυνόν ἐστιν, *there is danger*: comp. ὁτερος, 1, 3, 19.

ἐπικουρέω, ῶ, -ήσω (ἐπίκουρος, *a helper*), *to assist, defend*.

ἐπικούρημα, ατος, τό (ἐπικουρέω), *a protection*, 4, 5, 13.

ἐπικράτεια, ας, ἡ (ἐπικρατής, *having power over*, κράτος), *control, dominion*.

ἐπικρύπτω (ἐπί, κρύπτω, q. v.), *to conceal*; mid. *to conceal* (for one's own benefit), 1, 1, 6.

ἐπικύπτω (ἐπί, κύπτω, -ψω, *to bend*), *to bend to* or *over*, 4, 5, 32.

ἐπικυρόω, ῶ, f. -ώσω (ἐπί, κυρόω, *to make valid*), *to confirm, ratify, sanction*, 3, 2, 32.

ἐπι-λαμβάνω (q. v.), *to take in addition*: mid. *to lay hold of*, w. gen. 4, 7, 12. Eng. EPILEPSY (fr. the f. ἐπιλήψομαι).

ἐπιλανθάνομαι (ἐπί, λανθάνω, q. v.), *to forget*, w. gen. 3, 2, 25.

ἐπιλέγω (ἐπί, λέγω, q. v.), *to say in addition*, 1, 9, 26. Eng. EPILOGUE.

ἐπιλείπω (ἐπί, λείπω, q. v.), *to fail*, w. acc. 1, 5, 6; pass. τὸ ἐπιλειπόμενον, *the part left behind*, 1, 8, 18.

ἐπίλεκτος, ον (ἐπί, λέγω,), *select*: οἱ ἐπίλεκτοι, *chosen men*.

ἐπιμαρτύρομαι (ἐπί, μαρτύρομαι, -οῦμαι, μάρτυς, *a witness*), *to call to witness*, w. acc. 4, 8, 7.

ἐπί-μαχος, ον (μάχομαι), *open to attack.*

ἐπιμέλεια, ας, ἡ (ἐπιμελής), *care, attention*, 1, 9, 24 and 27.

ἐπιμελέομαι, οῦμαι, and **ἐπιμέλομαι, ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπεμελήθην,** (ἐπί, μέλομαι), *to care for, attend to*, w. gen. 1, 1, 5; 3, 2, 37; *to observe carefully*, 1, 8, 21.

ἐπιμελής, ές (ἐπί, μέλομαι), *careful:* comp. **ἐπιμελέστερος**, 3, 2, 30.

ἐπιμέλομαι, see **ἐπιμελέομαι.**

ἐπι-μένω (q. v.), *to remain on*, or *at*, or *by; to remain over, remain in charge of.*

ἐπιμίγνυμι (ἐπί, μίγνυμι, q. v.), *to mingle with, have intercourse with*, 3, 5, 16.

ἐπίμπλασαν: πίμπλημι.

ἐπινοέω, ῶ, f. -ήσω (ἐπί, νοέω, νόος), *to have in mind, to intend*, w. infin. 2, 2, 11; w. acc. 2, 5, 4.

ἐπιορκέω, ῶ, -ήσω (ἐπίορκος), *to swear falsely, to be guilty of perjury*, 2, 5, 38 and 41; w. acc. *to swear falsely by*, 2, 4, 7; 3, 1, 22.

ἐπίορκος, ον (ἐπί, *against*; ὅρκος, *an oath*), *guilty of perjury, perjured*, 2, 6, 25.

ἐπιορκία, ας, ἡ (same root as the foregoing word), *perjury.*

ἐπιπάρειμι (ἐπί, παρά, εἰμί), *to be near at hand* (for assistance), 3, 4, 23.

ἐπιπάρειμι (ἐπί, παρά, εἰμι), *to march along in a parallel direction*, 3, 4, 30.

ἐπιπίπτω (ἐπί, πίπτω, q. v.), *to fall upon, to attack*, w. dat. 1, 8, 2.

ἐπίπονος, ον (ἐπί, πόνος, *labor*), *laborious;* comp. **ἐπιπονώτερος, α, ον**, 1, 3, 19.

ἐπιρρίπτω, or -έω, ῶ (ἐπί, ῥίπτω, q. v.), *to throw upon.*

ἐπίρρυτος, ον (ἐπί, ῥέω, *to flow*), *overflowed, well-watered*, 1, 2, 22.

ἐπισάττω (ἐπί, σάττω, -ξω, *to pack*), *to load on:* of a horse, *to saddle*, 3, 4, 35.

Ἐπισθένης, ους, ὁ, *Episthĕnes.*

ἐπισιτίζομαι, f. -ίσομαι or -ιοῦμαι, aor. **ἐπεσιτισάμην** (ἐπί, σιτίζω, *to feed*, σῖτος, *corn*), *to take provisions, to provision one's army*, 1 4, 19; 1, 5, 4.

ἐπισιτισμός, οῦ, ὁ (ἐπισιτίζομαι), *the act of taking in provisions:* **ἐπισιτισμοῦ ἕνεκα,** *for the purpose of obtaining provisions*, 1, 5, 9.

ἐπισκέπτομαι, seldom used in pres. and impf., but furnishes the f., etc., of **ἐπισκοπέω.**

ἐπι-σκευάζω, -άσω, *to repair.*

ἐπισκοπέω, ῶ (ἐπί, σκοπέω, q. v.), *to inspect*, 2, 3, 2; *to ascertain by inspection*, 3, 3, 18.

ἐπισπάω, ῶ (ἐπί, σπάω, q. v.), *to draw upon:* mid. *to draw towards one's self, to drag along*, 4, 7, 14.

ἐπίσποιτο: ἐφέπομαι.

ἐπίσταμαι (dep. pass.), imp. **ἠπιστάμην,** f. **ἐπιστήσομαι,** aor. **ἠπιστήθην,** *to be acquainted with, to know*, w. acc. 1, 3, 12; *to know how*, w. infin. 1, 3, 15; 3, 3, 16.

ἐπίστασις, εως, ἡ (ἐφίστημι, ἐπί, ἵστημι), *a stopping, a halt*, 2, 4, 26.

ἐπιστατέω, ῶ, impf. **ἐπεστάτουν** (ἐπί, ἵστημι), *to act as* (ἐπιστάτης) *commander, to govern, command*, 2, 3, 11.

ἐπιστέλλω (ἐπί, στέλλω, q. v.), *to send to:* w. dat. *to enjoin upon.*

ἐπιστήμη, ης, ἡ (ἐπίσταμαι), *acquaintance, knowledge, science.*

ἐπιστήμων, ον (ἐπίσταμαι), *acquainted with, conversant with*, w. gen.

ἐπιστολή, ῆς, ἡ (ἐπιστέλλω, *to send to*), *a letter*, 1, 6, 3.

ἐπιστρατεία, ας, ἡ (ἐπί, στρατεία fr. στρατεύω), *an expedition against*, 2, 4, 1.

ἐπιστρατεύω, -εύσω (ἐπί, στρατεύω fr. στρατός, *an army*), *to make an expedition against, to march against*, 2, 3, 19.

ἐπισφάττω, -ξω, (ἐπί, σφάττω, *to slay*), *to slay upon*, w. acc. and dat.

1, 8, 29;—mid. ἑαυτὸν ἐπι-, *that he slew himself upon*, sc. Cyrus, 1, 8, 29.

ἐπιτάττω (ἐπί, τάττω, q. v.), *to enjoin upon.* Pass. impers. w. infin. ᾧ ἐπέταχτο, *on whom it had been enjoined*, 2, 3, 6.

ἐπιτελέω, ῶ (ἐπί, τελέω, ῶ, q. v.), *to complete, to fulfill*, 4, 3, 13.

ἐπιτήδειος, ον, also α, ον, *suitable, proper*: ἐπιτήδειοι, *persons who are suitable*, 1, 3, 18; τὰ ἐπιτήδεια, *things that are suitable* or *serviceable, provisions*, 1, 5, 10 and often: τὸν ἐπιτήδειον, sc. παῖσθαι, *the one who was suitable*, i. e., *the one who deserved it*, 2, 3, 11.

ἐπιτίθημι (ἐπί, τίθημι, q. v.), *to place upon*; mid. *to place one's self upon, to fall upon, attack*, 2, 4, 19 and 24; w. dat. 2, 4, 3 and 16.

ἐπιτρέπω (ἐπί, τρέπω, q. v.), *to turn* (anything) *to, commit to; to allow, suffer, permit*, w. dat. and infin. 1, 2, 19;—mid. *to commit one's self to*, 1, 9, 8.

ἐπιτρέχω (ἐπί, τρέχω, q. v.), *to run upon, make a sudden attack*, 4, 3, 31.

ἐπιτυγχάνω (ἐπί, τυγχάνω, q. v.), *to fall upon, light upon, find*, w. dat. 1, 9, 25.

ἐπιφαίνομαι (ἐπί, φαίνω, q. v.), *to show one's self, appear*, 3, 3, 6; w. dat. 2, 4, 24.

ἐπιφέρω (ἐπί, φέρω, q. v.), *to carry upon* or *against*;—mid. *to rush upon*, 1, 9, 6.

ἐπιφθέγγομαι (ἐπί, φθέγγομαι, q. v.), *to sound the charge.*

ἐπιφορέω, ῶ, -ήσω (ἐπί, φορέω = φέρω), *to carry upon*, 3, 5, 11.

ἐπίχαρις, ι (ἐπί, χάρις), *pleasing*: τὸ ἐπίχαρι, *that which is agreeable, the art of pleasing*, 2, 6, 12.

ἐπιχειρέω, ῶ, -ήσω (ἐπί, χείρ), *to lay the hand upon, undertake, attempt*, w. infin. 3, 4, 27.

ἐπιχέω (ἐπί, χέω, q. v.), *to pour upon*, 4, 5, 27.

ἐπιχωρέω, ῶ, -ήσω (ἐπί, χωρέω), *to move forward, advance*: ἐπιχ. ὅλην τὴν φάλαγγα, *that the whole phalanx should advance*, 1, 2, 17.

ἐπιψηφίζω (ἐπί, ψηφίζω, q. v.), *to put to vote*: mid. *to vote for.*

ἐπιοῦσα: ἔπειμι (εἶμι), 1, 7, 2.

ἐποικοδομέω, ῶ, -ήσω (ἐπί, οἰκοδομέω fr. οἶκος, *a house*, and δέμω, *to build*), *to build upon*, 3, 4, 11.

ἕπομαι, ἕψομαι, impf. εἱπόμην, aor. ἐσπόμην, *to follow*, w. dat. 1, 3, 6; 3, 1, 25; w. σύν and dat. 1, 3, 6; *to pursue*, 1, 8, 19.

ἐπόμνυμι (ἐπί, ὄμνυμι, q. v.) *to swear to.*

ἑπτά, *seven.*

ἑπτακαίδεκα (also written ἑπτὰ καὶ δέκα), *seventeen.*

ἑπτακόσιοι, αι, α, *seven hundred.*

Ἐπύαξα, ης, ἡ, *Epyaxa*, wife of Syennesis.

ἐπύθετο: πυνθάνομαι.

ἐράω, ῶ, aor. pass. ἠράσθην as act., *to love, to desire earnestly*, w. gen. 3, 1, 29. Eng. ERASTES, ERASTUS.

ἐργάζομαι, ἐργάσομαι, εἴργασμαι, εἰργασάμην, aor. pass. εἰργάσθην, *to work*; of agricultural labor, *to till*, 2, 4, 22.

ἔργον, ου, τό, *a work, deed, action*: τῶν εἰς τὸν πόλεμον ἔργων, *those exercises pertaining to war*, 1, 9, 5; αὐτὸ τὸ ἔργον, *the event itself*, 3, 3, 12: τὸ ἔργον, *the execution*, 3, 5, 12: ἔργῳ, *in fact, by deed, in action*, 1, 9, 10; 3, 2, 32.

ἐρεῖν, see φημί.

ἐρέσθαι: ἐρωτάω.

Ἐρετριεύς, έως, ὁ, *an Eretrian, of Eretria*, a city of Eubœa.

ἐρημία, ας, ἡ (ἔρημος), *a desert, wilderness, solitude.*

ἔρημος, ον, also η, ον, *deserted*, πόλις ἐρήμη, 1, 5, 4; *in a desert country*, σταθμοὺς ἐρήμους, 1, 5, 1 and 5; *unprotected, without defence*, 3, 4, 40: ἅμαξαι ἔρ., *empty wagons*, 2, 1, 6; w. gen. ὑμῶν ἔρημος ὤν, *being bereft of you*, 1, 3, 6. Eng. EREMITE, HERMIT.

ἐρημόω, ῶ, -ώσω (ἔρημος), *to make desolate: to deprive of.*

ἐρίζω, -ίσω (ἔρις, *strife*), *to strive*, w. dat. *to contend with*, 1, 2, 8.

ἐρίφειος, ον (ἔριφος, *a kid*), *of a kid*, or *of kids*, 4, 5, 31.

ἑρμηνεύς, έως, ὁ (Ἑρμῆς, the god of eloquence), *an interpreter*, 1, 8, 12. Eng. HERMENEUTICS.

ἑρμενεύω, -εύσω (Ἑρμῆς), *to interpret.*

ἐροῦντα: φημί.

ἔρομαι (prob. used in Att. only in aor. ἠρόμην and f. ἐρήσομαι, for a pres. cf. ἐρωτάω), *to ask, inquire*: ἐπεὶ . . . ἤρου, *but since you inquired thus*, 3, 1, 7: ἐρέσθαι, 2, 3, 20.

ἐρρωμένος, η, ον (pf. pass. particip. fr. ῥώννυμι, *to strengthen*), *strengthened, increased*, 2, 6, 11; as adj. comp. ἐρρωμενέστερος, *stronger*, 3, 1, 42.

ἐρρωμένως, *strongly, vigorously.*

ἐρύκω, -ξω, *to keep back, to avert*, 3, 1, 25.

ἔρυμα, ατος, τό (ἐρύομαι, *to defend*), *a means of defence, a fortification*: ἀντὶ ἐρύματος, *to serve as a fortification*, 1, 7, 16.

Ἐρύμαχος, ον, ὁ, *Erymachus.*

ἐρυμνός, ή, όν (ἐρύομαι, *to defend*), *strongly fortified* (either by nature or by art), 1, 2, 8: τὰ ἐρυμνά, *the defensible positions, the strongholds*, 3, 2, 23.

ἔρχομαι, f. ἐλεύσομαι, comm. εἶμι, aor. ἦλθον, pf. ἐλήλυθα, *to go* or *come*, παρά τινα, *into the presence of any one*, 1, 4, 3: ἐπί τινα, *against any one*, 2, 5, 39: πρός τινα, *to any one* (in a friendly manner), 1, 1, 10; (in a hostile manner), 1, 3, 20: εἰς λόγους, *to enter into a conference*, 2, 5, 4: ἐπὶ πᾶν ἔρχεσθαι, *to use every means*, 3, 1, 18; w. acc. of cognate meaning, 2, 2, 10; 3, 1, 6.

ἐρῶ, see φημί.

ἐρῶντες: ἐράω.

ἔρως, ωτος, ὁ (akin to ἐράω), *love, earnest desire*, 2, 5, 22. Eng. EROTIC.

ἐρωτάω, ῶ, -ήσω, aor. ἠρόμην, *to ask, inquire*, 3, 1, 7.

ἐς, Ionic and Att., = εἰς.

ἑσθής, ῆτος, ἡ (ἕννυμι, *to clothe*, cf. Lat. *vestis*), *clothing, apparel*, 3, 1, 19. Eng. VEST, VESTRY, VESTURE.

ἐσθίω (strengthened fr. ἔδω), f. ἔδομαι, aor. ἔφαγον, pf. ἐδήδοκα; pass. pf. ἐδήδεσμαι, aor. ἠδέσθην, *to eat*; cf. Lat. *edo*, Eng. ED-*ible*, etc.

ἑσπέρα, ας, ἡ, *evening; the west*, 3, 5, 15. Eng. VESPER.

Ἑσπερῖται, ῶν, οἱ, *Hesperitæ.*

ἑσπέριος, α, ον, *of evening.* Eng. HESPERUS.

ἕστε (ἕς, ὅτε), adv. or conj., spoken of time or place; 1. *to, up to, until.* 2. *so long as, so long*: τοσοῦτον χρόνον, . . . ἕστε, *until*, 1, 9, 11: *as long as*, 3, 1, 19.

ἔσχατος, η, ον, *last, extreme*: πόλιν ἐσχάτην, *a frontier city*, 1, 2, 10 and 19; cf. 1, 4, 1: τὰ ἔσχατα πάσχειν, *to suffer the most extreme penalty*, 2, 5, 24; cf. 3, 1, 18. Eng. ESCHATO-*logy.*

ἐσχάτως, adv. (ἔσχατος), *extremely*, 2, 6, 1.

ἔσω: see εἴσω. Eng. ESO-*teric*, etc.

ἔσωθεν (ἔσω = εἴσω, θεν), *within*: τὸ ἔσωθεν, *the one within*, 1, 4, 4.

ἔσωσαν: σώζω, 1, 10, 3.

ἑταίρα, ας, ἡ, *a female companion; a courtesan.*

ἑταῖρος, ον, ὁ, *a companion, a comrade.*

Ἐτεόνικος, ον, ὁ, *Eteonicus*, a Spartan officer.

ἕτερος, α, ον, *an other* (of two), *other*, 1, 4, 2: ὁ ἕτερος, *the other, the next*, 3, 4, 25. Eng. prefix HETERO-, as HETERO-*dox*, HETERO-*geneous.*

ἐτετιμήμην: τιμάω, 1, 8, 29.

ἐτετρώμην: τιτρώσκω, 2, 2, 14.

ἔτι, adv. of time, YET, *still, longer*: μήποτε ἔτι, *never afterwards, never again*, 1, 1, 4; w. the comparative, intens.; w. a neg. *no more, no longer.*

ἕτοιμος, η, ον, also ος, ον, *ready, willing, prepared*, 1, 6, 3.

ἑτοίμως, adv. (ἕτοιμος), *readily, at once*, 2, 5, 2.

ἔτος, ἔτεος, -ους, τό, *a year*; τριάκοντα ἔτη, 2, 3, 12; cf. 2, 6, 20. Eng. ETESIAN.

ἔτυχον: τυγχάνω.

εὖ, adv. *well, fortunately*, 1, 7, 5 and 7. Eng. EU-, in EU-*logy*, EU-*phony*, EU-*phemism*, etc.

εὐδαιμονέστερον, see εὐδαιμόνως.

εὐδαιμονία, ας, ἡ (εὐδαίμων), *happiness, prosperity.*

εὐδαιμονίζω, -ίσω, -ιῶ (εὐδαίμων), *to account* (any one) *happy*, w. acc. 2, 5, 7; w. acc. of pers. and gen. of thing for which he is accounted happy, 1, 7, 3.

εὐδαιμόνως, adv. (εὐδαίμων), *happily*; comp. εὐδαιμονέστερον, 3, 1, 41.

εὐδαίμων, ον, gen. ονος (εὖ, *well*, δαίμων, *a divinity, fate, fortune*), *happy, fortunate, prosperous*, πόλιν εὐδαίμονα, 1, 2, 6;—of men, *rich, wealthy*, 1, 5, 7. Comp. εὐδαιμονέστερος, sup. εὐδαιμονέστατος, 1, 5, 7.

εὔδηλος, ον (εὖ, δῆλος), *very plain*, 3, 1, 2.

εὐδία, ας, ἡ (Ζεύς, Διός), *fine weather, tranquillity.*

εὔδοξος, ον (εὖ, δόξα), *of good repute.*

εὐειδής, ές (εὖ, εἶδος, *an appearance*), *fine looking*; comp. εὐειδέστερος, sup. εὐειδέστατος, 2, 3, 3.

εὔελπις, εὔελπι (εὖ, ἐλπίς, *hope*), *hopeful, confident*, 2, 1, 18.

εὐεπίθετος, ον (εὖ, ἐπί, τίθημι), *easy of attack*: εὐεπίθετον ἦν τοῖς πολεμίοις, *it was easy for the enemy to make an attack*, 3, 4, 20.

εὐεργεσία, ας, ἡ (εὖ, ἔργον), *good treatment, a benefit*, 2, 5, 22.

εὐεργετέω, ῶ, -ήσω (εὖ, ἔργον), *to confer benefits, to show a kindness*, 2, 6, 17.

εὐεργέτης, ου, ὁ (εὖ, ἔργον), *a benefactor*, 2, 5, 10.

εὔζωνος, ον (εὖ, ζώνη), *well-girded and prepared for battle, light-armed*, esp. of bowmen and slingers, 3, 3, 6.

εὐήθεια, ας, ἡ (εὐήθης), *goodness of disposition, simplicity*; in a bad sense, *stupidity*, 1, 3, 16.

εὐήθης, ες (εὖ, ἦθος, *character*), *good-hearted*; in a bad sense, *stupid, silly*, 1, 3, 16.

εὐθέως (εὐθύς), *directly, immediately.*

εὐθυμέω, ῶ, -ήσω (εὔθυμος), *to be εὔθυμος*: or trans. *to make εὔθυμος*: mid. *to be of good cheer*, 4, 5, 30.

εὔθυμος, ον (εὖ, θυμός), *cheerful, courageous*; comp. εὐθυμότερος, 3, 1, 41.

εὐθύς, adv. *immediately, forthwith*, 1, 8, 26; εὐθὺς ἐπειδή, *as soon as*, 3, 1, 13; w. a particip. εὐθὺς παῖδες ὄντες, *immediately while children, even from childhood*, 1, 9, 4; cf. 2, 6, 16.

εὐθύωρος, ον, *straight forward*: εὐθύωρον, adv. *directly, immediately*, 2, 2, 16.

εὔκλεια, ας, ἡ (εὖ, κλέος, *fame*), *good reputation, renown.*

Εὐκλείδης, ου, ὁ, *Euclides, Euclid*, a soothsayer from Peloponnesus.

εὐκλεῶς (εὐκλεής, *glorious*), *gloriously, famously.*

εὐμενής, ές (εὖ, μένος, *disposition*), *well-disposed, friendly, favorable.*

εὐμεταχείριστος, ον (εὖ, μετά, χείρ), *easy to manage*, 2, 6, 20.

εὔνοια, ας, ἡ (εὔνους, εὖ, νόος), *good-will, friendship*, 1, 8, 29.

εὐνοϊκῶς, adv. (εὔνους), *in a friendly manner*: εὐνοϊκῶς ἔχοιεν αὐτῷ, *that they might be friendly to him*, 1, 1, 5.

εὔνοος, ον, contr. εὔνους, εὔνουν (εὖ, νόος, νοῦς, *mind*), *well-disposed, friendly*, 1, 9, 20 and 30; w. dat. 2, 4, 16.

Εὔξεινος, ον (εὖ, ξεῖνος — ξένος), *favorable to strangers, hospitable*: Πόντος Εὔξεινος, *the Euxine sea*, 4, 8, 22.

Εὐρυσεύς, έως, ὁ, *a Rhodian*: or perh. as prop. name, *Eurydeus.*

εὔοδος, ον (εὖ, ὁδός), *easy of access, easy to travel, easy to pass*: comp. -ώτερος, sup. -ώτατος, 4, 2, 9; 4, 8, 10 and 12.

εὔοπλος, ον (εὖ, ὅπλον), *well-armed*: comp. -ότερος, sup. -ότατος, 2, 3, 3.

εὐπετῶς, adv. (εὐπετής, *easy*; fr. εὖ, πίπτω), lit. *falling well*; hence, *without trouble, easily*, 2, 5, 23; 3, 2, 10.

εὐπορία, ας, ἡ (εὔπορος), *ease of transit; abundance.*

εὔπορος, ον (εὖ, πόρος), *easy of passage, easy*, 2, 5, 9.

εὔπρακτος, ον (εὖ, πράττω), *easily done, practicable*; com. εὐπρακτότερος, 2, 3, 20.

εὐπρεπής, ές (εὖ, πρέπω, *to suit*), *handsome, comely*, 4, 1, 14.

εὐπρόσοδος, ον (εὖ, πρός, ὁδός), *easy of access.*

εὕρημα, ατος, τό (εὑρίσκω), *a thing found, a windfall*: εὕρημα ἐποιησάμην, *I counted it a happy event*, 2, 3, 18.

εὑρίσκω, εὑρήσω, εὗρον, εὕρηκα, εὕρημαι, εὑρέθην, mid. f. εὑρήσομαι, aor. εὑρόμην, *to find, invent, discover*, 2, 3, 21; mid. *to find for one's self, to obtain* or *try to obtain*, 2, 1, 8.

εὖρος, εος, ους, τό (εὐρύς), *width, breadth*, 1, 2, 5 and 23.

Εὐρύλοχος, ου, ὁ, *Eurylochus*, an Arcadian, 4, 2, 21.

Εὐρύμαχος, ου, ὁ, *Eurymachus*, a Dardanian.

εὐρύς, εῖα, ύ, *wide, spacious.*

Εὐρώπη, ης, ἡ, *Europe*, in distinction from Asia; so used occasionally from Herodotus downward.

εὔτακτος, ον (εὖ, τάττω), *well arranged, orderly, well disciplined*, 2, 6, 14; comp. εὐτακτότερος, 3, 2, 30.

εὐτάκτως (εὔτακτος), *in an orderly manner.*

εὐταξία, ας, ἡ (εὖ, τάττω), *good order, discipline*, 1, 5, 8.

εὔτολμος, ον (εὖ, τολμάω), *of good courage, brave*, 1, 7, 4.

εὐτυχέω, ῶ, -ήσω (εὐτυχής; εὖ, τύχη, *fortune*), *to be fortunate, to be successful*, 1, 4, 17.

εὐτύχημα, ατος, τό (εὐτυχίω), *a piece of good fortune, success.*

εὐτυχία, ας, ἡ (εὐτυχίω), *success, prosperity.*

Εὐφράτης, ου, ὁ, *Euphrates.*

εὐχή, ῆς, ἡ (εὔχομαι), *a wish, a prayer*, 1, 9, 11.

εὔχομαι, εὔξομαι, ηὐξάμην or εὐξάμην, ηὔγμαι, *to wish, to pray*, 1, 4, 7 and 17; 1, 9, 11; *to vow*, 3, 2, 9.

εὐώδης, ες (εὖ, ὄζω, *to smell*,) *fragrant*, 1, 5, 1.

εὐώνυμος, ον (εὖ, ὄνυμα, Æolic for ὄνομα), *having a good name, honored*; hence as a euphemism for *left, pertaining to the left hand*, since ἀριστερός, the proper word for *left*, was of evil omen; esp. w. κέρας expressed or understood, τὸ εὐώνυμον, *the left wing*, 1, 2, 15; 1, 8, 4 and 9 and 23.

εὐωχέω, ῶ, -ήσω (εὖ, ἔχω), *to feed*, or *entertain, well*: mid. *to feast*, 4, 5, 30.

εὐωχία, ας, ἡ (εὖ, ἔχω), *an entertainment, feast.*

ἔφεδρος, ου, ὁ (ἐπί, ἕδρα, *a seat*), *one sitting by*, denotes properly the athlete, who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor. Hence, secondarily, *a dangerous antagonist*: τὸν μέγιστον ἔφεδρον, *the most formidable antagonist*, 2, 5, 10.

ἐφέπομαι (ἐπί, ἕπομαι, q. v.), *to follow after*, 3, 4, 3; of an enemy, *to press upon, attack*, 2, 2, 12.

Ἔφέσιος, α, ον, *Ephesian.*

Ἔφεσος, ου, ἡ, *Ephesus.*

ἐφειστήκεσαν, or **ἐφεστήκεσαν,** or **ἐφίστασαν**: ἐφίστημι.

ἑφθός, ή, όν (ἕψω, *to boil*), *boiled, cooked.*

ἐφίημι (ἐπί, ἵημι), *to send to*: mid. *to yield, permit.*

ἐφίστημι (ἐπί, ἵστημι, q. v.), *to cause to stand upon, to cause to halt, to stop*, 1, 8, 15; 2, 4, 25; *to place over, to appoint*, 3, 4, 21; pass. *to be appointed,*

3, 3, 20; intrans. parts (see ἵστημι), *to stand upon, to stand still, to halt*, 1, 5, 7; 2, 4, 26; *to be built upon* or *in*, 1, 4, 4.

ἐφόδιον, **ου**, τό (ἐπί, ὁδός), *provision*, or *money, for a journey*.

ἔφοδος, **ου**, ἡ (ἐπί, ὁδός), *the act of going to, approach*, 2, 2, 18; *a way to* or *upon*, 3, 4, 41.

ἐφοράω, ῶ (ἐπί, ὁράω, q. v.), *to look upon; to live to see, to experience, τὰ χαλεπώτατα ἐπιδόντας*, 3, 1, 13.

ἐφορμέω, ῶ, -ήσω (ἐπί, ὁρμέω, *to lie at anchor*), *to lie at anchor against, to blockade*.

ἔφορος, **ου**, ὁ (ἐφοράω), *an overseer, an ephor* (a Spartan magistrate), 2, 6, 2.

ἐχθές — χθές, *yesterday*.

ἔχθιστος, **η**, **ον** (sup. of ἐχθρός), *most hostile;* as subst. *a most bitter enemy*, 3, 2, 5.

ἔχθρα, **ας**, ἡ, *enmity, hatred*, 2, 4, 12.

ἐχθρός, **ά**, **όν**, *hostile*, 1, 3, 20.

ἐχθρός, **οῦ**, ὁ, *a personal enemy*, Lat. *inimicus:* (*πολέμιος, an enemy in war, a public enemy*, Lat. *hostis*): *χαλεπώτατος ἐχθρὸς ᾧ ἂν πολέμιος ᾖ, a most harsh personal enemy to him with whom he may be at war*, 1, 3, 12.

ἐχυρός, **ά**, **όν** (ἔχω), *capable of being held: ἐχυρὸν χωρίον, a strong hold, a fortress*, 2, 5, 7.

ἔχω, imp. εἶχον, f. ἕξω or σχήσω, aor. ἔσχον (optat. σχοίην, imperat. σχές), pf. ἔσχηκα, pf. pass. or mid. ἔσχημαι, aor. pass. ἐσχέθην, aor. mid. ἐσχόμην, f. mid. ἕξομαι or σχήσομαι, *to have*, 1, 1, 2; *to occupy*, 1, 2, 15; *to hold, restrain, keep*, 3, 5, 11; *to have the ability, to be able*, 2, 1, 9; 2, 2, 11.— Intrans. *to have one's self, to exist, to be*, 1, 3, 9; 2, 2, 21; often w. an adv. *εὐνοϊκῶς ἔχειν, to be well disposed*, 1, 1, 5; cf. 1, 5, 16; 2, 1, 7: *ἐμπείρως ἔχειν, to be well acquainted*, 2, 6, 1;— mid. w. gen. *to hold to;* hence, *to be next, Πρόξενος ἐχόμενος, Proxenus being next*, 1, 8, 4; cf. 1, 8, 9; pass. *to be held, ἐν ἀνάγκῃ ἔχεσθαι, to be constrained by necessity*, 2, 5, 21.

ἑψητός, **ή**, **όν** (ἕψω), *boiled: ὄξος ἑψητόν, a sour drink made by boiling*, 2, 3, 14.

ἕψομαι: ἕπομαι, 1, 3, 6.

ἕψω, **ἑψήσω**, *to boil, to cook*, 2, 1, 6.

ἑῴθεν (ἕως, -θεν), *from dawn; at break of day, early in the morning*, 4, 4, 8.

ἑῴκειν: ἔοικα.

ἕως, ἕω, ἡ, *early dawn*, 2, 4, 24: *εἰς τὴν ἐπιοῦσαν ἕω, on the following morning*, 1, 7, 1; *the east, πρὸς ἕω*, 3, 5, 15. Eng. EO-cene (καινός, *new*).

ἕως, adv. *as long as, while*, 1, 3, 11; *until*, 2, 1, 2.

Z

Ζαπάτας, **ου**, or **Ζάβατος**, **ου**, ὁ, *Zapatas*, or *Zabatus;* Syriac Zaba — *wolf*, hence the later Greek name *Λύκος;* now the greater Zab, 2, 5, 1.

ζάω, ῶ, ζάεις ζῇς, ζάει ζῇ, impf. ἔζων, ἔζης, also ἔζην, f. ζήσω and ζήσομαι, aor. ἔζησα, pf. ἔζηκα (less used than corresponding forms of βιόω), *to live*, 1, 5, 5; 3, 2, 25.

ζειά, ᾶς, ἡ, a kind of coarse grain, *spelt*.

ζειρά, ᾶς, ἡ, *a cloak*, long and full, worn by the Thracians.

ζευγηλατέω, ῶ, -ήσω (ζεῦγος, ἐλαύνω), *to drive a team*.

ζευγηλάτης, **ου**, ὁ (ζεῦγος, ἠλάτης, ἐλαύνω), *a driver of a team*.

ζεύγνυμι, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην or ἐζύγην, *to join, to put together: γέφυρα ἐζευγμένη, a bridge constructed*, etc. 1, 2, 5; cf. 2, 4, 24: *τὴν δ' ἐζευγμένην πλοίοις ἑπτά, the other* (canal) *being spanned with* (a bridge of) *seven boats*, 2, 4, 13: *to fasten*, 3, 5, 10.

ζεῦγος, **ους**, τό (ζεύγνυμι), *a yoke of cattle, a team*, 3, 2, 27. Lat. *jugum*.

Ζεύς, **Διός**, ὁ, *Zeus* (Lat. *Jupiter*), 3,

1, 12: *Ζεὺς ξένιος, Zeus, protector of the rights of hospitality*, 3, 2, 4: *Ζεὺς σωτήρ, Zeus, preserver*, 1, 8, 16; cf. 3, 2, 9.

ζῇ, ζῆν: *ζάω.*

Ζήλαρχος, ου, ὁ, *Zelarchus.*

ζηλωτός, ή, όν (ζηλόω, *to envy*), *to be envied*, 1, 7, 4.

ζημιόω, ῶ, -ώσω (ζημία, *penalty*), *to punish.*

ζητέω, ῶ, -ήσω, *to seek, seek for, ask for*, 2, 3, 2.

ζυμίτης, ου, ὁ (ζύμη, *leaven*), *leavened.*

ζωγρέω, ῶ, -ήσω (ζωός, ἀγρέω, *to catch*), *to take alive, take captive.*

ζώνη, ης, ἡ (ζώννυμι, *to bind*), *a girdle, belt*, 1, 4, 9; 1, 6, 10. Eng. ZONE.

ζωός, ή, όν (ζάω), *living, alive*, 3, 4, 5. Eng. zoo-*logy*, etc.

H

ἤ, conjunc. *or*, Lat. *aut:* ἢ . . . ἤ, *either . . . or:* εἰ . . . ἤ, *whether . . . or:* πότερα . . . ἤ, *whether . . . or:* sometimes in direct questions where it follows a more general question and suggests an answer thereto, 2, 4, 3; preceded by πότερον in a direct disjunctive question, 3, 2, 21.—After a comparative, *than*, 1, 2, 4 and 11; also after ἄλλος, *than.*

ἦ, adv. (distinguished fr. foregoing by the accent) has two principal uses: 1. In a question, where in Eng. the idea is denoted by the inflection of the voice, not by an interrog. word. 2. Intens. *truly, indeed;* w. μήν, *certainly, surely*, 2, 3, 26.

ἦ: fr. εἰμί, 1, 3, 20.

ᾗ, relat. adv. (properly a dat. sing. fem. of ὅς, sc. ὁδῷ), *in what way, where*, 3, 4, 37; w. a superlat. and δύναμαι, ᾗ ἐδύνατο τάχιστα, *as quickly as possible*, 1, 2, 4: ᾗ δυνατὸν μάλιστα, *as much as possible*, 1, 3, 15.

ἡβάσκω, inceptive of ἡβάω (ἥβη, *youthful beauty*), *to arrive at manhood*, 4, 6, 1.

ἦγαγον: ἄγω.

ἠγάσθη: ἄγαμαι, 1, 1, 9.

ἡγεμονία, ας, ἡ (ἡγεμών), *leadership,* HEGEMONY, *foremost place*, 4, 7, 8.

ἡγεμόσυνος, ον (ἡγεμών), *pertaining to guidance:* ἡγεμόσυνα, sc. ἱερά, *thank-offerings for guidance*, 4, 8, 25.

ἡγεμών, όνος, ὁ (ἡγέομαι), *a leader, a guide*, 1, 3, 14; 2, 4, 10, and often; *a commander* (of an army), 1, 7, 12.

ἡγέομαι, οῦμαι, -ήσομαι, dep. mid. (ἄγω), *to lead, to guide, to conduct*, 2, 2, 8; 2, 4, 5; w. dat. 2, 2, 8; w. gen. 1, 7, 1; 1, 9, 31: τὸ ἡγούμενον, *the part* (of an army) *taking the lead, the van*, 2, 2, 4; *to act as commander, to issue orders*, 1, 8, 22; 3, 1, 26:—*to think* (Lat. *ducere*), w. acc. and infin. 1, 2, 4; cf. 3, 1, 25.

Ἡγήσανδρος, ου, ὁ, *Hegesander.*

ἦσειν, ἤσεσαν: οἶδα.

ἡσέως, adv. (ἡδύς), comp. ἥδιον, sup. ἥδιστα, *gladly, cheerfully*, 1, 2, 2; 1, 4, 9; 2, 5, 15: ἥδιστ' ἂν ἀκούσαιμι, *I should be extremely pleased to hear*, etc.

ἤδη, adv. (perh. ἴ, δή), *already, now, at once*, Lat. *jam.*

ἥδιον, ἥδιστα, see ἡδέως.

ἥδομαι (ἡδος, *pleasure*), dep. pass. f. ἡσθήσομαι, aor. ἥσθην, *to be pleased*, 1, 2, 18; w. dat. *to be pleased with*, 1, 9, 26; 2, 6, 28.

ἡδονή, ῆς, ἡ (ἥδομαι, ἡδύς), *pleasure, enjoyment; object of pleasure, gratification*, 2, 6, 6; *delicious flavor*, 2, 3, 16.

ἡδύοινος, ον (ἡδύς, οἶνος), *yielding sweet wine.*

ἡδύς, εῖα, ύ, comp. ἡδίων, sup. ἥδιστος, *sweet, pleasant, delicious*, 1, 9, 25: κρέα ἥδιστα, *most delicious meat*, 1, 5, 4.

ἥκιστα, sup. adv. comp. ἧττον, *in the least degree, least of all*, 1, 9, 19.

ἥκω, ἥξω, comm. pf. in meaning, *am come, am here, have arrived* (cf. οἴχομαι, *am gone*), the impf. ἥκειν often as aor. 1, 2, 6; 2, 3, 17:—infin. as

pres. *to come*, 2, 1, 3; 2, 2, 1:—*to come back, return*, 2, 1, 9 and 15, and often.

ἤλασε: *ἐλαύνω*, 1, 2, 23.

Ἦλεῖος, ου, ὁ, *an Elean*, a native of Elis.

ἤλεκτρον, ου, τό, *electron, amber*, 2, 3, 15. It denotes also a metallic compound of four parts gold and one silver. Eng. ELECTRICITY, etc.

ἦλθον: *ἔρχομαι*, 1, 2, 18.

ἀλίτρατος, ον (*ἠλεός, astray, βαίνω, to go*), *precipitous*, 1, 4, 4. (It is chiefly poetic.)

ἠλίθιος, α, ον (*ἠλός, crazy*), *silly, stupid: τὸ ἠλίθιον, stupidity; τὸ αὐτὸ τῷ ἠλιθίῳ, the same thing with stupidity*, 2, 6, 22.

ἡλικία, ας, ἡ (*ἥλιξ*), *age, time of life*, 1, 9, 6; 3, 1, 14 and 25.

ἡλικιώτης, ου, ὁ (*ἥλιξ*), *an equal in age, a comrade*, 1, 9, 5.

ἥλιξ, ικος, ὁ, ἡ, adj. *in the prime of life.*

ἥλιος, ου, ὁ, *the sun*, w. *δύεσθαι*, 1, 10, 15; *ἀνίσχειν*, 2, 1, 3; *δύνειν*, 2, 2, 3 and 13; *ἀνατέλλειν*, 2, 3, 1. Eng. HELIO-*trope*, HELIO-*polis*, HELIO-*graph*, HELIO-*centric*, etc.

ἥλωκα, cf. *ἁλίσκομαι.*

ἡμελημένως, adv. (fr. pf. pass. particip. of *ἀμελέω, to be careless*), *carelessly*, 1, 7, 19.

ἡμέρα, ας, ἡ, *a day: τῇδε τῇ ἡμέρᾳ, on this day*, 1, 5, 16; *ἅμα τῇ ἡμέρᾳ, at break of day*, 2, 1, 2. Eng. *eph*-EMERAL.

ἥμερος, ον, *mild, tame: cultivated.*

ἡμέτερος, α, ον (*ἡμεῖς*), *our: τὰ ἡμέτερα, our affairs*, 1, 3, 9.

ἡμι- (*ἥμισυ*), often in comp. *half;* Lat. *semi-*, Eng. HEMI-, in HEMI-*sphere*, etc.

ἡμίβρωτος, ον (*ἡμι-, βρωτός*, fr. *βιβρώσκω, to eat*), *half-eaten*, 1, 9, 26.

ἡμισαρεικόν, οῦ, τό (*ἡμι-, δαρεικός*), *a half daric*, 1, 3, 21.

ἡμισεής, ές (*ἡμι-, δέω, to want*), *half full* (strictly *half empty*), 1, 9, 25.

ἡμιόλιος, ον (*ἡμι-, ὅλος*), *one and a half: ἡμιόλιον οὗ πρότερον ἔφερον, a half more than that which they formerly received*, 1, 3, 21.

ἡμιονικός, ή, όν, *belonging to a mule*, or *to mules.*

ἡμίονος, ου, ὁ (*ἡμι-, ὄνος*), *a mule.*

ἡμίπλεθρον, ου, τό, *a half plethrum*, about 50 ft.

ἥμισυς, εια, υ, *half*, 1, 8, 22: *ἄρτων ἡμίσεα, half loaves of bread* (lit. *halves of loaves*, etc.), 1, 9, 26.

ἡμιωβόλιον, ου, τό (*ἡμι- ὀβολός*), *a half obolus.*

ἤν — ἐάν, *if.*

ἡνίκα, adv. *when*, comm. w. indic. 1, 8, 1 and 8 and 17; also w. subjunc. 3, 5, 18.

ἡνίοχος, ου, ὁ (*ἡνία, reins, ἴχω, to hold*), *one who holds the reins, a driver* (of a chariot), 1, 8, 20.

ἤνπερ (*ἤν, πέρ*), a strengthened form of *ἤν*, q. v.

ἦπερ (*ἦ, πέρ*), a strengthened form of *ἦ, where, in the very place where*, 2, 2, 21.

Ἡράκλεια, ας, ἡ (*Ἡρακλῆς*), *Heraclèa.*

Ἡρακλείδης, ου, ὁ, *Heraclides.*

Ἡρακλεώτης, ου, ὁ, *a Heracleot, a man of Heraclèa.*

Ἡρακλεῶτις, ιδος, ἡ (sc. *γῆ*), *Heracleōtis, the territory of Heraclèa.*

Ἡρακλῆς, έους, ὁ, *Heracles*, Lat. *Hercules.*

ἠρόμην, ἠρώτων, ἠρώτησα: see *ἐρωτάω.*

ἤσθη: *ἥδομαι*, 1, 2, 18.

ἤσθιον: *ἐσθίω.*

ἡσυχάζω, άσω (*ἥσυχος*), *to keep quiet.*

ἡσυχῇ or **ἡσυχῆ** (*ἥσυχος, quiet*), *quietly*, 1, 8, 11.

ἡσυχία, ας, ἡ (*ἥσυχος, quiet*), *rest, quiet: ἡσ- ἄγειν, to keep quiet*, 3, 1, 14; *κατ' ἡσυχίαν, quietly, undisturbed*, 2, 3, 8.

ἥσυχος, ον, *quiet, tranquil.*

ἡσύχως, *quietly, without noise.*

ἦτε: *εἰμί*, 2, 5, 39.

ἧτρον, ου, τό, *the lower abdomen.*

ἡττάομαι, ῶμαι (ἥττων), f. ἡττηθήσομαι, sometimes ἡττήσομαι, aor. ἡττήθην, *to be weaker* (than another, τινός), *to be inferior to*, w. gen. 2, 3, 23; often as pass. of νικάω, *to be conquered*, 1, 2, 9; 2, 4, 19; pres. as pf. 2, 4, 6; 3, 2, 17.

ἥττων, ον, irreg. comp. of κακός, sup. ἥκιστος, *weaker, inferior*:—adv. ἧττον, *less*, 2, 4, 2; sup. ἥκιστα, *least, least of all*, 1, 9, 19.

θάλαττα, ης, ἡ, *the sea*: ἐκ θαλάττης εἰς θάλατταν, *from sea to sea*, 1, 2, 22; κατὰ θάλατταν, *by sea.*

θάλπος, εος, ους, τό, *warmth, heat*; often plur. θάλπη φέρειν, *to bear heat*, 3, 1, 23.

θαμινά, θαμά, *often, frequently.*

θάνατος, ου, ὁ (θνήσκω, θανεῖν), *death*: ἐπὶ θανάτῳ, *for death, to signify* (his) *death*, 1, 6, 10. Eng. THANATopsis.

θανατόω, ῶ, -ώσω (θάνατος), *to condemn to death*; pass. *to be*, etc., 2, 6, 4.

θάπτω, θάψω, ἔθαψα, τέθαμμαι, ἐτάφην, *to bury, inter.*

θαρραλέος, α, ον (θάρρος), *bold, confident, courageous*, 3, 2, 16. Comp. -ώτερος, sup. -ώτατος.

θαρραλέως, adv. (θαρραλέος), *courageously, confidently*, 1, 9, 19: θαρραλέως ἔχειν, *to be courageous*, 2, 6, 14.

θαρρέω, ῶ, -ήσω (θάρρος), *to be confident, to be of good courage*, 1, 3, 8; 3, 2, 20.

θάρρος, εος, ους, τό, *courage.*

θαρρύνω (θάρρος), θαρρυνῶ, ἐθάρρυνα, *to encourage*, 1, 7, 2.

Θαρύπας, ου, ὁ, *Tharypas*, 2, 6, 28.

θᾶτερον, or **θάτερον,** by crasis for τὸ ἕτερον: ἐκ τοῦ ἐπὶ θάτερα, *from the opposite side.*

θᾶττον, adv. comp. of ταχύ and ταχέως, sup. τάχιστα, *more quickly, sooner*, 1, 2, 17; 1, 5, 8 and 9.

θάττων: ταχύς.

θαῦμα, ατος, τό (θάομαι, *to gaze on*), *a wonder, a marvel.*

θαυμάζω, θαυμάσομαι, rare θαυμάσω, ἐθαύμασα, τεθαύμακα, *to wonder at*, w. acc. 2, 5, 33; *to wonder, to be surprised*, ὅτι, 1, 10, 16; 2, 1, 2; εἰ, 3, 2, 35; πότερα . . . ἤ, 2, 1, 10; τίς, w. indic. 1, 8, 16.

θαυμάσιος, α, ον (θαυμάζω), *wonderful, admirable*, 3, 2, 15 (ironically); 3, 1, 27. Comp. -ώτερος, sup. -ώτατος.

θαυμαστός, ή, όν (θαυμάζω), *wonderful, strange*, 1, 9, 24.

Θάψακος, ου, ἡ, *Thapsăcus*; also Θαψακηνοί, ῶν, οἱ, *the inhabitants of Thapsacus.*

θέα, ας, ἡ, *a sight, spectacle*, 4, 8, 27.

θεά, ᾶς, ἡ, *a goddess.* (Note the dif. in accent of θέα and θεά).

Θεαγένης, see Θεογένης.

θέαμα, ατος, τό (θεάομαι), *a thing gazed upon, a spectacle.*

θεάομαι, ῶμαι, θεάσομαι, ἐθεασάμην, τεθέαμαι (akin to θέα, *a sight*), *to behold, to witness*, 1, 5, 8; 1, 9, 4; *to gaze, to look on* (with surprise), 3, 5, 13. Eng. THEATRE.

θεῖν: θέω, 1, 8, 18.

θεῖος, εία, εῖον (θεός), *divine*: θεῖον, *a divine token, a sign from the gods*, 1, 4, 18.

θέλω, f. θελήσω, pf. τεθέληκα, a shortened form of ἐθέλω, *to be willing*, 3, 2, 16.

Θεογένης, ους, ὁ, *Theogĕnes.*

Θεόπομπος, ου, ὁ, *Theopompus.*

θεν, inseparable particle, meaning *from.*

θεός, οῦ, ὁ or ἡ, *a god* or *goddess*, 3, 1, 5; 3, 2, 12: σὺν τοῖς θεοῖς, *with the help of the gods*, 3, 1, 23 and 42. Eng. THEO-*cracy*, THEO-*logy*, THE-*ist*, *a*-THE-*ist*, THE-*ism*, *a*-THE-*ism*, THEO-*phany*, etc.

θεοσέβεια, ας, ἡ (θεός, σέβομαι, *to revere*), *piety*, 2, 6, 26.

θεραπεύω, -εύσω (θεράπων), *to take care of, provide for*, 1, 9, 20; pass. *to be cared for, to be courted*, 2, 6, 27. Eng. THERAPEUTIC.

θεράπων, οντος, ὁ, *an attendant*, 1, 8, 28.

θερίζω (θέρος, *summer*), f. -ίσω or -ιῶ, *to pass the summer*, 3, 5, 15.

θερμασία, ας, ἡ (θερμός, *warm*), *warmth*.

Θερμώδων, οντος, ὁ, *Thermōdon*, name of a river in Asia Minor.

Θετταλία (or Θεσσαλία), ας, ἡ, *Thessaly*.

Θετταλός (or Θεσσαλός), οῦ, ὁ, *a Thessalian*.

θέω, f. θεύσομαι (for other tenses see τρέχω), *to run*, 2, 2, 14.

θεωρέω, ῶ, f. ήσω (θεωρός, *an observer*), *to observe, to view, to witness*, 1, 2, 10; *to review* (in a military sense), 1, 2, 16; intrans. *to be a spectator*. Eng. THEORY, THEOREM, etc.

Θῆβαι, ῶν, αἱ, *Thebes*.

Θηβαῖος, ου, ὁ, *a Theban*.

Θήβη, ης, ἡ, *Thebe*, a town in Mysia or Troas; called in Homer ὑποπλακίη, at the foot of Mt. Placus.

θήρ, θηρός, ὁ, *a wild animal*. Lat. *fera*: Germ. *Thier*: Eng. *deer*.

θήρα, ας, ἡ, *a hunt, chase*.

θηράω, ῶ, f. -άσω or -άσομαι (θήρα), *to hunt*; θηρῶεν, 1, 5, 2; 4, 5, 24.

θηρεύω, -εύσω, ἐθήρευσα, τεθήρευκα (θήρ), *to hunt*, 1, 2, 7; *to catch*, 1, 2, 13.

θηρίον, ου, τό (θήρ, akin to θέω, *to run*), in form dimin. but not in meaning, *a wild animal, game*, 1, 2, 7.

θησαυρός, οῦ, ὁ, *a treasure*, or *a place for treasure*.

Θήχης, ου, ὁ, *Theches*, the mountain from which the Greeks had the first view of the sea, 4, 7, 21.

Θίβρων, or **Θίμβρων, ωνος, ὁ**, *Thibron*, or *Thimbron*.

θνήσκω (2 pf.; 1 pers. pl. τέθναμεν, infin. τεθνάναι, particip. τεθνεώς). See ἀποθνήσκω. The comp. ἀπο- usual in all the parts, except the pf. and plupf.

θνητός, ή, όν (θνήσκω), *mortal, subject to death*, 3, 1, 23.

θόρυβος, ου, ὁ, *noise, uproar, tumult*, 2, 2, 19; *a confused sound* (occasioned by human voices), 1, 8, 16.

Θούριος, ου, ὁ, *a Thurian*.

Θρᾴκη, ης, ἡ, *Thrace*, lying partly in Europe; partly, in Asia Minor.

Θρᾴκιον, ου, τό, *the Thracian square*, or *quarter*, in Byzantium.

Θρᾴκιος, α, ον, *Thracian*.

Θρανίψαι, see Τρανίψαι.

Θρᾷξ, Θρᾳκός, ὁ, *a Thracian*, 1, 1, 9; as adj. *Thracian*, 1, 2, 9.

θρασέως (θρασύς), *boldly*.

θρασύς, εῖα, ύ (θράσος, θάρσος, θάρρος, *courage*), *bold, daring*; comp. -ύτερος, sup. -ύτατος.

θρέψομαι: τρέφω.

θρόνος, ου, ὁ, *a* THRONE, 2, 1, 4.

θυγάτηρ, τρός, ἡ, *a* DAUGHTER.

θύλακος, ου, ὁ, *a sack, bag, pouch*.

θῦμα, ατος, τό (θύω), *something sacrificed, a victim*.

Θύμβριον, ου, τό, *Thymbrium*.

θυμοειδής, ές, or **θυμώδης, ες** (θυμός, εἶδος), *passionate, spirited*, comp. -έστερος, 4, 5, 36: sup. -έστατος.

θυμόομαι, οῦμαι, -ώσομαι, τεθύμωμαι (θυμός), *to be angry*, w. dat. 2, 5, 13.

θυμός, οῦ, ὁ, *soul, spirit, heart*; feelings of the soul, *desire, anger*, etc.

Θυνοί, ῶν, οἱ, *the Thyni*, or *Thynians*, a Thracian tribe.

θύρα, ας, ἡ, *a door*: ἐπὶ ταῖς βασιλέως θύραις, *at the doors of the king*, i. e. *at court*, 1, 9, 3; ἰόντες ἐπὶ τὰς θύρας, *going to his doors*, 1, 2, 11; cf. 2, 1, 8; ἐπὶ ταῖς θύραις, *at his doors* (denoting close proximity), 2, 4, 4, etc. Germ. *Thür*; Eng. DOOR.

θύρετρον, ου, τό (θύρα), *a door*, or *gate*.

θυσία, ας, ἡ (θύω), *a sacrifice*, 4, 8, 25, ff.

θύω, θύσω, ἔθυσα, τέθυκα, *to sacrifice*, 3, 2, 9; *to celebrate with sacrifices, τὰ Δύκαια*, 1, 2, 10; w. dat. of pers. to whom, 3, 1, 6; mid. *to sacrifice* (for one's own benefit), *to sacrifice* (in order to consult the omens), 1, 7, 18, and often.

θωρακίζω, -ίσω (θώρᾱξ), *to arm* (a person) *with a breastplate*; mid. *to put on* (sc. one's own body) *a breastplate*, 2, 2, 14; pass. *to be armed with breastplate, to wear a breastplate, to arm one's self*, 2, 5, 35; 3, 4, 35.

θώρᾱξ, ᾱκος, ὁ, *a breastplate*, 1, 8, 6 and 26: *ἱππικός, a cavalry breastplate*, 3, 4, 48. Eng. THORAX.

Θώρᾱξ, ακος, ὁ, *Thorax*, a Bœotian, an enemy of Xenophon.

I

ἰάομαι, ῶμαι, ἰάσομαι, ἰασάμην, *to heal*; of a wound, *to dress*, 1, 8, 26.

Ἰασόνιος, α, ον (Ἰάσων, *Jason*), *Jasonian*; *Ἰασονία ἀκτή, the Jasonian shore*, a promontory in Pontus.

ἰατρός, οῦ, ὁ (ἰάομαι), *a physician, a surgeon*, 1, 8, 26; 3, 4, 30.

ἰδεῖν, see ὁράω.

Ἴδη, ης, ἡ, *Ida*, the mountain-range near Troy.

ἴδιος, ία, ον, also **ος, ον**, *one's own, private*: *τὸ ἴδιον* as subst. *εἰς τὸ ἴδιον, for one's private use*, 1, 3, 3; *ἰδίᾳ, by one's self, privately*. IDIOM, IDIO-*syncrasy* (*σύγκρασις, a mixing together*), etc.

ἰδιότης, ητος, ἡ (ἴδιος), *peculiarity*, 2, 3, 16.

ἰδιώτης, ου, ὁ (ἴδιος), *a private person* (in opp. to one holding office); *a common soldier, a private* (in opp. to a commander), 1, 3, 11; 3, 2, 32. Eng. IDIOT, etc.

ἰδιωτικός, ή, όν (ἰδιώτης), *pertaining to a private person*, or *private station*.

ἱδρόω, ῶ, -ώσω (ἱδρώς or ἱδρός, *perspiration*), *to perspire, to sweat*, 1, 8, 1.

ἰδών, see ὁράω.

ἱερεῖον, ου, τό (ἱερός), *a victim for sacrifice*, 4, 4, 9.

ἱερόν, οῦ, τό (ἱερός), *anything sacred; a temple, a victim for sacrifice*: *τὰ ἱερά, the entrails of a victim*, 2, 1, 9; *the omens from the entrails of a victim*, 1, 8, 15.

ἱερός, ά, όν, *sacred*: *Ἱερὸν ὄρος, Sacred Mountain* (prop. name). Eng. HIERO-*glyphic*.

Ἱερώνυμος, ου, ὁ (ἱερός, ὄνυμα, Æol. for ὄνομα), *Hieronymus*.

ἵημι, ἥσω, aor. ἧκα, (in other moods and in dual and plur. aor. 2d ἧτον, κτέ.); pf. εἷκα; pf. pass. or mid. εἷμαι, aor. pass. εἵθην, *to throw, send, hurl*, 1, 5, 12; 3, 4, 17;—mid. *to cast one's self, to hasten*: *ἵεντο κατὰ* w. gen. *they hastened down*, etc. 1, 5, 8; *ἵεντο ἐπὶ* w. acc. *he rushed against*, etc. 1, 8, 26; *ἵεσθαι ἐπὶ* w. acc. *to hasten towards*, 3, 4, 41.

ἴθι, imperat. of εἶμι.

ἱκανός, ή, όν (ἱκάνω, *to arrive at*), *enough, sufficient, adequate, competent*, 1, 9, 20; *authorized*, 2, 3, 4; w. infin. *ἱκανοὶ φυλάττειν, sufficient to*, etc. 1, 2, 1; *able*, w. infin. 1, 3, 6; cf. 2, 6, 8 and 16; *empowered*, 2, 3, 4. Comp. -ώτερος, sup. -ώτατος.

ἱκανῶς, adv. (ἱκανός), *sufficiently*.

ἱκετεύω, -εύσω (ἱκέτης), *to act as a suppliant, to entreat*.

ἱκέτης, ου, ὁ (ἵκω, *to approach*), *a suppliant*.

Ἰκόνιον, ου, τό, *Iconium*, a city of Phrygia.

ἵλεως, ων, *propitious*.

ἴλη, ης, ἡ, *a company*; esp. *a company of horse*: *κατ' ἴλας, in companies of horse*, 1, 2, 16.

ἱμάς, άντος, ὁ, *a strap, thong*.

ἱμάτιον, ου, τό, *a garment*; properly the outer garment, the inner being called *χιτών*.

ἵνα, conj. *that, in order that;* w. the subjunc. (a) after the pres. 2, 2, 12; (b) after the fut. 1, 3, 15; (c) after the imperf. or aor. 2, 5, 36; 1, 4, 18; —w. the optat. after the imperf. or aor. 2, 3, 13 and 21; 1, 10, 18.

ἱππαρχος, ου, ὁ (ἵππος, ἄρχω), *a commander of the horse.*

ἱππασία, ας, ἡ (ἱππάζομαι, *to drive a horse*), *riding*, 2, 5, 33.

ἱππεία, ας, ἡ (ἵππος, ἱππεύς), *cavalry.*

ἱππεύς, έως, ὁ (ἵππος), *a horseman:* τοὺς ἱππέας, 1, 5, 13.

ἱππικός, ή, όν (ἵππος), *pertaining to a horse* or *to a horseman:* δύναμις ἱππική, *cavalry*, 1, 3, 12.

ἱππόδρομος, ου, ὁ (ἵππος, δρόμος, *a race*, or *race-course*), *a race-course for horses, a* HIPPODROME, 1, 8, 20.

ἵππος, ου, ὁ or ἡ, *a horse, a mare,* ἀφ' ἵππου θηρεύειν, *to hunt on horseback*, 1, 2, 7; ἀφ' ἵππου ὀχεῖσθαι or ἄγειν, *to ride on horseback*, 3, 4, 47 and 49. Eng. HIPPO-*potamus*, HIPPO-*drome*, HIPPO-*griff.*

Ἶρις, ιος, or **ιδος,** ὁ, *the Iris*, name of a river in N. E. Asia Minor.

ἴσθι, ἴστε, ἴσμεν, ἴασι, see οἶδα.

Ἰσθμός, οῦ, ὁ, *the Isthmus;* esp. the isthmus of Corinth, 2, 6, 3.

ἰσόπλευρος, ον (ἴσος, πλευρά), *equilateral*, 3, 4, 19.

ἴσος, η, ον, *equal, like:* ἐν ἴσῳ, *in an even line*, 1, 8, 11; ἐξ ἴσου εἶναι, *to be on an equality*, 3, 4, 47; ἴσον κρατεῖν, *to rule alike* or *equally*, 2, 5, 7: ISO- in ISO-*scēles*, ISO-*thermal*, and many other words.

ἰσοχειλής, ές (ἴσος, χεῖλος, *lip, brim*), *on a level with the lip, up to the brim.*

Ἴσσοι, ῶν, οἱ, *Issi* (comm. called *Issus*), 1, 2, 24.

ἴστε: οἶδα.

ἵστημι, στήσω, fut. perf. ἑστηξω, **ἔστησα, ἔστην, ἕστηκα,** perf. pass. or mid. ἵσταμαι, aor. pass. ἐστάθην, aor. mid. ἐστησάμην, *to cause to stand, to place:* στήσας τὸ ἅρμα, *having caused his chariot to halt*, 1, 2, 17; cf. 1, 10, 14;—but in the act. the perf., plupf., 2d aor. and fut. perf. are intrans. *to stand;* also the perf. and plupf. are in meaning pres. and imperf.: ἑστώς, *standing*, 1, 3, 2; ἕστασαν (syncop. pluperf. 3d plur.), *they used to stand*, 1, 5, 2; cf. 1, 5, 13; ἔστησαν (2d aor.), *they stood*, 1, 8, 5.—Mid. *to place one's self, to stand*, 1, 10, 1; aor. *to place* or *set up* (for one's self). Cf. Lat. *sto, stare:* Germ. *stehen:* Eng. STAND, STATION, STATE, STABLE, STABILITY, STATICS, etc.

ἱστίον (ῑ), ου, τό (ἱστός, *a mast*, fr. ἵστημι), *a sail*, 1, 5, 8.

ἰσχῠρός, ά, όν (ἰσχύς, *strength*), *strong, powerful*, 1, 5, 9; 2, 5, 22.

ἰσχῠρῶς, adv. (ἰσχυρός), *strongly, exceedingly, violently.* Comp. ἰσχυρότερον, *more vigorously*, 3, 2, 19.

ἰσχύς, ύος, ἡ (root ἴς, Lat. *vis*), *strength, military force*, 1, 8, 22.

ἴσχω, strengthened form of ἔχω.

ἴσως, adv. (ἴσος, *like*), *likely, probably, perhaps*, 2, 2, 12; 2, 4, 4.

Ἰταβέλιος, ου, ὁ, *Itabelius.*

ἑτέον (εἰμι) **ἐστιν,** *it is necessary to go;* ἑτέον εἶναι, *that it was necessary*, or *best, to go*, 3, 1, 7.

ἴτυς, υος, ἡ, *rim* (*of a shield*), 4, 7, 12.

ἰχθύς, ύος, ὁ, *a fish.* Eng. ICHTHYO-*logy.*

ἴχνιον, ου, τό (in form, dimin. of ἴχνος), *a track*, 1, 6, 1.

ἴχνος, εος, ους, τό, *a track*, 1, 7, 17. Eng. ICHNO-*logy*, ICHNO-*lite*, ICHNO-*graphy*, etc.

Ἰωνία, ας, ἡ, *Ionia*, on the western coast of Asia Minor.

Ἰωνικός, ή, όν, *belonging to Ionia, Ionian*, 1, 1, 6.

K

καθά = κατὰ ἅ, *according as.*

καθαίρω, καθαρῶ, ἐκάθηρα, κεκά-

θαρκα, ἐκαθάρθην (καθαρός, *clean*), *to cleanse, purify.* Eng. CATHARTIC.

καθάπερ, —κατὰ ἅπερ, *just as.*

καθαρμός, οῦ, ὁ (καθαίρω), *purification.*

καθέζομαι (κατά, ἕζομαι), f. καθεδοῦμαι, impf. ἐκαθεζόμην or καθεζόμην, aor. ἐκαθέσθην, *to sit down, to seat one's self,* 3, 1, 33; *to halt,* 1, 5, 9.

καθέλκω (κατά, ἕλκω, ἕλξω, impf. εἵλκον), *to draw down;* of vessels, *to launch.*

καθεύδω (κατά, εὕδω), f. καθευδήσω, impf. ἐκάθευδον, καθηῦδον or καθεῦδον, *to sleep,* 1, 3, 11.

καθηγέομαι, οῦμαι (κατά, ἡγέομαι, q. v.), *to lead down; to conduct.*

καθηδυπαθέω, ῶ, f. ήσω (κατά, ἡδύς, πάθος, or παθεῖν, aor. 2d of πάσχω), *to squander, to waste in pleasures,* 1, 3, 3.

καθήκω (κατά, ἥκω, f. ἥξω), *to come* or *go down, to extend down,* εἰς w. acc. 1, 4, 4; ἀπὸ w. gen. 3, 4, 24.—Impers. *it belongs to,* w. dat. οἷς καθήκει, *to whom it belongs, whose duty it is,* 1, 9, 7.

κάθημαι, impf. ἐκαθήμην or καθήμην (κατά, ἧμαι), *to sit, to be encamped,* 1, 3, 12.

καθίζω (κατά, ἵζω), f. καθιῶ, aor. ἐκάθισα and καθισα, *to cause to sit down, to seat,* 2, 1, 4; *to place,* 3, 5, 17.

καθίημι (κατά, ἵημι, q. v.), *to send down, to lower* (as a spear for action).

καθίστημι (κατά, ἵστημι, q. v.), *to place down, to settle, to arrange,* 1, 10, 10; 2, 3, 3; *to station,* 3, 2, 1; *to appoint,* 3, 1, 39; 3, 2, 5: *to conduct, to bring,* 1, 4, 13.—In the intrans. parts (see ἵστημι), *to become settled, established;* in the mid. (except the aor.) intrans. κατέστη εἰς τὴν βασιλείαν, *became established in the kingdom,* 1, 1, 3: ὡς καταστησομένων τούτων, *on the ground that these things would be settled,* 1, 3, 8; καθίστασθαι εἰς τὴν τάξιν, *to take one's place in his rank,* 1, 8, 3; εἰς τὴν μάχην καθ. *to enter into the battle,* 1, 8, 6.

καθοράω, ῶ, (κατά, ὁράω, q. v.), *to look down upon; to descry,* 1, 8, 26; *to observe,* 1, 10, 14.

καί, copulative conjunc. has three principal renderings, *and, also, even;* used to connect either single words or clauses.

Κάϊκος, ου, ὁ, *Caïcus* (ī), name of a river in S. W. Mysia.

Καιναί, ῶν, αἱ, *Cænæ,* or Kænæ, 2, 4, 28; name of a city on the Tigris.

καίπερ (καί, πέρ), *although,* 1, 6, 10.

καιρός, οῦ, ὁ, *the proper measure;* comm. of time, *a fitting time, an opportunity,* 3, 1, 36: ἐν τῷ καιρῷ τούτῳ, *on this occasion,* 1, 7, 9; 1, 8, 14; *a crisis, a critical situation,* 3, 1, 44: ἐν καιρῷ, *opportunely, seasonably,* 3, 1, 39: προσωτέρω τοῦ καιροῦ, *farther than was expedient,* 4, 3, 34.

καίτοι (καί, τοί), *and, indeed,* 1, 4, 8; *although.*

καίω, Att. κάω, f. καύσω, aor. ἔκαυσα, pf. κέκαυκα, pf. pass. or mid. κέκαυμαι, aor. pass. ἐκαύθην, *to burn* 1, 6, 1 and 2. —Eng. CAUSTIC.

κακόνοια, ας, ἡ (κακόνους), *ill-will.*

κακόνους, ον, contr. -ους, -ουν (κακός, νοῦς), *ill-disposed, evil-minded,* 2, 5, 16 and 27.

κακοποιέω, ῶ, -ήσω (κακός, ποιέω), *to treat* (any one) *ill.*

κακός, ή, όν, comp. κακίων, sup. κάκιστος, *bad, base, evil:* κακίους περί w. acc. *baser towards,* etc., 1, 4, 8; *cowardly* (opp. to ἀγαθός, *brave*); μὴ κακίους εἶναι, *that we be not more cowardly,* i. e., *less daring, less courageous,* or perh. as Krüg., *less faithful,* 1, 3, 18; κακῷ εἶναι, *to be cowardly,* 3, 2, 31; τοὺς κακούς, *the cowardly,* 1, 9, 15; cf. 2, 6, 30; κακόν as subst. *an evil, mischief, harm.* Eng. CACO-*phony,* CACO-*graphy.*

κακουργέω, ῶ, -ήσω (κακός, ἔργον), *to do evil to, to injure, harm.*

κακοῦργος, ον, ὁ (*κακός, ἔργον*), *an evil-doer, a knave,* 1, 9, 13.

κακόω, ῶ, -ώσω (*κακός*), *to maltreat, abuse, injure.*

κακῶς, adv. (*κακός*), *badly, ill: κακῶς τῶν ἡμετέρων ἐχόντων, our affairs being in a bad condition,* 1, 5, 16; *κακῶς ἀποθνήσκειν, to die miserably,* 3, 1, 43; *κακῶς πάσχειν, to suffer severely,* 3, 3, 12; *κακῶς ποιεῖν* w. acc. of pers. *to do harm to, to treat ill,* 1, 4, 8: comp. *κάκιον,* sup. *κάκιστα.* Often used w. *ἔχω, πάσχω, ποιέω, πράττω.*

κάκωσις, εως, ἡ (*κακόω*), *abuse,* 4, 6, 3.

καλάμη, ης, ἡ, *a stalk, a straw.*

κάλαμος, ον, ὁ, *a reed,* 1, 5, 1; 4, 5, 26.

καλέω, ῶ, f. *καλέσω* or *καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην, to* CALL, *to summon,* 1, 2, 2; 1, 7, 18;—pass. *to be called, named,* 1, 2, 8 and 13; mid. *to summon* (to one's self), 3, 3, 1.

καλινδέομαι, οῦμαι, dep., found only in pres. and impf. (akin to *κυλίω, κυλίνδω, κυλινδέω*), *to roll,* intrans.

καλλιερέω, ῶ, -ήσω (*καλός, ἱερόν*), *to obtain favorable omens in a sacrifice.* Mid. *to obtain* (for one's self) *favorable omens,* 3, 4, 22.

Καλλίμαχος, ον, *Callimachus,* an Arcadian, 4, 1, 27.

καλλίων, κάλλιστος: *καλός.*

κάλλος, εος, ους, τό, *beauty.* Eng. CALLI-*sthenics* (*σθένος, strength*).

καλλωπισμός, οῦ, ὁ (*καλλωπίζω, to make the face beautiful, to adorn one's self;* fr. *καλός, ὤψ, the face*), *personal adorning,* 1, 9, 23.

καλός, ή, όν, comp. *καλλίων,* sup. *κάλλιστος, beautiful,* 1, 2, 22 and often; *τὰ κάλλιστα, the most beautiful* (equipments), 3, 2, 7; *τὸ καλόν, honorable conduct, honor,* 2, 6, 18; *καλὸς καὶ ἀγαθός, honorable and good,* 2, 6, 19 and 20; *κάλλιστόν τε καὶ ἄριστον, most honorable and best,* 2, 1, 9; *favorable, propitious, καλὰ ἱερά,* 2, 2, 3.

Κάλπη, ης, ἡ, *Calpe,* in Asiatic Thrace.

Καλχηδονία, ας, ἡ. — *Χαλκηδονία, ας.* ἡ, *Chalcedonia.*

Καλχηδών, όνος, ἡ, — *Χαλκηδών, όνος,* ἡ, *Chalcēdon.*

καλῶς, adv. (*καλός*), comp. *κάλλιον,* sup. *κάλλιστα, beautifully, well, nobly, honorably, favorably: καλῶς ἔχειν, to be well; καλῶς πράττειν, to fare well, to be fortunate.*

κάμνω, καμοῦμαι, ἔκαμον, κέκμηκα, *to be weary, fatigued,* 3, 4, 47; *to be faint, exhausted; to be ill.*

κἄμοί, κἄν, κἀν, κἀντεῦθεν, crasis for *καὶ ἐμοί, καὶ ἄν, καὶ ἐν, καὶ ἐντεῦθεν.*

κάνδυς, υος, ὁ, *an outer garment, over-coat* (a Persian and Median garment with sleeves), 1, 5, 8.

κἄπειτα — *καὶ ἔπειτα.*

καπηλεῖον, ου, τό (*κάπηλος, a huckster*), *an inn: οἱ τὰ καπηλεῖα ἔχοντες, the inn-keepers,* 1, 2, 24.

καπίθη, ης, ἡ, *a capithe* (a Persian measure containing two *χοίνικες*), 1, 5, 6.

καπνός, οῦ, ὁ, *smoke.*

Καππαδοκία, ας, ἡ, *Cappadocia.*

κάπρος, ου, ὁ, *a wild boar,* 2, 2, 9.

καρβατίνη, ης, ἡ, *a shoe of undressed leather, a brogue,* 4, 5, 14.

καρδία, ας, ἡ, *the heart,* 2, 5, 23. Eng. CARDIAC.

Καρδούχειος or **Καρδούχιος, α, ον,** *Carduchian* (Koordish).

Καρδοῦχοι, ων, οἱ, *Cardūchi,* or *Carduchians* (Koords).

Κάρκασος, ου, ὁ, *Carcasus.*

καρπαία, ας, ἡ, *a rustic dance;* perh. fr. *καρπός, a fruit-dance* or *harvest-dance.*

καρπός, οῦ, ὁ, *fruit, corn,* 2, 5, 19. Eng. CARPO-*logy,* CARPO-*lite, Poly*-CARP.

καρπόω, ῶ, -ώσω (*καρπός*), *to bear fruit.*—Mid. *to gather the fruits from,* w. acc. 3, 2, 23.

Κάρσος, ου, ὁ, *Carsus*, a river of Cilicia.

κάρυον, ου, τό, *a nut* of any kind: *κάρυα πλατέα*, probably in the Anab. *chestnuts*.

κάρφη, ης, ἡ, *hay*, 1, 5, 10.

Καστωλός, οῦ, ὁ, *Castōlus*: *Καστωλοῦ πεδίον, the plain of Castolus*, a few miles N. E. of Sardis: 1, 1, 2; 1, 9, 7.

κατά, prep. w. gen. or acc. *down*, opp. to *ἀνά*: (1) w. gen. 1, 5, 8; (2) w. acc. of place, *down along*, or simply *along*, 3, 4, 30; also *near*, 1, 10, 7; *to* (after a verb of motion), 1, 10, 6; *against*, 1, 8, 12; *against* or *upon*, 1, 8, 26; *after*, *in pursuit of*, 3, 5, 2: *κατὰ γῆν, κτέ., by land*, etc. 1, 1, 7; *opposite to*, *over against*, 1, 5, 10; 1, 8, 21; cf. 1, 10, 5;—of time, *at*, *during*; of other relations, *according to*, 2, 2, 8; *in*, *καθ' ἡσυχίαν, in quiet*, *quietly*, 2, 3, 8: *τὸ κατὰ τοῦτον εἶναι, so far as this man is concerned*, 1, 6, 9; distributive, *κατὰ ἔθνη, nation by nation*, 1, 8, 9; *κατὰ μῆνα, monthly*, 1, 9, 17; cf. 3, 2, 12; *κατὰ ἴλας, κτέ., in companies of horse*, etc. 1, 2, 16. In compos. *down*, *against*; and intens. Eng. prefix CATA-, in CATA-*strophe*, CATA-*ract*, etc.

καταβαίνω (*κατά, βαίνω*, q. v.), *to go down* (from the interior towards the coast, opp. to *ἀναβαίνω*), 2, 5, 22.

κατάβασις, εως, ἡ (*καταβαίνω*), *the act of going down*, *the descent*, 3, 4, 37 and 9; opp. to *ἀνάβασις*.

καταβλακεύω, -εύσω (*κατά, βλακεύω, to be slack*), *to treat negligently*, *to ruin by negligence*.

καταγάγοι: *κατάγω*.

καταγγέλλω (*κατά, ἀγγέλλω*, q. v.), *to give information of* (anything, acc.) *against* (a person, gen.), 2, 5, 38.

κατάγειος, or **-γαιος, ον** (*κατά, γῆ*), *subterranean*, 4, 5, 25.

καταγελάω, ῶ (*κατά, γελάω, -άσω* and *-άσομαι*), *to laugh at*, *to deride*, w. gen. 2, 6, 23: *to despise*, 2, 6, 30; *to mock*, *to go unpunished*, 1, 9, 13; 2, 4, 4.

κατάγνυμι (*κατά, ἄγνυμι, to break*, *ἄξω, ἔαξα, ἔαγα, ἐάγην*: in prose only the compound), *to break in pieces*, *crush*, 4, 2, 20.

καταγοητεύω, or **γοητεύω, -εύσω** (*γόης, a juggler*), *to bewitch*.

κατάγω (*κατά, ἄγω*, q. v.), *to lead down*; *to restore* (to one's native land), 1, 1, 7; 1, 2, 2.—Mid. *to march down*, *to arrive* (*at*), *ἐπί* w. acc. 3, 4, 36.

καταδαπανάω, ῶ, -ήσω (*κατά, δαπανάω*), *to expend*, *to consume*, 2, 2, 11.

καταδειλιάω, ῶ, -άσω (*κατά, δειλιάω, δειλός, timid*), *to shrink from* (anything) *through timidity*.

καταδικάζω, -άσω (*κατά, δικάζω, to judge*), *to decide against*, *to condemn*.

καταδιώκω (*κατά, διώκω*, q. v.), *to chase down*, *pursue closely*, 4, 2, 5.

κατα-δοξάζω, -άσω, *to think unfavorably of*.

καταδύω (*κατά, δύω*, see *δύνω*), pf. plupf. and 2d aor. act. intrans., other tenses of the act. causative; *to cause to enter into*, *to sink*, w. acc. 1, 3, 17; —mid. and intrans. tenses of the act. *to sink*, 3, 5, 11.

καταθεάομαι, ῶμαι (*κατά, θεάομαι, -άσομαι*), *to look down upon*, *to take a view*, 1, 8, 14.

καταθέω (*κατά, θέω*, q. v.), *to run down*.

καταθύω (*κατά, θύω, θύσω*), *to sacrifice*, 3, 2, 12.

καταισχύνω (*κατά, αἰσχύνω*, f. *αἰσχυνῶ*), *to disgrace*, w. acc. 3, 1, 30; *to be unworthy of*, 3, 2, 14.

κατακαίνω — κατακτείνω (*κατά, καίνω, κανῶ, κέκονα, ἔκᾰνον*), *to slay*, *κατέκᾰνον*, 1, 6, 2; 1, 9, 6.

κατακαίω (*κατά, καίω*, q. v.), *to burn down*, 1, 4, 10; *to consume by burning*, *to burn up*, 3, 3, 1.

κατάκειμαι (*κατά, κεῖμαι*, q. v.), *to lie down*, *to lie still*, 3, 1, 13, ff.

κατακηρύττω (*κατά, κηρύττω*, q. v.), *to proclaim*, *to enjoin*, 2, 2, 20.

κατακλείω (*κατά, κλείω, κλείσω, ἔκλεισα, κέκλεικα, κέκλεισμαι* and *κέ-*

κλειμαι, ἐκλείσθην), *to shut up, to enclose*, 3, 4, 26; pass. 3, 3, 7.

κατακοντίζω, -ίσω, or -ιῶ (κατά, ἀκοντίζω), *to shoot down.*

κατακόπτω (κατά, κόπτω, q. v.), *to chop down, to cut in pieces*, 1, 8, 24; 1, 10, 9; pass. *to be cut down* or *cut in pieces*, κατακοπῆναι, 1, 2, 25; κατακεκόψεσθαι, 1, 5, 16.

κατακτάομαι, ῶμαι (κατά, κτάομαι, q. v.), *to win over, acquire.*

κατακτείνω (κατά, κτείνω, q. v.), *to kill, to slay*, 2, 5, 10; 4, 8, 25; pass. comm. ἀποθνήσκω.

κατα-κωλύω, -ύσω, *to hold in check, detain.*

καταλαμβάνω (κατά, λαμβάνω, q. v.), *to seize upon, to occupy*, 1, 3, 14; 1, 10, 16; *to light upon, to find*, 3, 1, 8; w. acc. and particip. 1, 10, 18; *to overtake*, 2, 2, 12; 3, 3, 8 and 15; pass. *to be taken, caught*, 1, 8, 20; 3, 5, 2.

καταλέγω (κατά, λέγω, q. v.), *to speak of, to recount*, 2, 6, 27: εὐεργεσίαν κατέλεγεν . . . ὅτι, *he recounted it as a benefit, that*, etc. Eng. CATALOGUE.

καταλείπω (κατά, λείπω, q. v.), *to leave, leave behind*, 3, 5, 5; pass. *to be left, abandoned, left behind*, 3, 1, 2; 3, 8, 19.

καταλεύω (κατά, λεύω, fr. λεύς, Doric for λᾶας, *a stone*), *to stone to death.*—Pass. aor. κατελεύσθην, *to be stoned to death*, 1, 5, 14, καταλευσθῆναι.

κατα-λήψομαι, -ληφθῶ: καταλαμβάνω.

καταλλάττω (κατά, ἀλλάττω, ἀλλάξω, ἤλλαξα, ἤλλαχα, ἤλλαγμαι, ἠλλάχθην, comm. in Att. ἠλλάγην), *to change, to change* (a person) *from enmity to friendship, to reconcile*; pass. *to be reconciled*, καταλλαγείς, 1, 6, 1.

καταλογίζομαι, -ίσομαι, -ιοῦμαι (κατά, λογίζομαι, λόγος), *to reckon up, compute, consider.*

καταλύω (κατά, λύω, q. v.), *to dissolve, to abolish*: καταλῦσαι πρὸς w. acc. *to come to an agreement with*, 1, 1, 10; sc. τὴν πορείαν, *to put an end to the march, to halt*, 1, 8, 1; 1, 10, 19.

καταμανθάνω (κατά, μανθάνω, q. v.), *to learn, learn thoroughly*, w. acc. 1, 9, 3; *to become acquainted with*, 2, 3, 11; *to reflect upon, consider*, 3, 1, 44.

καταμελέω, ῶ (κατά, α priv., μέλει, *it concerns*), *to be very negligent, careless.*

κατα-μένω (q. v.), *to remain behind, settle down.*

κατα-μερίζω, -ίσω or -ιῶ, *to apportion, distribute.*

κατα-μίγνυμι (q.v.), *to mingle, mix*: mid. εἰς τὰς πόλεις κατεμίγνυντο, *they settled in the cities.*

κατανοέω, ῶ, -ήσω (κατά, νοέω, νοῦς), *to fix the mind on, to observe*, 1, 2, 4.

καταντικρύς (κατά, ἀντί, πέρας, *a limit*), *over against, opposite*, w. gen. 1, 1, 9; 4, 8, 3.

καταπέμπω (κατά, πέμπω, q. v.), *to send down* (from the interior to the sea-coast), 1, 9, 7.

καταπετρόω, ῶ, f. -ώσω (κατά, πετρόω, πέτρος, *a stone*), *to stone to death*; pass. *to be stoned to death*, 1, 3, 2.

καταπηδάω, ῶ, f. -ήσω, (κατά, πηδάω), *to leap down*, 1, 8, 3.

καταπίπτω (κατά, πίπτω, q. v.), *to fall down, to fall off* (from a horse), 3, 2, 19.

κατα-πολεμέω, ῶ, -ήσω, *to subdue in war.*

καταπράττω (κατά, πράττω, q. v.), *to accomplish*: εἰ καλῶς καταπράξειεν, *if he should successfully accomplish*, 1, 2, 2.

καταράομαι, ῶμαι (κατά, ἀράομαι, ἀράσομαι, ἤραμαι, *to pray, to imprecate*, ἀρά, *a prayer*; esp. *an imprecation*), *to invoke curses down upon, to execrate, curse.*

κατασβέννυμι (κατά, σβέννυμι, *to quench*, σβέσω, σβήσομαι, ἔσβεσα, ἔσβην, ἔσβεκα, ἔσβεσμαι, n. A., ἐσβέσθην), *to quench completely, to extinguish.*

κατασκεδάννυμι (κατά, σκεδάν-

νυμι, σκεδάσω or σκεδῶ, ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην, *to scatter*), *to scatter completely, to empty* (a drinking horn).

κατασκέπτομαι (κατά, σκέπτομαι, q. v.), *to look carefully at, to inspect*, w. acc. 1, 5, 12.

κατασκευάζω (κατά, σκευάζω, q. v.), *to prepare, put in order, regulate*, 1, 9, 19; *to equip*, 3, 3, 19.

κατασκηνέω, ῶ, -ήσω (κατά, σκηνέω, σκηνή), *to encamp*, 3, 4, 32 and 33.

κατασκηνόω, ῶ, -ώσω (κατά, σκηνόω, σκηνή), *to encamp*, 2, 2, 16.

κατασκοπή, ῆς, ἡ (κατά, σκοπός, *an observer*, σκέπτομαι), *an inspection, espionage.*

κατασπάω (κατά, σπάω, σπάσω, pf. and aor. pass. assume σ), *to draw down.* Pass. 1, 9, 6, κατεσπάσθη, *was drawn down.*

κατά-στασις, εως, ἡ (καθίστημι), *the act of establishing; situation, condition.*

καταστησομένων: καθίστημι, 1, 3, 8.

καταστρατοπεδεύω, -εύσω, (κατά, στρατοπεδεύω, στρατόπεδον), *to place in camp;* mid. *to place one's self in camp, to encamp*, 3, 4, 18.

καταστρέφω, (κατά, στρέφω, q. v.), *to turn down;* mid. *to subdue, subjugate*, 1, 9, 14. Eng. CATASTROPHE.

κατασφάττω (κατά, σφάττω, q. v.), *to slaughter, to put to death*, 4, 1, 23.

κατασχίζω (κατά, σχίζω, q. v.), *to split completely.*

κατατείνω (κατά, τείνω, q. v.), *to stretch* (anything) *tight, to exert one's self, to persist*, 2, 5, 30.

κατατέμνω (κατά, τέμνω, q. v.), *to cut down and along;* of ditches, *to dig;* in the pass. κατετέτμητο, *had been dug*, 2, 4, 13.

κατατίθημι (κατά, τίθημι, q. v.), *to place down;* mid. *to place down* (for one's self): οὐκ . . . κατεθέμην ἐμοί, *I did not hoard* (them, i. e., the darics) *up for my own private use*, 1, 3, 3; παρ' οἷς τὴν φιλίαν . . . κατεθέμεθα, *with whom, having concluded a friendship, we have laid it up* (for safe keeping), 2, 5, 8.

κατατιτρώσκω (κατά, τιτρώσκω, q. v.), *to wound severely*, 3, 4, 26.

κατατρέχω (κατά, τρέχω, q. v.), *to run down.*

κατανυλίζομαι, -ίσομαι, -ηύλισμαι, -ηυλίσθην, *to encamp.*

καταφαγεῖν: κατεσθίω.

καταφανής, ές (κατά, φαίνομαι, *to appear*), *clearly seen, in plain sight*, 1, 8, 8; 2, 3, 3.

καταφεύγω (κατά, φεύγω, q. v.), *to flee for refuge*, 1, 5, 13.

καταφρονέω, ῶ, (κατά, φρονέω, φρήν, *mind*), *to despise*, 3, 4, 2.

καταχωρίζω (κατά, χωρίζω, q. v.), *to arrange apart, assign to their places.*

κατέαξα: κατάγνυμι.

κατεθέμην: κατατίθημι.

κατεῖδον: καθοράω.

κατελήφθην: καταλαμβάνω.

κάτειμι, κατῆειν (κατά, εἶμι), *to go down, descend.*

κατεῖχον: κατέχω.

κατεργάζομαι (κατά, ἐργάζομαι, q. v.), *to accomplish, achieve*, 1, 9, 20; 2, 6, 22.

κατέρχομαι (κατά, ἔρχομαι, q. v.), *to go,* or *come, down,* or *back, to return.*

κατεσθίω (κατά, ἐσθίω, q. v.), *to eat down,* or as we say, *to eat up, to devour.*

κατέχω (κατά, ἔχω, q. v.), *to hold,* or *have, down; to restrain*, 3, 1, 20; *to occupy*, 4, 2, 5; *to constrain, compel,* pass. 2, 6, 13; intrans. *to hold one's course, come to land.*

κατηγορέω, ῶ, -ήσω, *to speak against, accuse.*

κατηγορία, ας, ἡ, *an accusation, charge.* Eng. CATEGORY.

κατηρεμίζω, -ίσω or -ιῶ (ἠρέμα, *quietly*), *to quiet down, tranquilize.*

κατῆσθιεν: καθοράω.

κατ-οικέω, ῶ, -ήσω, *to dwell in, reside.*

κατ-οικίζω, -ίσω or -ιῶ, trans. *to found* a city, or a colony.

κατορύττω (κατά, ὀρύττω, q. v.), *to dig down, to bury*, 4, 5, 29; κατορωρυγμένος, *concealed by burying.*

κάτω, adv. (κατά), opp. to ἄνω, w. a verb of motion, *downwards*; rest, *down, below*: οἱ κάτω, *those who dwell on the coast.*

καῦμα, ατος, τό (καίω), *heat*, 1, 7, 6.

καύσιμος, ον (καίω), *combustible.*

Καΰστρου πεδίον, τό, *the plain of Caÿstrus* or *Caÿster: Caÿster-field*, 1, 2, 11.

κάω, see καίω.

κέγχρος, ου, ὁ or ἡ, *millet*, 1, 2, 22.

κεῖμαι, κείσομαι, ἐκείμην, *to lie, to be laid*, 2, 4, 12; *to lie (dead)*, 1, 8, 27.

κέκτημαι: κτάομαι.

Κελαιναί, ῶν, αἱ, *Celænæ*, 1, 2, 7, ff.

κελεύω, -εύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, *to order*, w. acc. and infin. 1, 5, 8 and 13; *to bid, exhort, tell*, 1, 9, 27; *to urge, advise*, 1, 4, 14.

κενός, ή, όν, *empty, vacant*, 3, 4, 20; w. gen. *without*, 1, 8, 20; *idle, unfounded*, φόβος, 2, 2, 21.

κενοτάφιον, ου, τό (κενός, τάφος, *a tomb*), *an empty tomb, a* CENOTAPH.

κεντέω, ῶ, -ήσω (akin to κέντρον, *a sting*), *to goad, to torture*; pass. 3, 1, 29. Der. CENTAUR.

Κεντρίτης, ου, ὁ, *Centrites*, a branch of the Tigris.

κεράμιον, ου, τό (κέραμος, *clay*), *an earthen jar*, a measure for fluids — about 6 gallons (a fraction less).

κεράμιος, α, ον, or **κεράμειος, α, ον**, or **κεραμεοῦς, ᾶ, οῦν**, or **κεράμινος, η, ον** (κέραμος, *clay*), *made of clay, earthen*; πλίνθοις κεραμίναις, *of burnt bricks*, or *potter's bricks*, 3, 4, 7. Eng. CERAMIC.

Κεραμῶν ἀγορά, ἡ, *Cerămon-agŏra*, or *the market of the Ceramians*, 1, 2, 10.

κεράννυμι, κεράσω, Att. κερῶ, **ἐκέρασα, κέκρακα, κέκραμαι, ἐκράθην** or **ἐκεράσθην**, *to mix, mingle*; κεράσας, 1, 2, 13. Der. CRASIS.

κέρας, κέρατος, and **κέρως, τό**, *a horn, a trumpet*, 2, 2, 4; *the wing of an army*, 1, 8, 4, and often:——*a drinking horn*, or *cup, a beaker*: *a mountain peak.* Eng. *rhino*-CEROS; Lat. *cornu.*

Κερασούντιος, ου, ὁ, *a man of Cerasus*, or *Kerasus.*

Κερασοῦς, οῦντος, ἡ (κερασός, ὁ or ἡ, *a cherry-tree.* Cf. Lat. *cerăsus*, Fr. *cerise*, Germ. *Kirsche*, Eng. *cherry*), *Cerasus*, or *Kerăsus*: in Pontus on the Euxine. The cherry is said to have been sent from this region to Italy about 70 B.C.

κεράτινος, η, ον (κέρας), *made of horn.*

Κέρβερος, ου, ὁ, *Cerbĕrus*, the dog of *Hades.*

κερδαίνω, κερδᾶνῶ, ἐκέρδᾶνα, κεκέρδηκα (κέρδος), *to gain*, 2, 6, 21.

κερδαλέος, α, ον (κέρδος), *profitable, lucrative*; comp. -ώτερος, 1, 9, 17.

κέρδος, εος, ους, τό, *gain, earnings*: τὸ κατὰ μῆνα κέρδος, *the monthly earnings*, 1, 9, 17.

Κέρσος: in some editt. for Κάρσος, 1, 4, 4.

Κερτωνός, or **Κερτωνόν**, or **Κερτώνιον**, or **Κερτόνιον**, or **Κυτώνιον**, *Certōnus* or *-um*, etc., a town in Mysia.

κεφαλαλγής, ές (κεφαλή, ἄλγος, *pain*), *liable to cause a headache*, 2, 3, 15.

κεφαλή, ῆς, ἡ, *the head.* Eng. CEPHALIC, CEPHALOUS.

κηδεμών, όνος, ὁ (κῆδος, *care*), *a guardian, protector*, 3, 1, 17.

κήδομαι, only pr. and impf. *to care for*, w. gen.

κηρίον, ου, τό (κηρός, *beeswax*), *a honeycomb*, 4, 8, 20.

κηρύκειον, or **κηρύκιον, ου**, τό (κήρυξ, *a herald*), *a herald's staff.*

κῆρυξ, or **κήρυξ, υκος**, ὁ, *a herald*, 2, 2, 20; 3, 1, 46; *a messenger, an envoy*, 2, 1, 7; 2, 3, 1 and 2.

κηρύττω, -ξω, ἐκήρυξα (κήρυξ) *to*

proclaim; impers. *proclamation is made through a herald,* 3, 4, 36.

Κηφισόδωρος, ου, ὁ, *Cephisodōrus.*

Κηφισοφῶν, ῶντος, ὁ, *Cephisŏphon.*

κιβώτιον, ου, τό (dim. of **κιβωτός,** *a wooden box*), *a box, a chest.*

Κιλικία, ας, ἡ, *Cilicia.*

Κίλιξ, Κίλικος, ὁ, *a Cilician.*

Κίλισσα, ης, ἡ, *a Cilician woman.*

κινδυνεύω, -εύσω (**κίνδυνος**), *to be in danger, to incur danger,* 1, 1, 4; 1, 4, 14.

κίνδυνος, ου, ὁ, *danger,* w. infin. 2, 5, 17.

κινέω, ῶ, -ήσω, *to move,* trans. w. acc. 3, 4, 28.

κιττός, οῦ, ὁ, *the ivy.*

Κλεαγόρας, ου, ὁ, *Cleagŏras,* an Athenian painter.

Κλεαίνετος, ου, ὁ, *Cleænetus.*

Κλέανδρος, ου, ὁ, *Cleandrus* or *Cleander.*

Κλεάνωρ, ορος, ὁ, *Cleānor.*

Κλεάρετος, ου, ὁ, *Clearetus.*

Κλέαρχος, ου, ὁ, *Clearchus,* 1, 1, 9; 1, 2, 1 and 9 and 15; 1, 3, 1 and ff.; 1, 5, 11 and ff.; 1, 6, 5 and 9; 1, 7, 1; 1, 8, 4 and 13; 1, 10, 5 and 14; 2, 1, 4 and ff.; 2, 2, 2 and ff.; 2, 3, 2 and ff.; 2, 4, 2 and ff.; 2, 5, 2 and ff.; 2, 6, 1 and ff.

κλείω, *κλείσω, ἔκλεισα, κέκλεικα, κέκλειμαι* or *κέκλεισμαι, ἐκλείσθην, to shut, to bolt.* Older Att. **κλῄω.**

κλέος, ους, τό, *fame, renown:* often enters into the composition of proper names.

κλέπτω, *κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην* or *ἐκλέφθην* n. Att. prose, *ἐκλάπην, to steal, to take by stealth,* or *secretly.* Eng. CLEPTO-*mania,* CLEPS-*ydra.*

Κλεώνυμος, ου, ὁ, *Cleonymus,* 4, 1, 18.

κλῖμαξ, ακος, ἡ, *a ladder,* 4, 5, 25. Eng. CLIMAX.

κλίνη, ης, ἡ (**κλίνω**), *a bed, couch,* 4, 4, 21. Eng. CLINIC.

κλίνω, *κλινῶ, ἔκλινα, κέκλικα* late, *κέκλιμαι, ἐκλίθην, to in-*CLINE, *lean.* Eng. CLIME, CLIMATE (**κλῖμα**).

κλοπή, ῆς, ἡ (**κέκλοφα, κλέπτω**), *the act of stealing, theft,* 4, 6, 14.

κλωπεύω, or **κλοπεύω,** -εύσω (**κλοπή**), *to take stealthily.*

κλώψ, κλωπός, ὁ (**κλέπτω**), *a thief, robber, marauder.*

κνέφας, ους, later **ατος,** τό, *darkness, dusk;* **ἀμφὶ κν.,** 4, 5, 9.

κνημίς, ῖδος, ἡ (**κνήμη,** the part of the leg between the ancle and the knee), *a leggin, a greave,* 1, 2, 16.

κόγχη, ης, ἡ, a kind of shell-fish, *muscle* or *cockle,* Lat. *concha.* Eng. CONCH.

κογχυλιάτης, ου, ὁ (**κόγχη**), *containing petrified shells:* **λίθου κογχυλιάτου,** *of shelly stone,* 3, 4, 10.

κοῖλος, η, ον, *hollow, deep* (with valleys). Lat. *cælum.*

κοιμάω, ῶ, -ήσω (akin to **κεῖμαι,** Lat. *cumbo, cubo*), *to lull to sleep;* mid. *to fall asleep,* 2, 1, 1.

κοινῇ, adv. (**κοινός**), *in common, jointly,* 3, 3, 2.

κοινός, ή, όν, *common,* 3, 1, 43. Eng. *epi-*CENE (**ἐπί-κοινος**).

κοινόω, ῶ, -ώσω (**κοινός**), *to make common;* mid. *to communicate with, share with, to consult.*

κοινωνέω, ῶ, -ήσω, *to be a sharer* (**κοινωνός**), *partaker.*

κοινωνός, οῦ, ὁ, *a sharer, partaker,* w. gen.

Κοιρατάδης, or -*δας, ου,* ὁ, *Cœratades* or -*das,* a Theban.

Κοῖτοι, ων, or **Κοῖται, ῶν,** οἱ, the *Cœti,* or *Cœtæ.*

κολάζω, κολάσομαι (rare **κολάσω**), *to chastise,* 2, 5, 13; 2, 6, 9.

κόλασις, εως, ἡ (**κολάζω**), *chastisement.*

Κολοσσαί, ῶν, αἱ, *Colossæ,* 1, 2, 6.

Κολχίς, ίδος, ἡ, *Colchis;* S. E. of the Euxine.

Κόλχος, ου, ὁ, *a Colchian.*

κολωνός, οῦ, ὁ, *a hill, hillock, mound.*

Κομανία, ας, ἡ, *Comania.*

κομιδή, ῆς, ἡ (κομίζω), *the act of conveying, conveyance.*

κομίζω, κομίσω or **κομιῶ, κτέ.,** *to carry, convey;* mid. *to convey one's self,* 3, 2, 26.

κονιατός, ή, όν (κονία, *plaster* or *stucco*), *plastered* or *cemented,* 4, 2, 22.

κονιορτός, οῦ, ὁ (κόνις, *dust,* ὄρνυμι, *to excite*), *a cloud of dust,* 1, 8, 8.

κόπος, ου, ὁ, (κόπτω), *weariness, fatigue.*

κόπρος, ου, ὁ, *dung, fæces, ordure,* 1, 6, 1.

κόπτω, -ψω, ἔκοψα, κέκοφα, κέκομμαι, ἐκόπην, *to strike and cut, to* CHOP, *to slaughter,* 2, 1, 6.

κόρη, ης, ἡ, *a maiden, a girl,* 4, 5, 9.

Κορσωτή, ῆς, ἡ, *Corsōte,* 1, 5, 4.

Κορύλας, ου or **α, ὁ,** *Corylas,* ruler of Paphlagonia.

κορυφή, ῆς, ἡ, *the highest point, the summit,* 3, 4, 41.

Κορώνεια, ας, ἡ, *Coronēa,* a city of Bœotia.

κοσμέω, ῶ, -ήσω (κόσμος), *to arrange, to marshal,* 3, 2, 36; *to adorn;* in pass. κοσμηθῆναι, *to be adorned,* 1, 9, 23. Eng. COSMETIC.

κόσμιος, α, ον (κόσμος), *orderly, well-behaved.*

κόσμος, ου, ὁ, *order; ornament,* 1, 9, 23. Eng. COSMICAL, *micro-*COSM.

Κοτύωρα, ων, τά, *Cotyōra,* a city on the southern coast of the Euxine.

Κοτυωρίτης, ου, ὁ, *a citizen of Cotyōra.*

κοῦφος, η, ον, *light* in weight; χόρτος κοῦφος, *light, dry, grass; hay,* 1, 5, 10.

κούφως, *lightly, with agility.*

κράζω, κράξω *late,* ἔκραγον, κέκραγα, *to cry out.*

κράνος, εος, ους, τό, *a helmet;* κράνη χαλκᾶ, 1, 2, 16. The κράνος was without a crest (λόφος), and thus differed from the κόρυς, according to Theisz. Akin to CRANIUM.

κρατέω, ῶ, -ήσω (κράτος), *to be strong, to be conqueror,* 2, 1, 10; *to be victorious,* 3, 2, 39; w. gen. *to have power over, to rule,* 2, 5, 7; *to conquer,* 3, 4, 26.

κρατήρ, ῆρος, ὁ (κεράννυμι, *to mix*), *a large bowl for mixing* the wine and water, *a mixer.* Eng. CRATER.

κράτιστα, adv. (in form, neut. plur. of κράτιστος), *in the best manner; most bravely,* 3, 2, 6; 3, 3, 3. Positive εὖ, comp. κρεῖττον.

κράτιστος, η, ον, sup. adj. (positive ἀγαθός, comp. κρείσσων or κρείττων), (fr. κράτος), *most powerful, most eminent, noblest,* 1, 5, 8; 2, 2, 8; *most distinguished, best,* 1, 9, 2 and 18, ff.: κράτιστον, sc. ἐστίν, *it is best,* 3, 4, 41.

κράτος, εος, ους, τό, *strength, power:* διώκειν κατὰ κρ., *to pursue vigorously,* 1, 8, 19; ἐλαύνειν ἀνὰ κρ., *to ride at the top of one's speed,* 1, 8, 1; φεύγειν ἀνὰ κρ., *to flee precipitously,* 1, 10, 15. Eng. *auto-*CRAT, *aristo-*CRAT.

κραυγή, ῆς, ἡ (κράζω, *to scream*), *a cry,* 1, 5, 12; σὺν κραυγῇ, *with an outcry, with shouting,* 1, 2, 17; κραυγὴν ἀνέχεσθαι, 1, 8, 11; κρ. ποιεῖν, 2, 2, 17.

κρέας, ως, τό, plur. τὰ κρέα, *flesh, meat,* 1, 5, 2, ff.

κρείττων, ον, gen. ονος, comp. adj. (pos. ἀγαθός, sup. κράτιστος), *better;* ὁδὸν κρείττω, 2, 2, 10; *more powerful,* 1, 2, 26; 2, 5, 19; *more useful,* 3, 1, 4.

κρεμάννυμι, κρεμῶ (-άσω), ἐκρέμασα; pass. or mid. pres. κρεμάννυμαι or κρέμαμαι, pf. κεκρέμασμαι (late), aor. pass. ἐκρεμάσθην, f. mid. κρεμήσομαι, aor. mid. ἐκρεμασάμην, *to hang* (trans.), 1, 2, 8; pass. *to be suspended,* κρέμανται, 3, 2, 19.

κρήνη, ης, ἡ, *a fountain,* 1, 2, 13.

κρηπίς, ῖδος, ἡ, *a foundation,* 3, 4, 7 and 10.

Κρής, Κρητός, ὁ, *a Cretan;* comm. plur. Κρῆτες, Κρητῶν, οἱ, *Cretans.* Eng. CRETA-*ceous.*

κριθή, ῆς, ἡ, *barley*, comm. plur. , 2, 22.

κρίθινος, η, ον (κριθή), *of barley; οἶνος κρίθινος, wine of barley*, i. e., *beer*, 4, 5, 26.

κρίνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην, *to judge, decide*, 1, 9, 5 and 20 and 28; *to estimate*, 1, 9, 30. Eng. CRITIC, etc.

κριός, οῦ, ὁ (κέρας, κεραός, *horned*), *a ram*.

κρίσις, εως, ἡ (κρίνω), *the act of deciding, a trial*, 1, 6, 5. Eng. CRISIS.

κρόμμυον, or **κρόμυον**, ου, τό, *an onion*.

κροτέω, ῶ, -ήσω, — κρούω.

κρότος, ου, ὁ, *a din, a clapping* (esp. of hands).

κρούω, -ούσω, *to strike, knock, clash*, 4, 5, 18.

κρύπτω, κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην, *to conceal, to hide*, w. two acc. 1, 9, 19; *to conceal* (by keeping silence), 1, 4, 12. Eng. CRYPT, etc.

κρωβύλος, or **κρώβυλος**, ου, ὁ, *a tuft*, or *braid*, of hair; or perh. on a helmet *a leathern braid* or *tuft*.

κτάομαι, -ῶμαι, κτήσομαι, κέκτημαι or ἔκτημαι, ἐκτησάμην, *to get, to acquire*, 1, 9, 19; pf. *to have acquired* — *to possess*, 1, 7, 3.

κτείνω, κτενῶ, ἔκτεινα, pf. ἀπέκτονα, and in all the parts, the comp. ἀπο- is far more comm. *to kill, to slay*, 2, 5, 32.

κτῆμα, ατος, τό (κτάομαι), *a thing acquired*; comm. plur. *possessions*, 2, 6, 24. Cf. χρῆμα.

κτῆνος, εος, ους, τό (κτάομαι), *a possession*; comm. plur. τὰ κτήνη, *possessions*, esp. *cattle*, 3, 1, 19.

κτήσασθαι: κτάομαι.

Κτησίας, ου, ὁ, *Ctesias*, a Greek physician at the Persian court, 1, 8, 26 and 27.

κυβερνήτης, ου, ὁ, (κυβερνάω, *to steer*), *a helmsman, pilot*. Lat. *gubernator*: Eng. GUBERNATORIAL.

κυβιστάω, ῶ, -ήσω (κύβος, CUBE), *to cast one's self head-foremost* (or as dice are cast).

Κύδνος, ου, ὁ, *Cydnus*, a river in Cilicia.

κυζικηνός, οῦ, ὁ (sc. στατήρ), a gold coin of Cyzicus, *a cyzicene*: somewhat larger than the *daric*. It is said to have passed at Athens for 28 drachmæ; the daric for 20. See δαρεικός.

Κύζικος, ου, ἡ, *Cyzicus*, a city of Phrygia on the Propontis.

κυκλος, ου, ὁ, *a circle*: κύκλῳ, *in a circle, round about*, 3, 1, 2 and 12; ἡ κύκλῳ χώρα, *the surrounding country*, 3, 5, 14; sometimes not in a strict sense, where only the greater part of the circuit round is denoted, 1, 5, 4; *a wall around*, 3, 4, 7 and 11. Eng. CYCLE, CYCLIC, CYCLONE, CYCL-*ops*, CYCLO-*pedia*, etc.

κυκλόω, ῶ, -ώσω (κύκλος), *to surround*; pass. *to be surrounded*, 1, 8, 13.

κύκλωσις, εως, ἡ (κυκλόω, κύκλος), *the act of surrounding*: ὡς εἰς κύκλωσιν, *as if for the purpose of surrounding* (*them*), 1, 8, 23.

κυλίνδω, or **κυλινδέω**, ῶ, or **κυλίω**, κυλίσω, ἐκύλισα, κεκύλισμαι, ἐκυλίσθην, *to roll*, trans.; mid. intrans. Eng. CYLINDER, etc.

Κυνίσκος, ου, ὁ, *Cyniscus*, a Spartan general.

κυπαρίττινος, η, ον (κυπάριττος, *cupressus, cypress*), *made of cypress*.

κῦμα, ατος, τό, *a wave, billow*.

κύπτω, -ψω, *to stoop*.

Κυρεῖος, εία, εῖον, or Κύρειος, α, ον, *belonging to Cyrus*: τὸ Κύρειον στρατόπεδον, *the camp of Cyrus*, 1, 10, 1; οἱ Κύρειοι, *the soldiers of Cyrus*, meaning the Persians who had been in his service, 3, 2, 17.

κύριος, α, ον (κῦρος, *authority*), *having power, competent*.

Κῦρος, ου, ὁ, *Cyrus*: Κῦρος ὁ ἀρχαῖος, *Cyrus the elder*, 1, 9, 1; elsewhere in the Anabasis Cyrus the younger (ὁ νεώτερος) is meant.

Κυτώνιον, ου, τό, *Cytonium.*

κύων, κυνός, ὁ or ἡ, *a dog.* Eng. CYNIC, etc.

κωλύω, -ύσω, *to hinder, prevent;* w. acc. and gen. *to hinder a person from doing anything*, 1, 6, 2; w. acc. and infin. 1, 7, 19: τί κωλύει, *what hinders*, 1, 3, 16.

κωμάρχης, ου, ὁ (κώμη, ἄρχω), *head-man of a village, a komarch*, 4, 5, 10 and 24.

κώμη, ης, ἡ, *a village*, 2, 3, 13. Eng. COM-*edy*, COM-*ic*, etc.

κωμήτης, ου, ὁ (κώμη), *a villager*, 4, 5, 24.

κώπη, ης, ἡ, *a handle of an oar; an oar.* (Eng. COPE?)

Λ

λαγχάνω, λήξομαι, ἔλαχον, εἴληχα, εἴληγμαι, ἐλήχθην, *to obtain by lot*; in genr. *to obtain*, w. gen. 3, 1, 11.

λαγώς, ώ, ὁ, *a hare*, 4, 5, 24.

λαθεῖν, **λαθών**: λανθάνω.

λάθρα, or **λάθρα** (root λαθ-, found in λανθάνω), *secretly;* w. gen. *without the knowledge of*, 1, 3, 8.

Λακεδαιμόνιος, ου, ὁ, *a Lacedæmonian.*

Λακεδαίμων, ονος, ἡ, *Lacedæmon*, called also Sparta, the chief city of Laconia.

λάκκος, ου, ὁ, *a cellar;* or underground *cistern;* still common in Kurdistan and Armenia, 4, 2, 22.

λακτίζω, -ίσω, -ιῶ, ἐλάκτισα, λελάκτικα, λελάκτισμαι, ἐλακτίσθην (λάξ, adv. *with the heel*), *to kick;* pass. 3, 2, 18.

Λάκων, ωνος, ὁ, *a Laconian:* an inhabitant of Laconia, the country around Lacedæmon or Sparta.

Λακωνικός, ή, όν, *Laconian;* ὁ Λακωνικός, *the Laconian.*

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην, *to take; to levy*, λαμβάνειν ἄνδρας, 1, 1, 6; *to take* — *to find*, ὅπως . . . λάβοι βασιλέα, *that he might find the king as unprepared as possible*, 1, 1, 6; cf. 2, 3, 21; *to receive*, δῶρα, 1, 9, 22; *to take hold of*, 1, 6, 10; *to get possession of*, 1, 7, 9; *to seize*, 3, 4, 41. Eng. *di*-LEMMA: stem λαβ-, cf. Lat. and Eng. *labor*, etc.

λαμπρός, ά, όν (λάμπω), *bright;* comp. -ότερος, sup. -ότατος.

λαμπρότης, ητος, ἡ (λαμπρός, λάμπω), *splendor*, 1, 2, 18.

λάμπω, -ψω, ἔλαμψα, λέλαμπα; mid. λάμπομαι, -ψομαι, -ψάμην, *to shine*, 3, 1, 12; *to be in a blaze*, 3, 1, 11. Eng. LAMP.

Λαμψακηνός, οῦ, ὁ, *a man of Lampsacus.*

Λάμψακος, ου, ἡ, *Lampsacus*, a city of Mysia on the Hellespont.

λανθάνω, λήσω, ἔλαθον, λέληθα, λέλησμαι, trans. *to escape the notice of, to elude*, w. acc. λαθεῖν αὐτὸν ἀπελθών, lit. *to elude him in having gone away*, i. e. *to have gone away without his knowledge*, 1, 3, 17;—intrans. *to be concealed*, τρεφόμενον ἐλάνθανεν, lit. *was concealed in being nourished*, i. e. *was secretly nourished*, 1, 1, 9 and 10.

Λάρισσα, ης, ἡ, *Larissa*, now called Athur (—Ashur) or Nimroud; thought by Layard to be a suburb of Nineveh. Interesting ruins have been discovered here, 3, 4, 7.

λάσιος, α, ον, *bushy, shaggy:* τὰ λάσια, *the thickets.*

λάφυρον, ου, τό, chiefly in plur.; *spoils, booty.*

λαφυρο-πωλέω, ῶ, -ήσω, *to sell booty* or *spoils.*

λαφυρο-πώλης, ου, ὁ, *a seller of booty.*

λαχεῖν, **λαχών**: λαγχάνω.

λάχος, εος, ους, τό (λαχ-εῖν), *lot, share, portion.*

λέγω, λέξω, ἔλεξα (pf. act. εἴρηκα), λέλεγμαι (the comp. διαλέγομαι has διείλεγμαι), ἐλέχθην, *to speak, say, tell*, w. ὡς, 1, 8, 18; w. ὅτι, 1, 2, 21; w. infin. 1, 3, 8; w. πρὸς and acc. 2, 5, 25; *to mention*, w. acc. 1, 5, 14; 1, 8, 15;

to express, ἐλπίδας, 1, 2, 11; *to say, to propose*, 2, 1, 15;—pass. *to be said, to be reckoned*, 1, 6, 1;—λέγεται, *is said*, w. nom. and infin. 1, 2, 8 and 12 and 21; impers. w. acc. and infin. 1, 8, 6. Eng. *dia*-LECT, LEXICON.

λεία, ας, ἡ, *booty, plunder.*

λειμών, ῶνος, ὁ (λείβω, *to pour*), *a meadow.*

λεῖος, α, ον, *smooth* (without rocks or other obstructions), 4, 4, 1. Cf. Lat. *levis.*

λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην, *to leave, abandon*, 1, 2, 21;—pass. *to be left*, 2, 4, 5; *to survive*, 3, 1, 2. Eng. *el*-LIPSIS (ἐν, λ.); *ec*-LIPSE, *ec*-LIPTIC (ἐκ, λ.).

λεκτέος, α, ον (λέγω), (*that*) *must be spoken.*

λέξοντες: λέγω, 1, 3, 13.

Λεοντῖνος, ίνη, ῖνον, *of Leontini*; as subst. *a Leontine.*

λευκοθώραξ, ᾰκος, ὁ, ἡ (λευκός, θώραξ, *breast-plate*), *with white corselet*, 1, 8, 9.

λευκός, ή, όν, *white, bright* (λεύσσω, stem λευκ., *to* LOOK, Lat. *lux, luceo*).

λήγω, λήξω, ἔληξα, *to cease, to come to an end*, 3, 1, 9.

ληίζομαι, ληίσομαι, Att. λῃΐζομαι (ληίς, λεία, *plunder*), *to plunder, spoil, rob*, 4, 8, 23.

λῆρος, ου, ὁ, *nonsense, idle talk.*

λῃστεία, ας, ἡ (λῃΐζομαι), *robbery, pillage.*

λῃστής, οῦ, ὁ (λῃΐζομαι), *a robber, plunderer.*

λίαν, *exceedingly, very.*

λίθινος, ίνη, ινον (λίθος), *of stone*, 3, 4, 7 and 9.

λίθος, ου, ὁ, *a stone; stone* (denoting the material), 3, 4, 10. Eng. LITHO-*graph*, *mono*-LITH.

λιμήν, ένος, ὁ, *a harbor, haven, port.*

λιμός, οῦ, ὁ, *hunger, famine*, ἀπώλετο ὑπὸ λιμοῦ, 1, 5, 5.

λινοῦς, ῆ, οῦν (λίνον, *flax*), LINEN, 4, 7, 15.

λογίζομαι, -ίσομαι or **-ιοῦμαι, λελόγισμαι, ἐλογισάμην** (λόγος), *to consider*, 3, 1, 20; *to calculate, estimate*, 2, 2, 13.

λόγος, ου, ὁ (λέγω), *word, argument, conversation*, 1, 6, 6; often in plur. 2, 5, 16; *discussion, conversation, interview*, εἰς λόγους, 2, 5, 4; cf. 3, 1, 29; *rumor, report*, διῆλθε λόγος, *a report went abroad*, 1, 4, 7; *narrative*, 2, 1, 1; 3, 1, 1, etc. Eng. LOGIC, -LOGY (in *philology, theology*, etc.), LOGO- (in *logometric, logomachy*, etc.), LOG- (in *logarithm*, etc.), -LOGUE (in *dialogue, monologue, eclogue*).

λόγχη, ης, ἡ, *the point of a spear*, 1, 8, 8, ; by meton. *a spear*, 2, 2, 9, etc.

λοιδορέω, ῶ, -ήσω (λοίδορος, *a reviler*), *to rail at, reproach, revile*, w. acc. in the act. 3, 4, 49; w. dat. in the mid.

λοιπός, ή, όν (λείπω), *left, remaining*: τὴν λοιπήν, sc. ὁδόν, *the rest of the way*, 3, 4, 46; τὸ λοιπόν, *the rest of the time, henceforth*, 3, 2, 8 and 38; *thenceforth*, 2, 2, 5; τὸ λοιπὸν τῆς ἡμέρας, *the rest of the day*, 3, 4, 6 and 16; λοιπόν, sc. ἐστί, *it remains*, 3, 2, 29.

Λοκρός, οῦ, ὁ, *a Locrian.*

Λουσιάτης, ου, and **Λουσιεύς, έως,** ὁ, *a citizen of Lusi* (Λουσοί), a town in northern Arcadia, 4, 2, 21; 4, 7, 11.

λόφος, ου, ὁ, *an elevation, eminence, a hill* — γήλοφος, 1, 10, 12.

λοχαγέω, ῶ, -ήσω, *to serve as captain* (λοχαγός).

λοχαγία, ας, ἡ (λόχος, ἄγω), *the command of a company*, 3, 1, 30; plur. *the command of companies*, 1, 4, 15.

λοχαγός, οῦ, ὁ (λόχος, ἄγω), *a commander of a company* (λόχος), *a captain*, 3, 1, 33 and often.

λοχίτης, ου, ὁ, *a member of a* λόχος.

λόχος, ου, ὁ (λέγω, *to collect*), *a company of soldiers*, comm. of about 100 men, 1, 2, 25.

Λυδία, ας, ἡ, *Lydia*, a country in the western part of Asia Minor

Λύδιος, ία, ιον, *Lydian.*

Λυδός, οῦ, ὁ, *a Lydian.*

Λυκαῖος, **αία**, **αῖον**, *belonging to Mount Lycæum*, in Arcadia, sacred to Zeus and Pan: τὰ **Λύκαια**, *the Lycæa*, a festival celebrated by the Arcadians in honor of Pan; **θύειν τὰ Λύ.**, *to celebrate the Lycæa*, 1, 2, 10.

Λυκάονες, **ων**, **οἱ**, *Lycaonians.*

Λυκαονία, **ας**, **ἡ**, *Lycaonia*, between Phrygia and Cilicia.

Λύκειον, **ου**, **τό**, the LYCEUM, name of a gymnasium or park of Athens, near the temple of Apollo Lycēus. In this park Aristotle discoursed with his disciples while walking. Hence the name *Lycæum* for his school, and *peripatetics* (περιπατητικοί, fr. περί and πατέω, *to walk*) for his disciples.

Λύκιος, **ου**, **ὁ**, *Lycius*, a Syracusan, 1, 10, 14 and 15; an Athenian, 3, 3, 20.

λύκος, **ου**, **ὁ**, *a wolf*, 2, 2, 9.

Λύκος, **ου**, **ὁ**, *Lycus*, or *Wolf*-river, name of several different streams.

Λύκων, **ωνος**, **ὁ**, *Lycon*, an Achæan.

λυμαίνομαι, **λυμανοῦμαι**, pf. **λελύμασμαι**, aor. **ἐλυμηνάμην** (**λῦμα**, *filth removed by washing*), *to spoil, to ruin*: **ᾧ λυμαινόμεθα τὴν πρᾶξιν**, *whose enterprise we are ruining*, 1, 3, 16.

λυπέω, **ῶ**, **-ήσω** (**λύπη**), *to annoy, to harass*, w. acc. 2, 3, 23; pass. *to be annoyed, grieved*, 1, 3, 8.

λύπη, **ης**, **ἡ**, *pain, sorrow, grief*, 3, 1, 3.

λυπηρός, **ά**, **όν** (**λύπη**), *painful*; of persons, *troublesome, annoying*, 2, 5, 13.

λυσιτελέω, **ῶ** (**λυσιτελής**, *paying expenses*, fr. **λύω**, *to cancel*, and **τέλος**, *a tax, duty*), *to be profitable, advantageous*, 3, 4, 36.

λύσσα or **λύττα**, **ης**, **ἡ**, *frenzy, madness.*

λύω, **λύσω**, etc., *to* LOOSE; *to break, destroy*, **γέφυραν**, 2, 4, 17; *to violate, to break*, **σπονδάς**, 3, 1, 21; **ὅρκους**, 3, 2, 10; pass. *to be loosed, set free*, 3, 4, 35; *to be removed*, **ὕβρις**, **ὑποψία**, 3, 1, 21. Eng. *ana*-LYSIS.

λωΐων and **λῴων**, comp. of **ἀγαθός**, *more advantageous, better*, 3, 1, 7.

λωτοφάγος, **ου**, **ὁ** (**λωτός**, a species of *date*, and **φαγεῖν**, *to eat*), *a lotus-eater*, 3, 2, 25.

λωφάω, **ῶ**, **-ήσω**, *to rest from toil, to cease, lighten up*, 4, 7, 6.

M

μά, *by*, a particle used in oaths, followed by the acc.; comm. in neg. clauses; but when preceded by **ναί**, it is affirmative: **μὰ τοὺς θεούς**, *by the gods*, 1, 4, 8.

μάγαδις, **ιδος** or **ις**, dat. **μαγάδει**, or **μαγάδι**, **ἡ**, *the magadis*, a harp with twenty strings; a Lydian musical instrument.

Μάγνης, **ητος**, **ὁ**, *a Magnesian.* Magnesia was on the E. coast of Thessaly. Cf. Eng. MAGNET.

μαθεῖν: **μανθάνω.**

μάζα or **μᾶζα**, **ης**, **ἡ**, *barley-bread.*

Μαίανδρος, **ου**, **ὁ**, *the Mæander*, 1, 2, 5 and 7. Eng. MEANDER.

μαίνομαι, **μανοῦμαι**, **μέμηνα**, aor. **ἐμάνην** (the aor. act. **ἔμηνα** is causative), *to be mad, bereft of reason*, 2, 5, 10 and 12. Eng. MANIA, MANIAC.

Μαισάδης, **ου**, **ὁ**, *Mæsades*, a Thracian prince.

μακαρίζω, **-ίσω**, **-ιῶ** (**μάκαρ**, *happy*), *to count happy*, 3, 1, 19.

μακαριστός, **ή**, **όν**, (**μακαρίζω**), *deemed happy, enviable*, 1, 9, 6.

Μακίστιος or **Μακέστιος**, **ου**, **ὁ**, *a Macistian* or *Macestian*; from Macistus, a town of Elis.

μακράν, adv. sc. **ὁδόν**, (**μακρός**) *a great distance, far*, 3, 4, 17.

μακρός, **ά**, **όν**, comp. **μακρότερος**, sup. **μακρότατος**, *long* (of distance and of time), 2, 2, 12; comp. *farther, a greater distance*, 3, 4, 16.

μακρῷ (**μακρός**), *far, by far.*

Μάκρων, **ωνος**, **ὁ**, *a Macronian*, 4, 7, 27.

μάλα, adv. comp. **μᾶλλον**, sup.

μάλιστα, *very, exceedingly,* μάλα ταχέως, 3, 4, 15; μάλα ἱρῶντες, *very greatly longing,* 3, 1, 29; *certainly,* 3, 5, 11; οὐ μάλα, *not at all,* 2, 6, 15. Comp. *more, rather,* 1, 1, 5; οὐδὲν μᾶλλον, *none the better,* 3, 3, 13. Sup. *most, especially,* ὡς μ. ἐπικρυπτόμενος, *concealing it as much as he was able,* 1, 1, 6; ἢ δυνατὸν μάλιστα, *as much as possible,* 1, 3, 15.

μαλακίζομαι, -ισθήσομαι (μαλακός, *soft*), *to be effeminate, self-indulgent.*

μανέντες: μαίνομαι, 2, 5, 10.

μανθάνω, μαθήσομαι, μεμάθηκα, ἔμαθον, *to learn,* w. infin. 1, 9, 4; 3, 2, 25; *to ascertain,* w. acc. 2, 5, 37. Eng. MATHEMATICS.

μαντεία, ας, ἡ (μαντεύομαι, *to prophesy,* μάντις), *a response* (of an oracle), 3, 1, 7.

μαντεύομαι, -εύσομαι (μάντις), *to prophesy, deliver an oracle.*

μαντευτός, ή, όν (μαντεύομαι), *indicated by an oracle.*

Μαντινεύς, έως, ὁ, *a Mantinæan,* from Mantinēa in Arcadia.

μάντις, εως, ὁ (μαίνομαι), *a prophet, diviner,* 1, 7, 18. Eng. *necro*-MANCY.

Μαρδόνιοι, or Μάρδοι, ων, οἱ, *the Mardonii,* or *Mardi,* or *-ians,* a warlike people S. of Armenia.

Μαριάνδυνοι, ων, οἱ, *the Maryandyni,* or *-ians.*

μάρσιπος, or μάρσιππος, ου, ὁ, *a pouch, bag,* 4, 3, 11.

Μαρσύας, ου, ὁ, *Marsyas,* 1, 2, 9.

μαρτυρέω, ῶ, -ήσω (μάρτυς), *to bear witness,* w. dat. 3, 3, 12.

μαρτύριον, ου, τό (μάρτυς), *a testimony, proof,* 3, 2, 13.

μάρτυς, ὕρος, ὁ, *a witness.* Eng. MARTYR.

Μαρωνείτης, ου, ὁ, *a Maronite, of Maronea,* a town of Thrace.

μασθός, see μαστός.

Μάσκας, gen. Μάσκα, ὁ, *the Mascas,* a river of Mesopotamia.

μαστεύω, -εύσω (ch. poetic, cf. μάομαι), *to seek, to earnestly desire,* w. infin. 3, 1, 43.

μαστιγόω, ῶ, -ώσω (μάστιξ), *to scourge, lash, whip,* 4, 6, 15.

μάστιξ, -ιγος, ἡ, *a whip:* ὑπὸ μαστίγων, *under the lash,* 3, 4, 25.

μαστός, οῦ, ὁ, *the breast,* 1, 4, 17.

μάταιος, αία, αιον (μάτην), *vain, useless.*

μάτην, adv. *in vain.*

μάχαιρα, ας, ἡ (akin to μάχη), *a knife, sword* (slightly curved, as distinguished fr. ξίφος, *a straight sword*), 1, 8, 7.

μαχαίριον, ου, τό, dim. of μάχαιρα, *a dagger, dirk.*

μάχη, ης, ἡ (μάχομαι), *battle,* 2, 1, 4; *battle-field,* 2, 2, 6. Eng. *logo*-MACHY.

μάχιμος, η, ον (μάχομαι), *adapted to fighting, warlike.*

μάχομαι, μαχοῦμαι, μεμάχημαι, ἐμαχεσάμην, *to fight,* w. dat. *to fight with* (i. e. *against*), 1, 5, 9; w. σὺν and dat. *to fight in company with;* also *to fight with* (an instrument), 2, 1, 12.

Μεγάβυζος, ου, ὁ, *Megabyzus,* priest of the Ephesian Artemis.

μεγαληγορέω, ῶ (μεγάλα, *great things,* ἀγορεύω, *to harangue*), *to speak pompously, to boast.*

μεγαλοπρεπής, ές (μέγας, πρέπω, *to be conspicuous*), *magnificent.*

μεγαλοπρεπῶς, adv. (μεγαλοπρεπής), *magnificently,* 1, 4, 17.

μεγάλως, adv. (μέγας), *greatly,* 3, 2, 22.

Μεγαρεύς, έως, ὁ, *a Megarĕan.*

μέγας, μεγάλη, μέγα, gen. μεγάλου, ης, ου, comp. μείζων, sup. μέγιστος, *great, large,* of persons, *stately,* 3, 2, 25; τὰ μεγάλα νικᾶν, *to excel greatly,* 1, 9, 24; τοῖς μέγιστα δυναμένοις, *to those possessing the greatest influence,* or *having the greatest power,* 2, 6, 21; μέγα ὀνῆσαι, *to benefit greatly,* 3, 1, 38; βλάψαι μεγάλα, *to injure greatly,* 3, 3, 14; *important,* 2, 6, 14 and 16; *power-*

ful, 2, 5, 14; *τὸ μέγιστον, especially, chiefly*, 1, 3, 10; cf. 2, 5, 7.

Μεγαφέρνης, ους, ὁ, *Megaphernes.*

μέγεθος, εος, ους, τό (μέγας), *magnitude, greatness, size*, 2, 3, 15; 4, 1, 2.

μέδιμνος, ου, ὁ, *the medimnus*, the usual Attic corn-measure = 48 *χοίνικες*, 6 Roman modii, about a bushel and a half.

μεθίημι (μετά, ἵημι, q. v.), *to let go, give up, allow.*

μεθίστημι (μετά, ἵστημι), μεταστήσω. μεθέστηκα, μετέστησα, μετέστην, μεθέσταμαι, μετεστάθην, *to put in another place* or *way, to transfer, to change;* in the intrans. parts (see ἵστημι), *to go to another place, to withdraw*, 2, 3, 21; in the aor. mid. w. an object, *to suffer* (any one) *to withdraw*, 2, 3, 8.

Μεθυδριεύς, έως, ὁ, *a Methydrian*, of Methydrium, a town of Arcadia.

μεθύω, -ύσω (*μέθυ, strong drink*), *to be intoxicated.*

μείζων, see μέγας.

μειλίχιος, α, ον (μειλίσσω, *to soothe*), *mild, gracious.*

μεῖναι: μένω.

μειράκιον, ου, τό (μεῖραξ, ὁ or ἡ, *a boy* or *girl*), *a youth, a boy.*

μείωμα, ατος, τό (μειόω, *to make less*), *a deficiency.*

μείων, ον, gen. -ονος, comp. of μικρός; also of ὀλίγος, *less*, 2, 4, 10; μεῖον ἔχειν, *to be worsted*, 1, 10, 8; 3, 4, 18; *to suffer disadvantage, to be worse off*, 3, 2, 17: plur. μείονες or μείους, *fewer*, 1, 9, 10.

Μελανδῖται, ῶν, οἱ, *the Melandītæ*, a people of Thrace.

μελανία, ας, ἡ (μέλας), *blackness, a black cloud*, 1, 8, 8.

μέλας, μέλαινα, μέλαν, *black, dark.* Eng. MELAN-*choly*; Germ. ME-LAN-*chthon.*

μέλει, impers. (the form μέλω, *I take care*, is rare), f. μελήσει, pf. μεμέληκε, *it concerns*, w. dat. ὅτι αὐτῷ μέλοι, *that it would concern him, that he would take care*, 1, 8, 13; ἐμοὶ μελήσει, *I will take care*, 1, 4, 16.

μελετάω, ῶ, -ήσω (μέλει), *to have a care for*, w. gen.; *to practise*, w. infin. 3, 4, 17.

μελετηρός, ά, όν (μελετάω), *carefully practising:* c. -ότερος, sup. -ότατος, 1, 9, 5, *most assiduous in practising.*

μελίνη, ης, ἡ, *panic* (a species of millet, *panicum miliaceum*), 1, 2, 22; *a field of panic* (or *millet*), 2, 4, 13.

Μελινοφάγοι, ων, οἱ (μελίνη, φαγεῖν), *the Melinophăgi* (eaters of panic), a people of Thrace.

μέλλω, μελλήσω, ἐμέλλησα or ἠμέλλησα, *to be on the point of, to intend*, w. infin. pres. 1, 8, 1; 2, 1, 3; w. infin. fut. 2, 4, 24: *to delay*, 3, 1, 46;—pass. *to be delayed*, 3, 1, 47.

μέλω, see μέλει.

μέμνημαι, *I remember*, pf. in form; pres. in meaning; cf. μιμνήσκω.

μέμφομαι, μέμψομαι, ἐμεμψάμην, (sometimes, esp. in earlier writers, ἐμέμφθην), *to blame, reproach*, 2, 6, 30.

μέν, a connective pointing to a following clause or sentence. The particle in the corresponding clause is comm. δέ. μέν is not comm. translated into Eng. When, however, the opposition between the corresponding clauses is marked, μέν and δέ may be variously rendered *on the one hand . . . on the other; first . . . then; as well . . . as; true that . . . but.* —The phrases ὁ μέν . . . ὁ δέ may be variously rendered *the one . . . the other; this one . . . that one.* Sometimes, owing to an anacoluthon, the clause with δέ (or a particle of similar meaning) is wanting, 1, 2, 1; 1, 10, 16; 3, 2, 8.—μέν is postpos.

μέντοι (μέν, τοί), *indeed, truly:* oftener adversative, *yet, still, however*, 1, 8, 20; 2, 3, 22 and 23.

μένω, μενῶ, ἔμεινα, μεμένηκα, *to remain*, 1, 3, 11.

Μένων, *ωνος*, *ὁ*, *Menon*, 1, 2, 6; 2, 6, 28, ff.

μερίζω, *-ίσω*, or *-ιῶ* (*μέρος*), *to divide, distribute.*

μέρος, *εος*, *ους*, *τό*, *a part, portion*, 1, 6, 2; *specimen*, 1, 5, 8:—*ἐν τῷ μέρει*, *in turn, one after another*, 3, 4, 23.

μεσημβρία, *ας*, *ἡ* (*μέσος*, *ἡμέρα*), *mid-day; the South*, 1, 7, 6; 3, 5, 15.

μεσόγαια, or *-γεια*, *ας*, *ἡ* (*μέσος*, *γαῖα* — *γῆ*), *the interior, the region inland.*

μέσος, *η*, *ον*, *middle, midst of*, central, of place or time. Immediately following the article, it means *central*; in other positions, *midst of, centre of*: *διὰ μέσου τοῦ παραδείσου*, *through the midst of the park*, 1, 2, 7; *πρὸ τῆς φάλαγγος μέσης*, *before the centre of the phalanx*, 1, 2, 17;—*μέσαι νύκτες*, *midnight*, 1, 7, 1; *μέσον ἡμέρας*, *mid-day, noon*, 1, 8, 8;—*τὸ μέσον*, as subst. *the midst, the centre*, 1, 2, 15; also without the article, *ἐν μέσῳ*, *in the midst*, w. gen. 3, 1, 2; *διὰ μέσου*, w. gen. *between*, 1, 4, 4. Eng. MESO-*potamia.*

μεσόω, *ῶ*, *-ώσω* (*μέσος*), *to be in the middle: πέρα μεσούσης ἡμέρας*, *after mid-day.*

Μέσπιλα, *ης*, *ἡ*, *Mespila*, 3, 4, 10. The ruins of Nineveh opposite Mosul, on the east bank of the Tigris.

μεστός, *ή*, *όν*, *full, filled*, w. gen. 1, 4, 19.

μετά, prep. (akin to *μέσος*), w. gen. or acc. (in the poets w. dat. also), (1) w. gen. it denotes participation, *amidst, among, with*, 1, 2, 20; 1, 3, 5; *οἱ μετά τινος*, *the soldiers of any person*, 1, 7, 10. (2) w. acc. of place, *next to, next after*, 1, 8, 4; of time, *after*, 1, 4, 9. In compos. either participation, or change. (Lat. *trans.*) Eng. META-*phor*, META-*physics*, META-*morphose*, etc.

μεταβάλλω (*μετά*, *βάλλω*, q. v.), *to cast into a different position*: mid. *to cast behind one's self.*

μεταγιγνώσκω (*μετά*, *γιγνώσκω*, q. v.), *to change one's mind*, 2, 6, 3.

μεταδίδωμι (*μετά*, *δίδωμι*, q. v.), *to distribute, to share with*, w. dat. of pers. and acc. of thing, 3, 3, 1.

μεταμέλει (*μετά*, *μέλει*, q. v.), impers. *to repent*, w. dat. *μεταμέλειν σοι ἔφησθα; did you affirm that you repented?* 1, 6, 7; *καὶ αὐτῷ μεταμέλειν*, *even he repented*, 2, 6, 9.

μεταξύ, adv. (*μετά*, *μέσος*), *between, in the midst of*, 3, 1, 27.—Prep. w. gen. *between*, 1, 7, 16.

μετάπεμπτος, *ον* (*μετά*, *πέμπω*), *sent for, having been sent for*, 1, 4, 3.

μεταπέμπω (*μετά*, *πέμπω*, q. v.), *to send one after another*: seldom used in act. Mid. *to send for* (*to come to one's self*), *to summon*, 1, 1, 2; 1, 2, 26; 1, 3, 8.

μεταστάς, ***μεταστάμενος***: *μεθίστημι.*

μεταστρέφω (*μετά*, *στρέφω*, q. v.), *to turn around*; mid. *to turn one's self around.*

μεταχωρέω, *ῶ*, *-ήσω*, *to change one's place, to remove.*

μέτειμι (*μετά*, *εἰμί*, q. v.), *to be in the midst of*; impers. w. dat. of pers. and gen. of thing, *to have a share in, to participate in*: *ὅτι . . . οὐδενὸς ἡμῖν μετείη*, *that we participated in no one of*, etc. 3, 1, 20.

μετέχω (*μετά*, *ἔχω*, q. v.), *to have a share of, to partake of.*

μετέωρος, *ον* (*μετά*, *ἐώρα*, *anything lifted up*), *raised up, lifted high*: *μετεώρους . . . τὰς ἁμάξας*, *the wagons raised up* (from the ground), 1, 5, 8. Eng. METEOR.

μετρέω, *ῶ*, *-ήσω* (*μέτρον*), *to measure*: Lat. *metior.*

μετρίως, adv. (*μέτριος*, *within measure*, *μέτρον*), *in due measure, temperately, with moderation*, 2, 3, 20.

μέτρον, *ου*, *τό*, *a measure.* Eng. *geo*-METRY, METRE, *dia*-METER: Lat. *metrum.*

μέχρι, before a vowel *μέχρι οὗ*

μέχρις, (1.) Prep. w. gen. *up to, even to: μέχρι οὗ, to (the region) where*, 1, 7, 6. (2.) Conjunc. *until*, w. indic. 3, 4, 9; w. ἄν and subjunc. 2, 3, 7, and 24; after a historic tense, 1, 4, 13.

μή, as adv. *not;* as conj. *that not, lest.* μή denotes "non-existence as *willed, assumed*, or *aimed at.*" Had.

μηδαμῇ, *in no manner, nowhere.*

μηδαμῶς, *in no manner.*

μηδέ (μή, δέ), *and not, nor;* μηδὲ . . . μηδέ, *neither . . . nor.*

μηδείς, μηδεμία, μηδέν (μηδέ, εἷς), *no one;* neut. *nothing.*

μηδέποτε, adv. (μηδέ, ποτέ), *never.*

μηδέτερος, α, ον, *neither* of two.

Μηδία, or Μηδεία, ας, ἡ, *Media.*

Μῆδοι, ων, οἱ, *Medes*, or *Medians.*

Μήδοκος, ου, ὁ, *Medōcus*, King of the Odrysæ.

Μησοσάδης, ου, ὁ, *Medosades*, a Thracian.

μηκέτι, adv. (μή, ἔτι), *no longer*, 1, 4, 16.

μῆκος, εος, τό (akin to μακρός), *length*, 2, 4, 12; in plur. 1, 5, 9.

μήν, adv. postpos. *in truth, truly, indeed*, Lat. *vero*, 1, 7, 5; sometimes adversative, καὶ μήν, *and yet*, 1, 7, 5; 3, 1, 17; often in transitions, comm. with some other particle, *besides, nay more, but further*, 2, 5, 12; 3, 2, 16.

μήν, μηνός, ὁ, *a month: τοῦ μηνός, monthly*, 1, 3, 21.

μηνοειδής, ές (μήν, *a month, a moon*, εἶδος), *crescent-shaped.*

μηνύω, -ύσω, *to disclose, to make known*, 2, 2, 20.

μήποτε, adv. (μή, ποτέ), *never*, 1, 1, 4.

μήπω, adv. (μή, πώ, *yet*) *not yet.*

μηρός, οῦ, ὁ, *the thigh.*

μήτε (μή, τέ), *and not;* μήτε . . . μήτε, *neither . . . nor;* μήτε . . . τέ, Lat. *neque . . . et, not only not . . . but also*, 2, 2, 8; 3, 1, 30.

μήτηρ, μητρός, ἡ, *a mother.* Lat. *mater.* Eng. MATERNAL.

μητρόπολις, εως, ἡ (μήτηρ, πόλις), *mother-city*, METROPOLIS.

μηχανάομαι, -ῶμαι, -ήσομαι (μηχανή), *to prepare in a skillful manner, to devise, to accomplish* (by fraud), 2, 6, 27.

μηχανή, ῆς, ἡ (μῆχος, *a means*), *any artificial means* or *device.* Eng. MECHANIC, MECHANISM, MACHINE, MACHINATION.

μία, see εἷς.

μίγνυμι, μιγνύω, also μίσγω (cf. Lat. *misceo*), μίξω, ἔμιξα, μέμιγμαι, ἐμίχθην or ἐμίγην, TO MIX, *mingle.*

Μίδας, α or ου, ὁ, *Midas.*

Μιθριδάτης, ου, ὁ, *Mithridātes.*

μικρός, ά, όν, *small, insignificant*, 3, 2, 10; of time, *short, brief:*—μικρόν, *a little* (of space or time), *for a little time*, 3, 1, 11; μικρὸν προϊόντες, *advancing a short distance*, 2, 1, 6;—μικρόν, *a little* — *narrowly*, 1, 3, 2. Eng. MICRO-*meter*, MICRO-*cosm*, MICRO-*scope*, etc.

Μιλήσιος, ία, ιον, *Milesian*; as subst. masc. *a Milesian, an inhabitant of Miletus*, 1, 9, 9; fem. *a Milesian woman*, 1, 10, 3.

Μίλητος, ου, ἡ, *Miletus*, one of the chief cities of Ionia.

Μιλτοκύθης, ου, ὁ, *Miltocythes*, an officer of Cyrus; deserted to the king, 2, 2, 7.

μιμέομαι, -οῦμαι, -ήσομα (μῖμος, *a* MIMIC), *to imitate*, 3, 1, 36.

μιμνήσκω, μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην (the fut. and aor. pass. are mid. in meaning; fut. pf. μεμνήσομαι, *I shall bear in mind*), *to remind.* Mid. *to remind one's self, to call to mind, to remember;* μέμνημαι, *I remember*, 1, 7, 5; w. infin. 3, 2, 39; cf. Lat. *memini.* Eng. MEM-*ory*, *re*-MEM-*ber.*

μισέω, ῶ, -ήσω (μῖσος, *hate*), *to hate, to be displeased with.* Eng. MIS-*anthrope*, MISO-*gynist.*

μισθοδοσία, ας, ἡ (μισθός, δίδωμι), *the payment of wages*, 2, 5, 22.

μισθοδοτέω, ῶ, -ήσω (μισθός, δίδωμι), *to give pay.*

μισθοδότης, ου, ὁ (μισθός, δίδωμι), *a paymaster*, 1, 3, 9.

μισθός, οῦ, ὁ, *pay*, 1, 1, 10; 1, 2, 11 and 12; *reward*, 2, 2, 20.

μισθοφορά, ᾶς, or **μισθοφορία, ας,** ἡ (μισθός, φέρω), *receipt of wages; service for wages, mercenary service.*

μισθοφόρος, ον, ὁ (μισθός, φέρω), as adj. *receiving pay:-* μισθοφόροι Ἕλληνες, *the mercenary Greeks*, 1, 4, 3; as subst. *a hired soldier, a mercenary.*

μισθόω, ῶ, -ώσω (μισθός), *to hire*; pass. *to be hired*, 1, 3, 1.

μνᾶ, μνᾶς, ἡ, *a mina* — 100 drachmæ, about $17. Sixty minæ — a talent.

μνήμη, ης, ἡ (μιμνήσκω), *memory, remembrance.*

μνημονεύω, -εύσω (μνήμη, μνήμων, *mindful*), *to bear in mind, be mindful of.*

μνημονικός, ή, όν (μνήμων, *mindful*), *having a retentive memory.* Eng. MNEMONICS.

μνησικακέω, ῶ, -ήσω (μιμνήσκω, κακός), *to remember injuries, to bear ill-will* (against a person on account of anything, τινί τινος), 2, 4, 1.

μόλις, adv. (akin to μῶλος, *toil*), *with difficulty*, 3, 4, 48.

μολυβδίς, ίδος, ἡ (μόλυβδος), *a leaden bullet*, 3, 3, 17.

μόλυβδος, or **μόλιβδος, ου,** ὁ, *lead*, 3, 4, 17.

μόλω: βλώσκω.

μοναρχία, ας, ἡ (μόνος, ἄρχω), MONARCHY, *sole command.*

μοναχῇ, or **-χῇ** (μόνος), *only, alone*, 4, 4, 18.

μονή, ῆς, ἡ (μένω), *a stay, residence, mansion.*

μονοειδής, ές (μόνος, εἶδος), *uniform.*

μονόξυλος, ον (μόνος, ξύλον, *a log*), *of a single log, of a solid trunk.*

μόνος, η, ον, *alone, only*; μόνον as adv. *only.* Eng. MON-, MONO-, MONK.

μόσσυν, or **μόσσυν, υνος,** dat. pl. μοσσύνοις (a foreign word), *a wooden tower.*

Μοσσύνοικοι, ων, οἱ (μόσσυν, οἶκος), *the Mossynœcians*, or *Mosy-, dwellers in wooden towers*, on the S. coast of the Euxine.

μόσχειος, ον (μόσχος, *a calf*), *of a calf:* κρέα μόσχεια, *veal*, 4, 5, 31.

μοχθέω, ῶ, -ήσω (μόχθος, *toil*), *to toil, περί τι, for something.*

μοχλός, οῦ, ὁ, *a bar, a bolt.*

Μυγδόνιοι, ων, οἱ, *Mygdonians*, 4, 3, 4.

μύζω, or **μυζέω,** ῶ, or **ἀμύζω,** other pts. wanting (stem μύ-, or μῦ-, pronounced by closing the lips), *to suck*, 4, 5, 27.

Μυρίανδρος, or **Μυρίανδος, ου,** ὁ, *Myriandrus* or *Myriandus*, 1, 4, 6.

μυριάς, άδος, ἡ (akin to μύριοι), *a myriad*, 10,000, 1, 4, 5.

μύριος, ία, ιον, comm. in plur. μύριοι, αι, α, 10,000; ἀσπὶς μυρία, 1, 7, 10; μύρια στάδια, 3, 1, 2. As paroxytone, μυρίοι, ίαι, ία, it is indefinite, *countless*, 10,000, or *a* MYRIAD, as indefinite expressions, 2, 1, 19; 3, 2, 31. (This distinction in accent seems not, however, to be always observed by the editors.)

μύρον, ου, τό, *a fragrant oil*, or *ointment*, 4, 4, 13.

Μυσία, ας, ἡ, *Mysia*, N. W. part of Asia Minor.

Μύσιος, α, ον, *Mysian*, 1, 2, 10.

Μυσός, οῦ, ὁ, *a Mysian*, 1, 6, 7.

μυχός, οῦ, ὁ, *a recess*, 4, 1, 7.

μῶρος, α, ον, or later **μωρός, ά, όν,** *foolish, stupid*; Lat. *morus*; Eng. *Sopho*-MORE. Comp. -ότερος, sup. -ότατος, 3, 2, 22.

μώρως, or **μωρῶς,** *foolishly.*

N

ναί, *yes, certainly:* ναὶ μά, w. acc. *certainly by*, etc.

ναός, οῦ, Att. 2d declens. **νεώς, νεώ,** ὁ (ναίω, *to dwell*), a dwelling of a god, *a temple.*

νάπη, ης, ἡ, or **νάπος, εος, ους,**

τό, *a wooded valley, dell, ravine*, 4, 5, 15 and 18.

ναναρχέω, ῶ, -ήσω (ναῦς, ἄρχω), *to command a ship* or *a fleet, to be admiral.*

ναύαρχος, ου, ὁ (ναῦς, ἄρχω), *an admiral*, 1, 4, 2.

ναύκληρος, ου, ὁ (ναῦς, κλῆρος, *a lot*), *a ship-owner*, or *master.*

ναῦλος, ου, ὁ, or **ναῦλον, ου,** τό (ναῦς), *passage-money, fare*; Lat. *naulum.*

ναυπηγήσιμος, ον (ναῦς, πήγνυμι), *fit for ship-building.*

ναῦς, νεώς, ἡ (akin to νέω, *to swim*, Lat. *navis*), *a ship*, 1, 4, 2.

Ναυσικλείδης, ου, ὁ, *Nausiclīdes*, a Spartan.

ναυσίπορος, ον (ναῦς, πόρος), *traversed by ships, navigable*, 2, 2, 3.

ναυτικός, ή, όν (ναῦς), *belonging to a ship* or *to maritime affairs, naval, δύναμιν ναυτικήν*, 1, 3, 12. Eng. NAUTICAL.

νεανίσκος, ου, ὁ (νέος), *a young man, a youth*, 2, 1, 13.

νεκρός, οῦ, ὁ, *a dead body, a corpse*, 4, 2, 18; *τοὺς νεκρούς, the dead.* Eng. NECRO-*logy*, NECRO-*polis*, NECRO-*mancy.*

νέμω, νεμῶ, ἔνειμα, νενέμηκα, *to divide, distribute.* Mid. *to distribute among one another*; hence, *to share*; of cattle, *to feed, to graze*, 2, 2, 15. Eng. NOM-*ad*, NOM-*adic.*

νεό-δαρτος, ον (δέρω, *to flay*), *newly skinned*, 4, 5, 14.

νέος, α, ον, *new, fresh, young*; comp. νεώτερος, *younger*, 1, 1, 1; sup. νεώτατος. Eng. NEO-*phyte*, NEO-*logy*, NEO-*teric*, etc.

Νέον τεῖχος, see τεῖχος.

νεῦμα, ατος, τό (νεύω, *to nod*), *a nod, wink.*

νευρά, ᾶς, ἡ, *a cord of sinew, a bow-string*, 4, 2, 28.

νεῦρον, ου, τό (cf. Lat. *nervus*, Eng. NERVE), *a sinew, a cord, a string*, 3, 4, 17. Eng. NEUR-*algia*, NEURO-*logy*, NEURO-*tomy.*

νεφέλη, ης, ἡ (akin to νέφος, *a cloud*, cf. Lat. *nebula*), *a cloud, a mist*, 1, 8, 8. Eng. NEBULAR.

νέω, νεύσομαι or νευσοῦμαι, ἔνευσα, νένευκα, *to swim*, 4, 3, 12.

νέω, νήσω, ἔνησα, νένημαι or νέννησμαι (ἐνήσθην or ἐνήσθην late), *to heap up.*

νεωκόρος, ου, ὁ (νεώς, κορέω, *to sweep*), *one who sweeps a temple, a sacristan.*

Νέων, ωνος, ὁ, *Neon*, a Laconian, successor of Chirisophus.

νεώριον, ου, τό (ναῦς, ὥρα, *care*), *a dock, dock-yard.*

νεώς, νεών, see ναῦς.

νεώς, νεώ: ναός.

νεωστί (νέος, *new*), *newly, recently*, 4, 1, 12.

νή, *yes, surely*, a particle of asseveration, always affirmative: w. acc. *Νὴ Δία, yes! by Zeus!* 1, 7, 9; cf. μά.

νηΐ, νῆες, see ναῦς.

νῆσος, ου, ἡ, *an island.* Eng. *Poly*-NESIA.

Νίκανδρος, ου, ὁ (νίκη, ἀνήρ), *Nicandrus* or *Nicander*, a Laconian.

Νίκαρχος, ου, ὁ (νίκη, ἄρχω, *to rule*), *Nicarchus.*

νικάω, ῶ, -ήσω (νίκη), *to conquer*, μάχῃ, *in battle*, 2, 1, 4; w. acc. 1, 10, 4; *to be victorious*, 2, 1, 1 and 4; *to surpass, to excel*, 1, 9, 11 *and* 24. For the pass. see ἡττάομαι. Eng. NICO-*las.*

νίκη, ης, ἡ, *victory*, 1, 5, 8: 1, 8, 16.

Νικόμαχος, ου, ὁ (νίκη, μάχη), *Nicomăchus.*

νοέω, ῶ, -ήσω (νόος, τοῦς), *to perceive, observe*, 3, 4, 44.

νόθος, η, ον, *illegitimate*, 2, 4, 25.

νομή, ῆς, ἡ (νέμω), *a pasture; a herd*, 3, 5, 2.

νομίζω, νομίσω or νομιῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην (νόμος), *to regard as a custom* (νόμος), *to consider, suppose, think, regard*, w. acc. 1, 4, 9; 2, 5, 39; w. nom. and infin.

2, 6, 17: w. acc. and infin. *νομίζω ... εἶναι, for I consider that you are to me*, etc. 1, 3, 6: cf. 1, 5, 16.

νόμιμος, η, ον (νόμος), *according to custom, customary.*

νόμος, ου, ὁ (νέμω), *a custom, a law: order, arrangement, anything customary: ὡς νόμος* (sc. ἦν ταχθῆναι) *αὐτοῖς εἰς μάχην, as it was customary for them to be drawn up for battle*, 1, 2, 15. Eng. *gastro*-NOMY, *eco-* (or *œco-*) NOMY, *Deutero*-NOMY, *astro*-NOMY, etc.

νόος, νοῦς, ὁ, gen. *νόου, νοῦ*, *dat. νόῳ, νῷ*, and *νοΐ, the mind: ἐν νῷ ἔχειν, to have in mind*, 3, 3, 2; 3, 5, 13.

νοσέω, ῶ, -ήσω (νόσος), *to be diseased, to be ill.*

νόσος, ου, ἡ, *disease, illness.* Eng. NOSO-*logy.*

νότος, ου, ὁ, *the south wind.*

νουμηνία, ας, ἡ (νέος, μήν, *month*), *the new moon.*

νοῦς, see *νόος.*

νυκτερεύω, -εύσω, *to pass the night*, 4, 4, 11.

νυκτός, see *νύξ.*

νυκτοφύλαξ, ακος, ὁ (*νύξ, φύλαξ*), *a night-guard, night-watch.*

νύκτωρ, adv. (*νύξ*), *by night*, 3, 4, 35.

νῦν, adv. *now*, Lat. *nunc: τὸ νῦν εἶναι, for the present*, 3, 2, 37.

νύν (enclit.), *now, then*, inferential.

νυνί (demonst. ι.), *just now, even now.*

νύξ, νυκτός, η, *night*: *νυκτός, by night*, 2, 6, 7; *μέσαι νύκτες, midnight*, 1, 7, 1; cf. Lat. *nox*, Germ. *nacht*, Eng. *night.*

νῶτον, ου, τό, *the back.*

Ξ

Ξανθικλῆς, έους, ὁ, *Xanthicles*, an Athenian general, 3, 1, 47.

ξενία, ας, ἡ (ξένος), *hospitality, guest-friendship.*

Ξενίας, ου, ὁ, *Xenias*, 1, 1, 2; 1, 2, 1; 1, 4, 7.

ξενίζω, -ίσω, or -ιῶ (ξένος), *to entertain.*

ξενικός, ή, όν (ξένος), *belonging to a stranger* or *guest, foreign: τὸ ξενικόν, οὗ, the foreign force, the mercenary force*, 1, 2, 1; 2, 5, 22.

ξένιος, ία, ιον (ξένος), *belonging to a guest* or *host, hospitable: Ζεὺς ξένιος, Zeus the protector of guests*, 3, 2, 4.

ξενόομαι, οῦμαι, -ώσομαι (ξένος), *to become a guest, to be entertained, παρά* w. dat. *at the house of.*

ξένος, ου, ὁ, *a guest* or *host*, Lat. *hospes, a person related to another by the ties of hospitality: ξένος ὢν ἐτύγχανεν, happened to be related to him by the ties of hospitality*, 1, 1, 10; cf. 1, 1, 11; *a stranger, a soldier who enters foreign service, a mercenary*, 1, 1, 10; 1, 3, 18.

Ξενοφῶν, ῶντος, ὁ, *Xenophon*, an Athenian, son of Gryllus; a pupil of Socrates, 3, 1, 5; joins Cyrus on the invitation of Proxenus, 3, 1, 4, ff.; at Cunaxa, 1, 8, 15; exhorts the soldiers after the loss of the generals, 3, 1, 15, ff.; chosen general, 3, 1, 47; further mentioned, 3, 2, 37; 3, 3, 15, ff.; 3, 4, 38, ff.

Ξέρξης, ου, ὁ, *Xerxes*, king of Persia fr. 486 to 465 B. C. For full information see Class. Dic. Called Ahasuerus in the Old Test.

ξεστός, ή, όν (ξέω, *to scrape*), *made smooth by scraping, polished*, 3, 4, 10.

ξηραίνω, -ανῶ (ξηρός, *dry*), *to dry*, 2, 3, 15.

ξηρός, ά, όν, SERE, *dry, withered*, 4, 5, 33.

ξίφος, εος, ους, τό, *a sword* (Lat. *ensis*), large, two-edged, straight and pointed, for stabbing and thrusting; hung by a baldric (*τελαμών*) which was suspended over the shoulders; was protected by a sheath (*κολεός*). Close by this was carried the battle-knife (*μάχαιρα*), used in close combat, also for slaughtering animals.

ξόανον, ου, τό (ξέω, *to scrape*), *a carved image, a statue*, esp. of wood.

ξυήλη, ης, ἡ, *a short sickle-shaped sword*, or *knife*, of the Lacedæmonians; *a dagger*, 4, 7, 16.

ξυλίζομαι, -ίσομαι, -ιοῦμαι (ξύλον), *to gather wood*, 2, 4, 11.

ξύλινος, ἡ, ὁν (ξύλον), *of wood*, *wooden*, 1, 8, 9.

ξύλον, ου, τό, *wood*, *a stick of wood*, *a pole*, 1, 10, 12. Eng. XYLO-*graphy*, etc.

ξύν, prep. (cf. Lat. *cum*), another form of *σύν*. For all compounds of *ξύν*, see *σύν* and its compounds. In all passages in the Anabasis where other editors read *ξύν*, Dindorff (2d edit. Oxford) has restored *σύν*.

O

ὁ, ἡ, τό, a definite article, *the*; used also as demonst. pron. *ὁ μὲν... ὁ δέ, this one... that one*, or *the one... the other*; *οἱ μὲν... οἱ δέ, these... those, the former... the latter, some... others*, 1, 2, 25; *τὰ μὲν... τὰ δέ, these things... those things, the former... the latter, partly... partly*; *ὁ δέ, and this one, and he*, 1, 1, 3 and 4 and 9; *οἱ δέ, but they, and they*, 1, 2, 2 and 16 and 17; *οἱ ἐκείνου, those of him, belonging to him*; *οἱ σὺν αὐτῷ, those with him*, 1, 2, 15; *οἱ ἐκ τῆς ἀγορᾶς, the people of the market-place*, 1, 2, 18. Often before a particip. *τὸν βουλόμενον, the one wishing, any one who desired*, 1, 3, 9. Often not rendered (generic), *ἡ ἀρετή, virtue, valor*. Often as a possess. pron. *ἡ μήτηρ, his mother*, 1, 1, 3.

ὀβελίσκος, ου, ὁ (*ὀβελός*), *a small spit*, *a spear* (OBELISK).

ὀβολός, οῦ, ὁ (akin to *ὀβελός, a spit, nail*, the obol being originally, as some suppose, in the shape of a nail, or, as others suppose, being stamped with a nail), *an obol*, a coin worth nearly 3 cents, ½ of a *δραχμή*. 1, 5, 6.

ὀγδοήκοντα, *eighty*.

ὄγδοος, η, ον (*ὄγδοϝος, octavus, ὀκτώ*), *eighth*.

ὅδε, ἥδε, τόδε, demonst. pron. *this, this one*, Lat. *hicce*. It oftener denotes something following; *οὗτος*, something going before. Distinguished from *ἐκεῖνος*, it denotes something near or present; *ἐκεῖνος*, something remote.

ὁδεύω, -εύσω (*ὁδός*), *to make a journey*, *to march*.

ὁδοι-πορέω, -ήσω (*ὁδός, πόρος*), *to travel by land*, *to march*.

ὁδο-ποιέω, -ήσω (*ὁδός, ποιέω*), *to make*, or *repair*, *a road*.

ὁδός, οῦ, ἡ, *a way*, *street*, *road*, Lat. *via*, 1, 2, 13;—*a march*, *journey*, Lat. *iter*, 1, 4, 11; 1, 5, 9; often understood, 3, 4, 46. Eng. *syn*-OD, EX-ODUS, *meth*-OD, etc.

Ὀδρύσης, ου, ὁ, pl. **Ὀδρύσαι, ῶν, οἱ,** *an Odrysian*, as adj. *Odrysian*: pl. *Odrysæ*, or *Odrysians*, a powerful nation of Thrace.

Ὀδυσσεύς, έως, ὁ, *Odysseus*, Lat. *Ulysses*.

ὅθεν (ὅ, relat. pron. and *-θεν, from*), *from which, whence*, 1, 2, 8; *from what source*, 2, 5, 26.

ὁθενπερ (ὅ, *-θεν, πέρ*), *from which very place, whence*, 2, 1, 3.

οἷ, see *οὗ*.

οἶδα, 2 pf. in form; pres. in meaning; f. *εἰσομαι*, impf. *ᾔδειν* or *ᾔδη* (stem *ιδ, Ϝιδ*, Lat. *video*); for other forms see Gr.; *to know*, 1, 3, 5 and 15; 1, 8, 21; 2, 1, 13 (*ἴσθι*); *χάριν εἰδέναι, to know gratitude, to be grateful*, 1, 4, 15.

οἴεσι, 2 sing. *οἴομαι*, 1, 7, 9.

οἴκαδε, adv. (*οἶκος, δέ* [enclit.], *towards*), *homeward*, *home*, 1, 7, 4: *ἡ οἴκαδε ὁδός, the way home*, 3, 1, 2.

οἰκεῖος, εία, εῖον (*οἶκος*), *belonging to a house* or *family*, *akin*: *οἱ οἰκεῖοι, kindred, relations*, 3, 2, 26 and 39. Comp. *οἰκειότερος*, sup. *οἰκειότατος, most intimate*, w. dat. 2, 6, 28.

οἰκείως (*οἶκος*), *in a familiar manner*, *familiarly*.

οἰκέτης, ου, ὁ (οἶκος), *a domestic; a servant*, 2, 3, 15.

οἰκέω, ῶ, -ήσω (οἶκος), *to live, dwell*: τοῖς . . . οἰκοῦσι, *those dwelling*, or *those who dwell*, 1, 1, 9; trans. *to live in, to occupy*, w. acc. 3, 2, 23;—pass. *to be occupied, to be inhabited*, 1, 4, 6; *to be situated*, 1, 4, 1 and 11;—πόλις οἰκουμένη, *a populous*, or *well-inhabited city*, 1, 2, 6, etc. Eng. ŒCUMENICAL (οἰκουμένη, sc. γῆ, *the world*).

οἴκημα, ατος, τό (οἰκέω), *a dwelling*.

οἴκησις, εως, ἡ (οἰκέω), *the act of dwelling; a dwelling-place*.

οἰκία, ας, ἡ, *a house*, 2, 2, 16.

οἰκίζω, -ίσω, or **ιῶ** (οἶκος), *to establish a house*, or *a colony: to settle, to found*.

οἰκοδομέω, ῶ, -ήσω (οἶκος, δέμω, δόμος), *to build*, 1, 2, 9;—pass. 2, 4, 12.

οἴκο-θεν, *from home*, 3, 1, 4.

οἴκοι, adv. (οἶκος, dat. sing. of οἶκος), *at home*: ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν, *by those at home of an opposite faction*, 1, 1, 10; οἱ οἴκοι, *those at home, one's fellow-countrymen*, 1, 2, 1; 1, 7, 4.

οἰκονόμος, ου, ὁ (οἶκος, νέμω), *a steward, a manager*, 1, 9, 19. Eng. ECONOMY, etc.

οἶκος, ου, ὁ, *a house, home*: εἰς οἶκον, 2, 4, 8; with digamma, Foῖκος; Lat. *vicus*: Eng. WICH, WICK.

οἰκτείρω (οἰκτερῶ dub.), later οἰκτειρήσω, aor. ᾠκτειρα and ᾠκτείρησα (fr. οἶκτος, *pity*), *to pity*, 1, 4, 7.

οἶνος, ου, ὁ (οἰνος w. the digamma, Foῖνος, Lat. *vinum*, Germ. *Wein*, French *vin*, Eng. *wine, vine, vinegar*, etc.), *wine*, 1, 2, 13; οἶνον . . . φοινικος, *palm-wine*, 1, 5, 10.

οἰνοχόος, ου, ὁ (οἶνος, χέω, *to pour*), *one who pours wine, a cup-bearer*, 4, 4, 21.

οἶομαι and **οἴμαι,** οἰήσομαι, ᾠήθην, impf. ᾠόμην and ᾤμην, *to think, suppose*, w. acc. and infin. 3, 1, 38; cf. 1, 9, 21: ἂν οἶμαι εἶναι τίμιος, *I think I should be honorable*, 1, 3, 6;—οἶμαι and ᾤμην express as a mere opinion what is in reality a positive conviction, and are often ironical, *I ween, I trow*.

οἷος, οἵα, οἷον, relat. pron. denoting quality; correlative of τοιόσδε or τοιοῦτος, *of what sort, of which sort, such as, as*, Lat. *qualis*, 1, 7, 4; *such as, proper for*, w. infin. 2, 3, 13;—οἷός τε, *able, possible*: οὐχ οἷόν τε ἔσται, *it will not be possible*, 1, 3, 17; ἐστί is often understood, 2, 2, 3; 3, 3, 15;—οἷόν τε w. the sup. intens. ὡς οἷόν τε μάλιστα πεφυλαγμένως, *in the most guarded manner possible*, 2, 4, 24.

οἷόσπερ, same as οἷος w. the addition of the intens. πέρ, *just such as, just as*, 1, 3, 18; οἱόνπερ, *just as*, 1, 8, 18.

ὄϊς ὄϊος, Attic **οἶς, οἰός,** ὁ or ἡ, *a sheep*.

οἶσθα: οἶδα.

ὀϊστός, or **οἰστός, οῦ,** ὁ, *an arrow*, 2, 1, 6.

οἴσω: φέρω.

Οἰταῖος, ου, ὁ, *an Œtæan*, from Mt. Œta in Thessaly.

οἴχομαι, οἰχήσομαι, pres. in form, pf. in meaning, *am gone*; impf. ᾠχόμην, *was gone*; cf. ἥκω, *am come*; often w. a particip. ᾤχετο ἀπελαύνων, *he rode off*, lit. *was gone riding away*, 2, 4, 24; ᾤχετο πλέων, *he sailed away*, 2, 6, 3; ᾤχετο ἀπιὼν νυκτός, *he disappeared by night*, lit. *was gone going away*, etc. 3, 3, 5.

οἰωνός, οῦ, ὁ (οἶος, *alone*), *a bird that flies alone*, as a vulture, eagle, etc., especially watched for auguries; hence, *an augury, omen, sign*, 3, 2, 9.

ὀκέλλω, impf. ὤκελλον, aor. ὦκειλα, other pts. wanting, *to run ashore*.

ὀκλάζω, -άσω, *to bend the knee, kneel down*.

ὀκνέω, ῶ, -ήσω (ὄκνος, *sloth*), *to hesitate, to be reluctant*, w. infin. 1, 3, 17; w. μή, *to fear that*, 2, 3, 9.

ὀκνηρῶς (ὀκνηρός, *reluctant*), *reluctantly*.

ὄκνος, ου, ὁ, *sloth, hesitation, reluctance,* 4, 4, 11.

ὀκτακισ-χίλιοι, αι, α, *eight thousand.*

ὀκτακόσιοι, αι, α, *eight hundred.*

ὀκτώ, Lat. *octo,* Germ. *acht,* French *huit,* Eng. *eight.*

ὀκτωκαίδεκα, *eighteen.*

ὄλεθρος, ου, ὁ (ὄλλυμι, *to destroy*), *destruction, death,* 1, 2, 26.

ὀλίγος, η, ον, *few, little,* of number or of quantity; comp. and sup. see Gram.: **ὀλίγον,** adv. *little, a little.* Eng. OLIG-*archy,* etc.

ὀλισθάνω, or **-θαίνω,** f. ὀλισθήσω, pf. ὤλισθηκα, aor. ὤλισθον, *to slip, slide,* 3, 5, 11.

ὀλισθηρός, ά, όν (ὀλισθάνω), *slippery.*

ὁλκάς, άδος, ἡ (ἕλκω, *to draw*), strictly, *a ship which is towed; a transport, a merchant-man,* 1, 4, 6. Eng. HULK.

ὁλοιτροχος, ον, ὁ (ὅλος, τρόχος, *a wheel,* τρέχω), *a round stone,* 4, 2, 3.

ὁλοκαυτέω, ῶ, -ήσω (ὅλος, καίω), *to burn whole, offer* (as a sacrifice) *whole.* Eng. HOLOCAUST.

ὅλος, η, ον, WHOLE, *entire,* 3, 3, 11; *in a body,* 1, 2, 17. Eng. *catholic* (κατά, ὅλος).

Ὄλυμπία, ας, ἡ, *Olympia,* a town in Elis where the Olympic games were celebrated.

Ὀλύνθιος, α, ον, *Olynthian;* as subst. *an Olynthian.*

ὁμαλός, ή, όν, or **ὁμαλής, ές** (ὁμός), *even, level, smooth,* 1, 5, 1; 4, 6, 12. Eng. *an*-OMALOUS.

ὁμαλῶς, adv. (ὁμαλός), *in an even line,* 1, 8, 14.

ὅμηρος, ου, ὁ (ὁμός, *common,* and the root αρ- denoting *to fit, join*), *a surety; a hostage,* 3, 2, 24.

ὁμιλέω, ῶ, -ήσω (ὅμιλος, *an assembly*), *to be together, to associate with,* w. dat. 3, 2, 25. Eng. HOMILY, HOMILETICS, etc.

ὁμίχλη, ης, ἡ, *a mist, fog,* 4, 2, 7.

ὅμμα, ατος, τό (ὤμμαι, see ὁράω), *a look, an eye.*

ὄμνυμι and **ὀμνύω, ὀμοῦμαι, ὀμώμοκα, ὤμοσα; ὀμώμομαι** and **ὀμώμοσμαι, ὠμόσθην** and **ὠμόσθην,** *to swear, to take an oath,* 2, 2, 8; 3, 2, 4.

ὅμοιος, οία, οιον (ὁμός, *common*), *like, similar:* ὅμοιοι ἦσαν, *they seemed* (a rare expression), w. infin. 3, 5, 13; ἐν τῷ ὁμοίῳ, *in a like position, on equal ground,* 4, 6, 18. Eng. HOMŒO-*pathy.*

ὁμοίως, adv. (ὅμοιος), *similarly, in like manner,* 1, 3, 12.

ὁμολογέω, ῶ, -ήσω (ὁμόλογος, *agreeing;* ὁμός, *like,* and λόγος), *to assent, acknowledge, confess,* 1, 6, 7; w. infin. and subj. 1, 6, 8;—pass. ὡμολόγητο, *he had been acknowledged,* 1, 9, 14; impers. ὁμολογεῖται, 1, 9, 1.

ὁμολογουμένως, adv. (ὁμολογούμενος, pres. particip. of ὁμολογέω), *confessedly:* ὁμ. ἐκ πάντων, *by the admission of all,* 2, 6, 1.

ὁμομήτριος, ία, ιον (ὁμός, *common,* μήτηρ), *of the same mother,* 3, 1, 17.

ὁμοπάτριος, ία, ιον (ὁμός, πατήρ), *of the same father,* 3, 1, 17.

ὁμός, ή, όν, an Epic word, *common:* used in many compounds. Eng. HOMO-*geneous,* etc.

ὁμόσαι: ὄμνυμι.

ὁμόσε, adv. (ὁμός, *like*), *towards the same place,* 3, 4, 4.

ὁμοτράπεζος, ον (ὁμός, *common,* τράπεζα, *table*), *sitting at the same table;* subst. *a table-companion,* 1, 8, 25.

ὁμοῦ, adv. (ὁμός, *like*), *together,* 1, 10, 8; *at the same time.*

ὀμφαλός, οῦ, ὁ, *the navel,* 4, 5, 2; *the boss of a buckler;* Lat. *umbilicus.*

ὅμως, *yet, still, nevertheless,* 1, 8, 23; 3, 1, 10. (Not to be confounded w. ὁμῶς, ὁμοῦ, or ὁμοίως.)

ὄν: neut. particip. εἰμί: ὄν, ὄς.

ὄναρ, τό, only in nom. and acc. sing.; other cases comm. fr. **ὄνειρος** or **ὄνειρον;** sometimes gen. ὀνείρατος, dat. ὀνείρατι; plur. comm. ὀνείρατα,

ὀνειράτων, etc., *a dream*, 3, 1, 11, ff. (opp. to **ὕπαρ**, *a waking vision*).

ὄνειρος, ὁ, and **ὄνειρον**, τό, *a dream*.

ὀνίνημι, **ὀνήσω**, **ὤνησα**; pass. rare, **ὤνημαι**, **ὠνήσθην**, *to help, to benefit*, 3, 1, 38.

ὄνομα, **ατος**, τό, *a* NAME, Lat. *nomen*, 1, 4, 11; 2, 4, 25; *reputation*, 2, 6, 17: Æolic and Doric, **ὄνυμα**; Eng. *syn*-ONYM: *an*-ONYMOUS.

ὀνομάζω, -**άσω** (**ὄνομα**), *to name, to call*.

ὀνομαστί, adv. *by name*.

ὄνος, **ου**, ὁ or ἡ, *an ass*: **ὄνος ἄγριος**, *a wild ass*, 1, 5, 2; **ὄνος ἀλίτης**, *an upper millstone*, because turned by an ass, 1, 5, 5.

ὄντως — **τῷ ὄντι**, *in reality* (fr. **ὤν**, **ὄντος**). Eng. ONTO-*logy*.

ὄξος, **εος**, **ους**, τό (**ὀξύς**), *vinegar*; *sour drink*: **ὄξος ἑψητόν**, *a sour drink made by boiling*, 2, 3, 14.

ὀξύς, **εῖα**, **ύ**, *sharp, acid*. Eng. OXY-*gen*.

ὅπη or **ὄπη**, *in what direction, where*, 1, 3, 6; 1, 4, 8;—*in what manner, as*, 2, 1, 19 (**πῇ** in a direct, **ὅπη** in an indirect question.)

ὁπηνίκα (**ῐ**), *when, at whatever point of time*.

ὄπισθε or **ὄπισθεν** (perh. akin to **ἕπομαι**), *behind, in the rear*, 1, 10, 9; w. gen. 1, 7, 9: **εἰς τοὔπισθεν**, *back, behind*, 3, 3, 10; **τὰ ὄπισθεν**, *the rear* (of the army), 3, 4, 40.

ὀπισθοφυλακέω, **ῶ**, -**ήσω** (**ὄπισθε**, **φύλαξ**), *to form the rear-guard, to guard the rear* (of the troops), 3, 3, 8; (of the general), 2, 3, 10.

ὀπισθοφυλακία, **ας**, ἡ (cf. sup.), *the guarding of the rear*, 4, 6, 19.

ὀπισθοφύλαξ, **ακος**, ὁ (**ὄπισθε**, **φύλαξ**), *one of the rear guard*: **οἱ ὀπισθοφύλακες**, *the rear-guard*, 3, 3, 7.

ὀπίσω (**ῐ**), adv. (akin to **ὄπισθε**), *behind, backwards*; of time, *hereafter*.

ὁπλίζω, -**ίσω**, -**ιῶ** (**ὅπλον**), *to equip, arm, prepare*; pass. *to be armed*, 1, 8, 6: 2, 2, 14: 2, 6, 25.

ὁπλίσις, **εως**, ἡ (**ὁπλίζω**), *equipment*, esp. for war, *armor*, 2, 5, 17.

ὁπλιτεύω, -**εύσω** (**ὁπλίτης**), *to serve as hoplite*.

ὁπλίτης (**ῑ**), **ου**, ὁ (**ὅπλον**), *a heavy-armed man, a hoplite*.

ὁπλιτικός, **ή**, **όν** (**ὁπλίτης**), *pertaining to a hoplite*: **τὸ ὁπλιτικόν**, collective, *the heavy-armed force, the hoplites*, 4, 8, 18.

ὁπλομαχία, **ας**, ἡ (**ὅπλον**, **μάχομαι**), *the art of fighting with heavy armor*, 2, 1, 7.

ὅπλον, **ου**, τό, *an implement*; plur. **ὅπλα**. esp. *the large shields* carried by the hoplites; meton. *arms*, 1, 2, 2; 1, 3, 7; **τὰ ὅπλα**, meton. for **οἱ ὁπλῖται**, 2, 2, 4; 3, 2, 36; the place where the hoplites were, or where the arms were stacked; hence, *the camp*, 2, 2, 20; 2, 4, 15; 3, 1, 3 and 33 and 40. Eng. *pan*-OPLY.

ὁπόθεν, adv. (in an indirect question instead of **πόθεν**), *whence, from which, a place from which*, 3, 5, 3; **ὁπόθεν οἴχοιτο**, *in a place from which he had disappeared*, i. e. *wherever he had*, etc., 3, 1, 32.

ὅποι, adv. (in an indirect question instead of **ποῖ**), *whither, where*, 3, 5, 13; *a place to which*, 2, 4, 19.

ὁποῖος, **οἷα**, **οἷον** (**ποῖος**), *of what sort soever, whatever*, Lat. *qualis*, 2, 2, 2; 3, 1, 13.

ὁπόσος, **η**, **ον** (**πόσος**), of size, *how great soever, as great as*, Lat. *quantus*, 3, 2, 21: plur. of number, *how many soever, as many as*, Lat. *quot*, 1, 2, 1: 1, 8, 27.

ὁπόταν — **ὁπότ' ἄν** — **ὁπότε ἄν**.

ὁπότε (like **ὅτε**, a correl. to the interrog. **πότε** and the demonst. **τότε**; less definite than **ὅτε**), *when, as*, w. the indic. 1, 6, 7; w. **ἄν** and the subjunc. expressing what is indefinite or repeated in the pres. or fut. *when, whenever, as often as*, 2, 3, 27; w. the

optat. denoting repetition, *whenever*, 1, 5, 7.—In a causal sense, *whereas, since, inasmuch as*, Lat. *quoniam*, 3, 2, 2 and 15 and 16.

ὁπότερος, ἕρα, ερον (πότερος), *whichever* of two parties, 3, 1, 21 and 42.

ὅπου (ποῦ), *where, wherever*, w. indic. 1, 5, 9; w. ἄν and subjunc. 1, 3, 6; w. optat. denoting repetition, 1, 9, 15 and 27.

ὀπτάω, ῶ, -ήσω, *to roast, to bake.*

ὀπτός, ή, όν (ὀπτάω), *baked, burnt, πλίνθοις ὀπταῖς*, 2, 4, 12.

ὅπως (πῶς), 1. Adv. *how, in what manner*, in dependent questions, (a) w. indic. 1, 1, 4; 1, 6, 11; (b) w. optat. and ἄν, 3, 1, 7.—2. Conjunc. *that, in order that*, w. indic. fut. 1, 7, 3; w. subjunc. 3, 2, 3; w. optat. 1, 4, 5.

ὁράω, ῶ, f. ὄψομαι, pf. ἑώρακα, aor. εἶδον; pass. or mid. pf. ἑώραμαι or ὦμμαι, aor. pass. ὤφθην, *to see*, w. acc. 1, 8, 26: ὁρᾶν στυγνός, *hateful to look upon*, 2, 6, 9. Eng. *di*-ORAMA, *pan*-ORAMA, etc. From the stem ὀπ- in the fut. OPTICS, etc.

ὀργή, ῆς, ἡ, *anger*: ὀργῇ, *in anger*, 1, 5, 8; 2, 6, 9. Eng. ORGIES.

ὀργίζομαι (ὀργή), ὀργίσομαι or ὀργισοῦμαι, aor. comm. ὠργίσθην, *to be angry*, 1, 2, 26; w. dat. 1, 5, 11.

ὀργυιά, ᾶς, ἡ (ὀρέγω, *to stretch*), *the length of the outstretched arms*, about *a fathom*, 1, 7, 14.

ὀρέγω, ὀρέξω, ὤρεξα, ὤρεγμαι and ὀρώρεγμαι, ὠρέχθην, *to stretch out, reach out, present.*

ὀρεινός, ή, όν, or **ὀρειός, ά, όν** (ὄρος), *mountainous*; *pertaining to the mountains*; οἱ ὀρεινοί, *the mountaineers.*

ὄρθιος, ία, ιον (ὀρθός), *steep* (*steep up, πρανής, steep down*), 1, 2, 21.

ὀρθός, ή, όν (akin to ὄρνυμι, *to excite*), *straight, erect*, 2, 5, 23. Eng. ORTHO-*dox*; ORTHO-*graphy*; ORTHO-*epy*; ORTHO-*tone*, etc.

ὄρθρος, ου, ὁ (akin to ὄρνυμι, *to excite*), *dawn*: ἅμα ὄρθρῳ, *at dawn*, 2, 2, 21.

ὀρθῶς, adv. (ὀρθός), *right, rightly*, 1, 9, 30: οὐκ ὀρθῶς, *not properly*, 2, 5, 6; ὀρθῶς ἔχειν, *to be right*, 3, 2, 7.

ὁρίζω, -ίσω, or **-ιῶ** (ὅρος, *a boundary*), *to bound*, 4, 3, 1; *to define, determine*; mid. *to place* (*for one's self*) *a boundary.* Eng. HORIZON, etc.

ὅριον, ου, τό (ὅρος, *a boundary*), *a limit, boundary*: chiefly pl. *the borders.*

ὅρκος, ου, ὁ (akin to εἴργω, *to restrain*), *an oath*; plur. 2, 5, 3: οἱ θεῶν ὅρκοι, *our oaths by the gods*, 2, 5, 7. Eng. *ex*-ORCIST, etc.

ὁρμάω, ῶ, -ήσω (ὁρμή). trans. *to set in motion*, intrans. *to rush, to hasten*, 1, 8, 25; τὴν ὁδόν, cogn. acc. 3, 1, 8;—mid. *to hasten*, 1, 2, 5; ὁρμώμενος ἐκ, *repeatedly rushing out from*, i. e., *making his head-quarters at*, 1, 1, 9.

ὁρμέω, ῶ, -ήσω (ὅρμος, *a haven*), *to lie at anchor*, 1, 4, 3 and 6.

ὁρμή, ῆς, ἡ (akin to ὄρνυμι, *to arouse*), *the act of rushing*: ἐν ὁρμῇ, *in motion, on the march*, 2, 1, 3; τὴν ἐπὶ βασιλέα ὁρμήν, *that the expedition was against the king*, 3, 1, 10; μιᾷ ὁρμῇ, *with one impulse*, 3, 2, 9.

ὁρμίζω, ίσω, or **ιῶ** (ὅρμος, *a haven*), *to bring to anchor, to anchor*, 3, 5, 10.

ὄρνεον, ου, τό, *a bird.*

ὀρνίθειος, α, ον (ὄρνις), *of a bird*: κρέα ὀρ-, *fowl*, 4, 5, 31.

ὄρνις, ὄρνῑθος, ὁ, ἡ, *a bird*, esp. *a cock* or *hen.* Eng. ORNITHO-*logy*, etc.

Ὀρόντας, ου or **α**, or **Ὀρόντης, ου, ὁ**, *Orontas* or *Orontes*, a Persian nobleman, tried and condemned for treason against Cyrus, 1, 6, 1, ff. A satrap of Armenia, 2, 4, 8, ff.; 3, 5, 17.

ὄρος, εος, ους, τό (perh. akin to ὄρνυμι, *to arouse*), *a mountain*; gen. plur. comm. in Anab. ὀρέων; also ὀρῶν, 1, 2, 25. Eng. ORE-*ad.*

ὄροφος, ου, ὁ (ἐρέφω, *to roof*), *a roof.*

ὀρυκτός, ή, όν (ὀρύττω), *dug*: ὀρυκτὴ τάφρος, *an artificial ditch*, 1, 7, 14.

ὀρύττω, **ὀρύξω**, **ὤρυξα**, **ὀρώρυχα**, **ὀρώρυγμαι**, **ὠρύχθην**, *to dig*, 1, 5, 5.

ὀρφανός, **ή**, **όν**, *bereft*, ORPHAN.

ὀρχέομαι, **οὔμαι**, **-ήσομαι** (*ὄρχος, a row*), *to dance*. Eng. ORCHESTRA, etc.

ὄρχησις, **εως**, **ἡ** (fut. of *ὀρχέομαι*), *the act of dancing, a dance*.

ὀρχηστρίς, **ίδος**, **ἡ** (*ὀρχέομαι*), *a female dancer*.

Ὀρχομένιος, **ον**, **ὁ**, *an Orchomenian: of Orchomenus*, a city of Arcadia.

ὅς, **ἥ**, **ὅ**, relat. pron. *who, which: καὶ ὅς, and he; ἐν ᾧ, in which* (time), 1, 2, 20; *διὸ ὅ, on which account*, 1, 2, 21; *ἀφ' οὗ, from which time, since*, 3, 2, 14.

ὅσιος, **ία**, **ιον**, *sanctioned by law*, either natural or divine; of persons, *devout, conscientious*, 2, 6, 25.

ὅσος, **η**, **ον**, a correl. of *τοσοῦτος, as much as*, Lat. *quantus;* plur. *as many as: πάντων ὅσοι, of all as many as, of all who*, 1, 1, 2; *τοσοῦτοι ὅσους, as many as*, 2, 1, 16; cf. 3, 1, 36; of space, *as far as*, 3, 3, 15; of time, *as long as;* w. numbers, *as much as, about*, 1, 8, 6.

ὁσοσπερ, **ὅσηπερ**, **ὅσονπερ** (*ὅσος* and *πέρ* intens.), *as much as;* plur. *as many as*, 1, 7, 9.

ὅσπερ, **ἥπερ**, **ὅπερ** (*ὅς* and *πέρ* intens.), *which very person* or *thing*.

ὄσπριον, **ου**, **τό**, *pulse, beans*.

ὅστις, **ἥτις**, **ὅ τι**, or **ὅ, τι**, gen. *οὑτινος*, etc., oftener *ὅτου* (*ὅς* and *τις*), *whoever, any one who, whichever, anything which, whatever*, 1, 6, 9; *what*, 1, 8, 21.

ὁστιοῦν, **ἡτιοῦν**, **ὁτιοῦν**, or **ὁστισοῦν**, **ἡτισοῦν**, **ὁτιοῦν** (*ὅς, τις, οὖν*), *whoever then, whatever then*.

ὀσφραίνομαι, **ὀσφρήσομαι**, **ὠσφρόμην**, **ὠσφράνθην**, *to smell*, i. e., *to perceive by smelling*.

ὅταν — *ὅτε ἄν*.

ὅτε, *when* (correl. of *τότε*), 1, 2, 9; w. optat. *as often as*, 2, 6, 12.

ὅτι, *that*, after words denoting thought or the expression of thought, 1, 2, 21;—*because: ὅτι . . . ἤκουε, because he heard*, etc., 1, 2, 21;—w. a sup. intens. cf. Lat. *quam, ὅτι ἀπαρασκευότατον, as unprepared as possible*, 1, 1, 6.

ὅτου, **ὅτῳ**: *ὅστις*.

οὐ, before a vowel w. smooth breathing *οὐκ*, before a vowel with rough breathing *οὐχ*, *not:* "expresses non-existence *merely*." H. See *μή*.

οὗ, adv. of place — *ἀφ' οὗ τόπου, where*, 1, 2, 22; 3, 4, 32; *προϊόντες οὗ, going forward to the place where*, 2, 1, 6.

οὗ, **οἵ**, pers. pron. 3d pers.; nom. sing. wanting; in the sing. only the dat. occurs in the Anab.; it is comm. enclitic, and reflex. in meaning, *to him*, 1, 1, 8; 1, 2, 8; 1, 9, 29; 3, 4, 42;—in plur. *σφῶν, of themselves*, 3, 5, 16.

οὐδαμῇ, or **-μῇ**, *in no place; in no manner*.

οὐδαμόθεν, adv. (*οὐδαμός, no one, -θεν, from*), *from no place*, 2, 4, 23.

οὐδαμοῖ (*οὐδαμός*), *to no place, nowhere*.

οὐδαμοῦ, adv. (*οὐδαμός, no one*), *nowhere*.

οὐδέ (*οὐ, δέ*), *but not, and not, not even, nor: οὐδὲ . . . οὐδέ, neither . . . nor; οὐδ' ἄλλος δέ, and not even another*, 1, 8, 20.

οὐδείς, **οὐδεμία**, **οὐδέν**, gen. *οὐδενός, οὐδεμιᾶς*, etc. (*οὐδέ, εἷς*), *no one, nothing; οὐδέν, in nothing, in no respect*, 1, 1, 8.

οὐδέποτε, adv. (*οὐδέ, ποτέ*), *not even at any time, never*, 2, 6, 13.

οὐδέπω (*οὐ, δέ, πώ, yet*), *not even yet*.

οὐδ': *οὔτε*.

οὐκέτι, adv. (*οὐκ, ἔτι*), *no longer*.

οὔκουν (*οὐκ, οὖν*), *not therefore:* does not occur in Dind.—instead of it *οὐκοῦν*.

οὐκοῦν (*οὐκ, οὖν*), *therefore, then, accordingly*, 3, 2, 19. The negative

not rendered, except in a question anticipating an affirmative answer, *not then*, 1, 6, 7.

οὖν, *therefore, then, accordingly* (postpos.)

οὔποτε, adv. (*οὐ, ποτέ*), *never*, 1, 8, 5.

οὔπω, adv. (*οὐ, πώ, at any time yet*), *not yet*.

οὐπώποτε, adv. (*οὐ, πώ, ποτέ*), *not yet at any time, never before*, 1, 4, 18.

οὐρά, ᾶς, ἡ, *the tail:* (of an army), *the rear*, 3, 4, 38 and 42.

οὐραγία, ας, ἡ (*οὐρά, ἄγω*), *command of the rear; the rear-guard.*

οὐραγός, οῦ, ὁ (*οὐρά, ἄγω*), *leader of the rear.*

οὐρανός, οῦ, ὁ, *the heaven, the sky; ὕδωρ ἐξ οὐρανοῦ, rain*, 4, 2, 2. Eng. URANUS.

οὖς, ὠτός, τό, *an ear*; *ἀμφότερα τὰ ὦτα τετρυπημένον, with both ears bored*, 3, 1, 31. Eng. *par*-OTID.

οὖς: ὅς.

οὖσα: εἰμί.

οὔτε, adv. (*οὐ, τέ*), *and not, nor: οὔτε . . . οὔτε, neither . . . nor:* less emphatic than *οὐδέ*.

οὔτινος: ὅστις.

οὔτοι: more emphatic than *οὐ, certainly not.*

οὗτος, αὕτη, τοῦτο, *this*, plur. *these*, pointing out a person or thing supposed to be known: comm. referring to what precedes; *καὶ ταῦτα, and that too*, 1, 4, 12 and often: *τοῦτο ἔστω, let this be*, i. e. *let it be thus*, 1, 8, 17.

οὑτοσί, *this one here*, 1, 6, 6.

οὕτω, and before a vowel **οὕτως**, adv. (*οὗτος*), *thus, in this manner, so*, 1, 1, 11 and often; *to such a degree*, 2, 6, 7; comm. refers to what precedes, cf. *ὧδε*.

οὑτωσί, *in just this way.*

οὐχί: *certainly not.*

ὀφείλω, ὀφειλήσω, ὠφείλησα, ὠφείληκα, aor. 2d **ὤφελον**, *to owe, to be indebted, to be obliged;* pass. *ὠφείλετο μισθός, pay was due*, 1, 2, 11: **ὄφελον**, *ες, ε*, is used only in wishes which cannot be realized, 2, 1, 4, *O that, would that.*

ὄφελος, τό, only nom. and acc. (*ὀφέλλω, to augment*), *profit, advantage*, w. gen. 1, 3, 11; 2, 6, 9.

ὀφθαλμός, οῦ, ὁ (stem *ὀπ-* in *ὄψομαι*), *an eye*, 1, 8, 27; 4, 5, 12, ff.: *ἐν ὀφθαλμοῖς ἔχειν, to keep in sight.* Eng. OPHTHALMIA.

ὀφλισκάνω, ὀφλήσω, ὤφλον, ὤφληκα rare, ὤφληκα, ὤφλημαι, *to incur judgment, be adjudged pay, be fined.*

Ὀφρύνιον, ον, τό, *Ophrynium*, a town of Troas.

ὀχετός, οῦ, ὁ (*ὀχέω*), *a ditch, drain, conduit*, 2, 4, 13.

ὀχέω, ῶ, -ήσω (*ὄχος, a vehicle*), *to carry: ὀχέομαι, to be carried, to ride, ἐφ' ἵππου ὀχῇ*, 3, 4, 47.

ὄχημα, ατος, τό (*ὀχέω*), *a vehicle*, 3, 2, 19.

ὄχθη, ης, ἡ (*ἔχω*), *a high bank*, 4, 3, 3, ff.

ὄχλος, ου, ὁ, *a crowd, a throng of people*, 2, 5, 9; *the camp-followers*, 3, 4, 26; *trouble, difficulty*, 3, 2, 27.

ὀχυρός, ά, όν (*ἔχω*), *firm, rugged, ὄρος*, 1, 2, 22; *χωρίον ὀχ., a stronghold*, 1, 2, 24.

ὀψέ, adv. (*ὄπισθε*, contr. *ὀψέ*), *late*, 2, 2, 16.

ὀψία, ας, ἡ, *a late hour, evening.*

ὀψίζω, -ίσω, or **-ιῶ** (*ὀψέ*), *to arrive late, to be late*, 4, 5, 5.

ὄψις, εως, ἡ (*ὄψομαι*), *a sight, appearance*, 2, 3, 15.

ὄψομαι: *ὁράω*. Stem *ὀπ-*; Eng. OPTIC, etc.

Π

παγκράτιον, ου, τό (*πᾶν, κράτος*), *the pancratium*; a union of wrestling and boxing, 4, 8, 27.

παγχάλεπος, ον (*πᾶν, χάλεπος*), *very difficult.*

παγχαλέπως, w. ἔχειν, *to feel very hard*, or *bitter*.

παθεῖν: πάσχω.

πάθημα, ατος, τό, *a calamity, misfortune*.

πάθος, εος, ους, τό (πάσχω, aor. infin. παθεῖν), *suffering, misfortune*, 1, 5, 14. Eng. PATHOS, PATHETIC, -PATHY.

παιανίζω, -ίσω, -ιῶ (παιάν, *a choral song*), *to sing a pæan*, 1, 8, 17; 1, 10, 10.

παιδεία, ας, ἡ (παῖς), *the training of a child, education*, 4, 6, 15, ff. Eng. *cyclo*-PÆDIA, etc.

παιδεράστης, ου, ὁ (παῖς, ἐραμαι), *a lover of boys*.

παιδεύω, -εύσω (παῖς), *to bring up a child, to educate*; pass. 1, 9, 2.

παιδικά, ῶν, τά (παῖς), *a favorite*, plur. in form, but sing. in meaning; comm. of a boy, 2, 6, 6 and 28.

παιδίον, ου, τό, dim. (παῖς), *a little child*, 4, 7, 13.

παιδίσκη, ης, ἡ (παῖς), *a little girl, a young girl*, 4, 3, 11.

παῖς, **παιδός**, ὁ or ἡ, *a child, a son*, 1, 1, 1; *a boy*, 1, 9, 2; ἡ παῖς, *the girl, the daughter*. Eng. PED-*agogue*, PED-*ant*, PEDO-*baptism*, etc.

παίω, **παίσω** and **παιήσω**, ἔπαισα, **πέπαικα** (pass. comm. supplied fr. πλήττω), *to strike, to hit, to wound* (with a spear or javelin), 1, 8, 26; *to smite* (with a stick), 2, 3, 11; pass. *to be smitten, beaten*, 3, 1, 29.

παιωνίζω, -ίσω, 3, 2, 9, — παιανίζω, q. v..

πάλαι, adv. *long ago, formerly*.

παλαιός, ά, όν (πάλαι), *ancient*: τὸ παλαιόν, *anciently*, 3, 4, 7. Eng. PALÆ-*ontology*.

παλαίω, -αίσω (πάλη), *to wrestle*, 4, 8, 26. Eng. PALÆSTRA.

πάλη, ης, ἡ (πάλλω, *to shake*), *wrestling*, 4, 8, 27.

πάλιν, adv. *back, back again*, 1, 3, 16; *again*, 1, 10, 6.

παλλακίς, ίσος, ἡ (πάλλαξ, *a maiden*), *a concubine*, 1, 10, 2.

παλτόν, οῦ, τό (πάλλω, *to brandish*), *anything brandished* or *thrown, a dart, javelin, light spear*, 1, 5, 15.

παμπληθής, ές (πᾶς, πλῆθος), *very numerous, vast* (in multitude), 3, 2, 11.

πάμπολυς, -πόλλη, -πολυ (πᾶς, πολύς), *very much; very many*, 4, 1, 8: *very numerous*, 2, 4, 26; 3, 4, 13.

παμ-πόνηρος, ον, *all depraved, a perfect knave*.

πανουργία, ας, ἡ (πανοῦργος), *readiness for any dirty work, knavery, villany*.

πανοῦργος, ον (παν- εοργο-ς; or παν- Fοργο-ς, παν- οοργο-ς: contr. πανοῦργος, Curt.), *ready for any (vile) work; unprincipled, knavish*, 2, 6, 26; sup. 2, 5, 39.

παντάπασιν, adv. (πάντα, πᾶσιν), *wholly*, 1, 2, 1; *above all*, 3, 1, 38.

πανταχῆ, or **πανταχῇ**, adv. (πᾶς), *everywhere*, 2, 5, 7.

πανταχοῦ, adv. (πᾶς), *everywhere*.

παντελῶς (πᾶν, τέλος), *wholly, entirely*, 2, 2, 11.

πάντῃ, or **πάντη**, adv. (πᾶς), *everywhere, on all sides*, 1, 2, 22.

παντοδαπός, ή, όν (πᾶς), *of every variety*, 1, 2, 22.

πάντοθεν, adv. (πᾶς, -θεν), *on all sides*, 3, 1, 12.

παντοῖος, α, ον (πᾶς), *of every sort*, 1, 5, 2.

πάντοσε (πᾶς, παντός, and -σε — δε, *towards*), *in every direction, everywhere*.

πάντως (πᾶς), *altogether, entirely, at all*.

πάνυ, adv. (πᾶς), *altogether, very*, 1, 8, 14.

πάομαι, **πάσομαι**, **πέπᾶμαι**, **ἐπασάμην**, *to acquire, to possess*, used chiefly in pf. and plupf. 1, 9, 19. **ἐπέπατο**: 3, 3, 18.

παρά, prep. w. gen., dat. and acc., *along by the side of, near*;—w. gen. *from beside, from*, 1, 3, 16; *by*, παρὰ

πάντων (the agent), 1, 9, 1;—w. dat. *by the side of, near*, 1, 3, 7;—w. acc. *to the side of, to* (w. verb of motion), ἦλθον παρά, 1, 4, 3; *near* (w. verb of rest), ὥρμουν παρά, 1, 4, 3; *along by, near*, 1, 5, 5; 1, 2, 13;—of time, *during, at*, 2, 3, 15;—denoting opposition, *contrary to*, παρὰ τὰς σπονδάς, 1, 9, 8; παρὰ τὴν δόξαν, *contrary to expectation*, 2, 1, 18. In comp. the various meanings above; and also the idea *amiss*. Eng. in many compounds, PARA-*phrase*, PARA-*graph*, etc.

παραβαίνω (παρά, βαίνω, q. v.), *to transgress, to break*, 4, 1, 1.

παρα-βοηθέω, ῶ, -ήσω, *to hasten along for assistance*, 4, 7, 24.

παραγγέλλω (παρά, ἀγγέλλω, q. v.), *to announce, to send orders*, w. dat. and infin. 1, 2, 1; *to summon, to call*, εἰς τὰ ὅπλα, 1, 5, 13; *to command*, w. dat. 1, 8, 3; *to give* (*the watch-word*, τὸ σύνθημα), 1, 8, 16; κατὰ τὰ παρηγγελμένα, *according to the orders which had been given*, 2, 2, 8.

παράγγελσις, εως, ἡ (παρά, ἀγγέλλω), *a word of command*, 4, 1, 5.

παραγίγνομαι (παρά, γίγνομαι, q. v.), *to come*, 1, 1, 11; 3, 4, 38; *to arrive*, w. εἰς and acc. 1, 2, 3; ἐν τῇ μάχῃ, 1, 7, 12.

παράγω (παρά, ἄγω, q. v.), *to lead along*, 3, 4, 14 and 21.

παραγωγή, ῆς, ἡ (παρά, ἄγω), *the act of conveying along; a going by land* or *sea along* (by the side of). Eng. PARAGOGIC.

παράδεισος, ου, ὁ (a Persian word), *a park*, 1, 2, 7. Eng. PARADISE.

παραδίδωμι (παρά, δίδωμι, q. v.), *to deliver up*, w. acc. and dat. 3, 4, 2; τὰ ὅπλα, 2, 1, 8, ff.

παραθαρρύνω, or -θύνω (παρά, θαρρύνω, θαρρος), *to encourage*, 2, 4, 1; 3, 1, 39.

παραθέω (παρά, θέω, q. v.), *to run along, run by*, 4, 7, 12.

παραινέω, ῶ (παρ', αἰνέω, ῶ, the simple vb. rare in Att. prose), παραινέσω and -έσομαι, παρῄνεσα, παρῄνεκα, παρῄνημαι, παρῃνέθην, *to exhort, advise*, 1, 7, 2. Eng. PARENETIC.

παρ-αιτέομαι, -ήσομαι, *to beg off, intercede with*.

παρακαλέω, ῶ (παρά, καλέω, q. v.), *to call to* (one), *to summon*, 1, 6, 5; ἐπί w. acc. *to exhort to*, 3, 1, 24 and 36; *to encourage*, 3, 1, 44. Der. ὁ παράκλητος, *the* PARACLETE, *the Comforter*, N. Test.

παρα-κατα-θήκη, ης, ἡ, *a deposit* (with another).

παρά-κειμαι (q. v.), *to lie along by, to be placed by* or *near*, w. dat.

παρακελεύομαι (παρά, κελεύω, q. v.), *to exhort, to urge*, 1, 7, 9.

παρα-κέλευσις, εως, ἡ (f. of κελεύω), *the act of urging on, cheering*, 4, 8, 28.

παρακολουθέω, ῶ (παρά, ἀκολουθέω, ῶ, -ήσω), *to accompany, to follow*, 3, 3, 4: 4, 4, 7.

παρα-λαμβάνω (q. v.), *to take from* (another), *take the conduct of; take along with; to obtain*.

παρα-λείπω (q. v.), *to leave one side, to omit, overlook*.

παραλυπέω (παρά, λυπέω, ῶ, -ήσω), *to make trouble, to be refractory*, 2, 5, 29.

παρα-λύω (q. v.), *to loose from, take off*. Eng. PARALYSIS, etc.

παραμείβομαι (παρά, ἀμείβομαι, ἀμείψομαι), *to pass by*, 1, 10, 10: or as some render, *to change one's line of battle*.

παραμελέω, ῶ (παρά, ἀμελέω, ῶ, -ήσω, ἠμέληκα), *to neglect, to disregard*, w. gen. 2, 5, 7.

παραμένω (παρά, μένω, q. v.), *to stay beside, to remain*, 2, 6, 2.

παραμηρίδιος, ον (παρά, μηρός, *thigh*), *along the thigh*; as subst. τὰ παρ., *armor for the thighs, cuisses*, 1, 8, 6.

παρα-πέμπω (q. v.), *to send along by*, 4, 5, 20.

παρα-πλέω (q. v.), *to sail along by*.

παραπλήσιος, ον, also **α, ον** (*παρά, πλησίον, near*), *similar*, w. dat. 1, 3, 18; 1, 5, 2.

παρα-προ-πέμπω (q. v.), *to send along by to the front.*

παραρρέω (*παρά, ῥέω*, q. v.), *to flow by, flow off*, 4, 4, 11.

παρασάγγης, ου, ὁ, *a parasang*, a Persian measure of length, somewhat more than a league, 1, 2, 5 and often.

παρασκευάζω, -άσω, παρεσκεύασα, παρεσκεύακα, παρεσκεύασμαι (*παρά, σκευάζω*), *to prepare*;—mid. *to prepare for one's self, to make ready, to procure*, 1, 9, 27; *to make preparation*, 1, 10, 6; 3, 1, 14;—pass. *to be prepared*, 1, 8, 1.

παρασκευή, ῆς, ἡ (*παρά, σκευή, equipment*), *preparation*, 1, 2, 4.

παρασκηνέω, ῶ (*παρά, σκηνή*), *to encamp near*, w. dat. 3, 1, 28.

παράταξις, εως, ἡ, *an arranging beside, line of battle.*

παρατάττω or **-σσω** (*παρά, τάττω*, q. v.), *to arrange along by, to draw up in battle array*; pass. 1, 10, 10.

παρατείνω (*παρά, τείνω*, q. v.), *to stretch along; to extend*, pass. 1, 7, 15, *παρετέτατο.*

παρατίθημι (*παρά, τίθημι*, q. v.), *to place along by, to set* (something) *by* (a person), w. acc. and dat. 4, 5, 30.

παρατρέχω (*παρά, τρέχω*, q. v.), *to run along by, to run past* (the strong to those who were ill), 4, 5, 8.

παρα-χρῆμα, *with the affair*, i. e. *forthwith, immediately.*

παρεγγυάω, ῶ, -ήσω (*παρά, ἐγγυάω, to hand over*), *to pass along, to give the word of command, to exhort, to request*, 4, 1, 17.

παρεγγυή, ῆς, ἡ, (cf. sup.), *a command, exhortation, request.*

πάρειμι (*παρά, εἰμί*, q. v.), *to be present*, 1, 1, 1 and 2: *to have come, to arrive*, **παρῆσαν εἰς**, 1, 2, 2; w. dat. 1, 4, 2; **τὰ παρόντα πράγματα**, *the present affairs*, 1, 3, 3; cf. 3, 1, 34; **ἐν τῷ παρόντι**, *in the present crisis, at present*, 2, 5, 8. Impers., *it is possible, is easy.*

πάρειμι (*παρά, εἶμι*, q. v.), *to pass along, to go by*, 3, 2, 35; 3, 4, 37; *to come along*, 3, 4, 48.

παρελαύνω (*παρά, ἐλαύνω*, q. v.), *to march along, to march by*, 1, 2, 16; *to ride past, ride by*, w. acc. 1, 2, 17; cf. 1, 8, 12.

παρέρχομαι (*παρά, ἔρχομαι*, q. v.), *to pass along by the side of, to pass by*, 1, 4, 4; 3, 4, 39; w. acc. *to pass, pass through*, 1, 7, 17; of time, *to elapse*, 1, 7, 18.

παρέχω (*παρά, ἔχω*, q. v.), *to furnish, provide: φόβον παρ., to inspire fear*, 3, 1, 18; **ταπεινοὺς παρασχεῖν**, *to render submissive*, 2, 5, 13; **παρέχοντες ἡμᾶς αὐτούς**, *yielding ourselves*, 2, 3, 22;—mid. *to furnish for one's self, to procure, obtain*, 2, 6, 27. See **πρᾶγμα.**

παρῆλασα: **παρελαύνω.**

παρῆλθον: **παρέρχομαι.**

Παρθένιον, ου, τό, *Parthenium*, a town of Mysia.

Παρθένιος, ου, ὁ, *the Parthenius*, a river bet. Bithynia and Paphlagonia.

παρθένος, ου, ἡ, *a maiden*, 3, 2, 25. Der. **Parthenon.**

Παριανός, σῦ, ὁ, *a Parian.*

παρίημι (*παρά, ἵημι*, q. v.), *to let pass, to allow.*

Πάριον, ου, τό, *Parium*, a town on the Propontis.

παρίστημι (*παρά, ἵστημι*, q. v.), *to station near by*: pf. and 2 aor. *to stand near*, or *by*: mid. *to station near*, or *by, one's self, to bring forward.*

πάροδος, ου, ἡ (*παρά, ὁδός*), *a way by, a passage, a pass*, 1, 4, 4; *a narrow way*, 1, 7, 17.

παροινέω, ῶ, -ήσω (*παρά, οἶνος*), *to be by the side of wine; to act insolently* (as a drunken man).

παροίχομαι (*παρά, οἴχομαι*), **παροιχήσομαι, παρῴχημαι** (pf. in the simple verb not Attic), *to have past by*: **τὰ παρῳχημένα**, *the past*, 2, 4, 1.

Παρράσιος, ον, ὁ, *a Parrhasian, an inhabitant of Parrhasia,* a city in the S. W. part of Arcadia.

Παρύσατις, ιδος, ἡ, *Parysătis.*

πᾶς, πᾶσα, πᾶν, gen. *παντός, πάσης, παντός, every, all;* before the article, *all, πᾶσα ἡ ὁδός, all the way,* 2, 5, 9; without the article, *every, πᾶσα ὁδός, every way,* 2, 5, 9; between the article and noun it is emphatic, *all, the whole: ἐπὶ πᾶν ἔρχεσθαι, to resort to every means,* 3, 1, 18. Eng. PAN-*theism,* PAN-*egyric,* PAN-*hellenic,* PANTO-*mime,* PANTO-*logy,* PANTA-*loon,* PANTO-*graph, dia-*PASON (*διὰ πασῶν*).

Πασίων, ωνος, ὁ, *Pasion,* 1, 4, 7.

πάσχω, *πείσομαι, πέπονθα,* aor. *ἔπαθον, to receive any impression* whether of pleasure or of pain: *εὖ πάσχειν, to receive a favor; ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου, in return for the favors which I received from him,* 1, 3, 4; oftener of pain or misfortune, *κακῶς πάσχειν, to be ill-treated, to suffer harm,* 3, 3, 7; so in genr. *πάσχειν τι, to suffer any harm,* 1, 8, 20 and often. Akin to Latin *patior, passus;* Eng. PASSION, PASSIVE.

πατάσσω, *-ττω, πατάξω, ἐπάταξα;* used only in aor. act. in Att. classic prose; *to strike,* 4, 8, 25; *to thrust.* Cf. *πλήσσω.*

Παταγύας, ου, ὁ, *Patagyas.*

πατήρ, πατρός, ὁ, Lat. *pater;* Germ. *Vater;* Ital. *padre;* Fr. *père;* Eng. FATHER.

πάτριος, α, ον (*πατήρ*), *belonging to a father, paternal,* 3, 6, 16.

πατρίς, ίδος, ἡ (*πατήρ*), *fatherland, native land,* 1, 3, 6; plur. 3, 1, 3.

πατρῷος, ώα, ῷον (*πατήρ*), *inherited from a father,* PATERNAL, 1, 7, 6.

παῦλα, ης, ἡ, *means of stopping, prevention; a cessation* (*παύω*).

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύσθην (Ion. and old Att. *ἐπαύθην*), *to cause to cease, to stop,* 2, 5, 13; *to put a stop to,* w. acc. 2, 5, 2;—mid. *to* PAUSE, *to cease,* 1, 2, 2; 1, 3, 12; w. gen. *to cease from,* 1, 6, 6.

Παφλαγονία, ας, ἡ, *Paphlagonia,* a country in N. Asia Minor.

Παφλαγονικός, ή, όν, *Paphlagonian.*

Παφλαγών, όνος, ὁ, *a Paphlagonian.*

πάχος, εος, ους, τό, *thickness.*

παχύς, εῖα, ύ, *thick, stout,* 4, 8, 2. Eng. PACHY-*derm.*

πάω, see *πάομαι.*

πέδη, ης, ἡ (*πούς,* Lat. *pes, pedis*), *a* FETTER, 4, 3, 8.

πεδινός, ή, όν (*πεδίον*), *flat, level.*

πεδίον, ου, τό (*πέδον, ground*), *a plain,* 1, 1, 2.

πεζεύω, *-εύσω* (*πεζός*), *to go on foot,* or *by land.*

πεζῇ, adv. (in form dat. sing. fem. fr. *πεζός, pertaining to the foot*), *on foot,* 3, 4, 49; *διαβατὸς πεζῇ, passable on foot, fordable,* 1, 4, 18.

πεζός, ή, όν (*πούς*), *of infantry,* 1, 3, 12; as subst. *a person on foot;* esp. *a foot-soldier,* 3, 3, 15; *πεζοί, foot-soldiers, infantry,* 1, 10, 12.

πειθαρχέω, ῶ, -ήσω (*πείθω, ἀρχή*), *to yield to authority: καλῶς πειθαρχεῖν, the yielding honorable obedience,* 1, 9, 17.

πείθω, πείσω, ἔπεισα, πέπεικα (*πέποιθα, to trust*), *πέπεισμαι, ἐπείσθην, to persuade,* w. acc. 1, 3, 19;—pass. *to be persuaded,* 1, 3, 19;—mid. *to persuade one's self, to yield to, to obey,* w. dat. 1, 3, 6.

πεινάω, ῶ, -ήσω (*πεῖνα, hunger*), *to be hungry, to suffer hunger,* 1, 9, 27.

πεῖρα, ας, ἡ (*πειράω*), *an attempt, trial, proof: ἐν πείρᾳ τινός, in intimate acquaintance with any one,* 1, 9, 1; *πεῖραν ἔχειν τινός, to have an acquaintance with any one,* 3, 2, 16. Eng. *em-*PIRIC, etc.

πειράω, ῶ, -άσω, much oftener as dep. mid. *πειράομαι, ῶμαι, -άσομαι, to try, attempt,* w. infin. 2, 5, 41; w.

gen. 3, 2, 38; w. ὅπως and subjunc. 3, 2, 3. Eng. PIRATE, etc.

πείσομαι, w. acc. fr. πάσχω, 1, 3, 5, ff.; w. dat. fr. πείθω.

πειστέος, α, ον, verb. adj. (πείθω), *to be persuaded*, or *to be obeyed*, in the latter sense w. dat., ὡς πειστέον εἴη Κλεάρχῳ, *that obedience must be rendered to Clearchus*, or *that Cl. must be obeyed*, 2, 6, 8.

πελάζω, **πελάσω**, or **πελῶ**, ἐπέλασα, ch. poet. (πέλας), *to come near*, w. dat. 4, 2, 3.

Πελληνεύς, έως, ὁ, *of Pellēne* (a town of Achaia), *a Pellenian*.

Πελοποννήσιος, α, ον, *Peloponnesian*; as subst. *a Peloponnesian*.

Πελοπόννησος, ου, ἡ (Πέλοψ, Πέλοπος, and νῆσος, *island of Pelops*), *Peloponnēsus*.

πελτάζω, -άσω (πέλτη), *to carry a target, to serve as targeteer*.

Πέλται, ῶν, αἱ, *Peltæ*, a town in Phrygia on the Mæander, 1, 2, 10.

πελταστής, οῦ, ὁ (πέλτη), *a peltast, targeteer*, a soldier who carried, instead of the large, heavy shield (ἀσπίς or ὅπλον), a small, light shield (πέλτη); and instead of the long and heavy spear (δόρυ), a short and light javelin (ἀκόντιον).

πελταστικός, ή, όν (πέλτη), *belonging to a peltast*: τὸ πελταστικόν, *the targeteer forces, the battalion of targeteers*, 1, 8, 5.

πέλτη, ης, ἡ, *a target*, a small, light shield, often crescent-shaped, without rim (ἴτυς), with a frame of wicker work, and covered generally with a goat-skin, 2, 1, 6; perh. in 1, 10, 12 — παλτόν, *a light spear*. Some take it here in the ordinary sense *target*; Rehdantz reads ἐπὶ παλτοῦ.

πεμπταῖος, α, ον (πέμπτος), *on the fifth day, a period of five days*.

πέμπτος, η, ον (πέντε), *fifth*.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *to send*, 1, 1, 8, and often.—Mid. πέμπεσθαί τινα, *to send for any one* — μεταπέμπεσθαι. Eng. POMP, POMPOUS.

πένης, ητος, ὁ (πένομαι), *a poor man*; also as adj. *poor*.

πενία, ας, ἡ (πένομαι), PENURY, *poverty*.

πένομαι, only in pres. and impf. *to toil, to live in poverty*, 3, 2, 26.

πεντακόσιοι, αι, α, *five hundred*.

πέντε, *five*. Eng. PENT-*agon*, PENTA-*teuch*.

πεντεκαίδεκα, or **πέντε καὶ δέκα**, *fifteen*, 1, 4, 1.

πεντήκοντα, *fifty*.

πεντηκοντήρ, ῆρος, ὁ, *a commander of fifty men*, 3, 4, 21.

πεντηκόντορος, ον, ἡ, sc. ναῦς (πεντήκοντα, ἐρέττω, *to row*), *a fifty-oared vessel, a penteconter*.

πεντηκοστύς, ύος, ἡ, *a company of fifty men, a half lochus*, 3, 4, 22.

πέπαμαι: πάομαι.

πέπονθα: πάσχω.

πέπραχα: πιπράσκω.

πέπραχα: πράττω.

πέπτωκα; πίπτω.

πέρ, enclit. particle, perh. fr. περί, annexed to various words, imparting to them an additional emphasis; e.g. εἴπερ, ἐάνπερ, ὅσπερ, κτέ.

πέρα, *beyond*; of place or time.

περαίνω, περανῶ, ἐπέρᾱνα, πεπέρασμαι (πέρας, *a limit*), *to bring to an end, to accomplish*, 3, 1, 47: ἔργῳ περαίνεσθαι, *to be carried into execution*, 3, 2, 32.

περαιόω, ῶ, -ώσω, *to carry beyond* (πέρα), or *across*; mid. *to go beyond* or *across*.

πέραν, *on the other side* (genr. of a body of water), w. gen. 1, 5, 10: τὸ πέραν, *the other side*, w. gen. 3, 5, 2.

περάω, ῶ, -άσω (πέρα), *to cross over*.

Περγαμός, οῦ, ἡ, or **Πέργαμον**, οῦ, τό, *Pergămus*, a town of Mysia.

πέρδιξ, ῑκος, ὁ or ἡ, *a partridge*.

περί, prep. w. gen., dat. and acc. (1) w. gen. *concerning, for*, Lat. *de*.

1, 5, 8: 2, 1, 12: περὶ πλείστου and περὶ παντὸς ποιεῖσθαι, *to consider* (lit. *make*) (a thing) *of the highest importance*, 1, 9, 7 and 16. (2) w. dat. *around*, 1, 5, 8. (3) w. acc. *around*, 1, 2, 12; 1, 6, 4. In compos. the above meanings, and also intens. Eng. PERI- in many words, as PERI-*od*, PERI-*phrastic*, PERI-*phery*, PERI-*scopic*, PERI-*osteum*, etc.

περιβάλλω (περί, βάλλω, q. v.), *to throw around, to embrace*, 4, 7, 25; mid. *to throw* (something) *around one's self*, or *to throw one's self around* (something), *to surround*.

περιγίγνομαι (περί, γίγνομαι, q. v.), *to be superior to, surpass, conquer*, w. gen. 1, 1, 10; 2, 1, 13.

περι-δέω, -δήσω (δέω, *to bind*), *to bind*, or *tie, around*.

περι-ειλέω, ῶ (εἰλέω, or εἱλέω, *to roll*), *to wrap*, or *tie, around*, 4, 5, 36.

περίειμι (εἶμι), *to go around: περιλασι*, 4, 1, 3.

περίειμι (εἰμί), *to be superior*, 1, 8, 13; *to surpass*, w. gen. 1, 9, 24.

περιέλκω (περί, ἕλκω, q. v.), *to drag around*.

περιέρχομαι (περί, ἔρχομαι, q. v.), *to go around*.

περιέχω (περί, ἔχω, q. v.), *to hold around, to encompass*, 1, 2, 22.

περιίστημι (περί, ἵστημι, q. v.), *to station around*; pf. and 2 aor. *to stand around*, περιστῆναι, 4, 7, 2.

περικυκλόω, ῶ, -ώσω (κύκλος), *to encircle, surround*.

περι-λαμβάνω (q. v.), *to grasp round about, to embrace*.

περιμένω (περί, μένω, q. v.), *to remain around, to wait for*, 2, 1, 3.

Περίνθιος, ον, ὁ, *a Perinthian*.

Πέρινθος, ου, ἡ, *Perinthus*, a city of Thrace on the Propontis; afterwards called Heraclēa.

πέριξ, adv. (περί), *around, round about*, 2, 5, 14.

περίοδος, ου, ἡ (περί, ὁδός), *a going round; a circumference*, 3, 4, 7 and 11: τοῦ κύκλου ἡ περίοδος, *the entire circumference*. Eng. PERIOD.

περιοικέω, ῶ, -ήσω, *to dwell around*.

περίοικος, ον, ὁ (περί, οἶκος), *one who dwells around* (a city; esp. Sparta); οἱ Περίοικοι, *those who dwell around, the Perioeci*; the provincial inhabitants of Laconia, not citizens of Sparta; yet not subject to tribute, nor liable to bondage.

περι-οράω, ῶ (q. v.), *to look around, to behold with indifference, neglect, overlook*.

περίπατος, ου, ὁ (περί, πατέω, *to walk*), *a walking about, a walk*, 2, 4, 15. Eng. PERIPATETIC.

περιπεσεῖν: περιπίπτω.

περιπέτομαι (περί, πέτομαι, q. v.), *to fly around*.

περιπήγνυμι (περί, πήγνυμι, q. v.), *to freeze around*; pass. *to be frozen around, to be stiffened, made fast, around*, 4, 5, 14.

περιπίπτω (περί, πίπτω, q. v.), *to fall round about, to fall upon and embrace*, 1, 8, 28.

περιπλέω (περί, πλέω, q. v.), *to sail around*, 1, 2, 21.

περιποιέω, ῶ (περί, ποιέω, ῶ, -ήσω), *to work around, procure*; mid. *to procure for one's self, to secure*.

περιπτύσσω, f. -ξω (περί, πτύσσω), *to fold around*, 1, 10, 9.

περιρρέω (περί, ῥέω, q. v. *to flow*), *to flow around*; pass. *to be surrounded, encompassed*, 1, 5, 4.

περιρρήγνυμι (περί, ῥήγνυμι), *to break around*; mid. intrans.

περισταυρόω, ῶ, -ώσω (σταυρός), *to make a palisade around*.

περιστερά, ᾶς, ἡ, *a dove, a pigeon*, 1, 4, 9.

περιττεύω, or **περισσεύω**, -σω (περιττός), *to be over and above, to outflank*, w. gen. 4, 8, 11.

περιττός, ή, όν, or **-σσός**, ή, όν (περί), *over and above*: τὰ περιττά, *the articles which are superfluous*, 3, 2, 28; *the things that are left*, 3, 3, 1.

περιτυγχάνω (περί, τυγχάνω, q.v.), *to happen about*, or as we say, *to happen upon, to meet.*

περιφανῶς (περιφανής, *conspicuous*, φαίνω), *very clearly, very manifestly*, 4, 5, 4.

περιφέρω (περί, φέρω, q. v.), *to carry round.* Eng. PERIPHERY.

περίφοβος, ον (περί, φόβος), *much terrified*, 3, 1, 12.

Πέρσης, ου, ὁ, *a Persian*, a man from Persis, the chief province of the Persian empire.

περσίζω, -ίσω, or **-ιῶ** (Πέρσης), *to speak Persian*, 4, 5, 34.

περσικός, ή, όν, *Persian*, 1, 2, 27; τὸ Περσικὸν ὀρχεῖσθαι, *to dance the Persian dance.*

περσιστί, *in the Persian language, in Persian*, 4, 5, 10.

περυσινός, ή, όν (πέρυσι, *a year ago*), *of last year.*

πεσεῖν: πίπτω.

πέταλον, ου, τό (πετάννυμι, *to spread out*), *a* PETAL, *a leaf.*

πέτομαι, πτήσομαι, aor. **ἐπτόμην** or **ἐπτάμην,** *to fly*, 1, 5, 3.

πέτρα, ας, ἡ, *a rock*, 1, 4, 4; 4, 2, 3.

πετρο-βολία, ας, ἡ (βολή, βάλλω), *the throwing of stones.*

πέτρος, ου, ὁ, *a stone.* Eng. PETER, PETRI-*fy*, PETR-*oleum.*

πεφυλαγμένως, adv. (fr. pf. pass. particip. of φυλάττω), *guardedly, cautiously*, 2, 4, 24.

πῇ, or **πῇ,** *which way? in what manner?* **πῇ μὲν . . . πῇ δέ,** *in one respect . . . in another respect,* or *partly . . . partly*, 3, 1, 12: yet many editt. write **τῇ μὲν . . . τῇ δέ.**

πή, or **πῇ** (enclit.), *in some direction, in some way.*

πηγή, ῆς, ἡ, *a spring, source;* comm. plur. 1, 2, 7, ff.

πήγνυμι, πήξω, ἔπηξα, πέπηγα (intrans.), **ἐπάγην,** *to fix, fasten, stiffen*, 4, 5, 3, πηγνύς.

πηδάλιον, ου, τό (πηδόν, *blade of a rudder*), *a rudder.*

πηλός, οῦ, ὁ, *clay, mud*, 1, 5, 7.

πῆχυς, εως, ὁ, a *cubit*, 1½ Greek ft.

Πίγρης, ητος, ὁ, *Pigres*, interpreter of Cyrus.

πιέζω, -έσω, *to press, squeeze:* pass. *to be hard pressed*, 3, 4, 27; *to be oppressed* (physically), 3, 4, 48; *to be persecuted, to be oppressed*, 1, 1, 10.

πικρός, ά, όν, *pungent, bitter*, 4, 4, 13.

πίμπλημι, πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην, *to fill*, w. acc. and gen. 1, 5, 10. Cf. Lat. *pleo.*

πίνω, f. **πίομαι,** aor. **ἔπιον,** pf. **πέπωκα,** pass. or mid. pf. **πέπομαι,** aor. pass. **ἐπόθην,** *to drink.* Eng. POTION, *sym*-POSIUM.

πιπράσκω (f. and aor. act. wanting; instead of them **ἀποδώσομαι, ἀπεδόμην**), **πέπρακα, πέπραμαι, ἐπράθην;** *to sell.*

πίπτω, πεσοῦμαι, πέπτωκα, ἔπεσον, *to fall*, 1, 8, 28; 1, 9, 31; 3, 1, 11. Eng. syllable PTOTE in *asym*-PTOTE, etc.

Πισίδης, ου, ὁ, *a Pisidian.* Pisidia was S. E. of Lydia.

πιστεύω, εὐσω (πίστις), *to trust, to place confidence in*, w. dat. 1, 3, 16.

πίστις, εως, ἡ (πείθω, πείθομαι), *faith, confidence*, 1, 6, 3; *fidelity*, 3, 3, 4; *that which gives confidence, an assurance, a pledge*, in plur. 1, 2, 26.

πιστός, ή, όν (πείθω), *faithful*, 1, 4, 15; 1, 6, 3; *trusted*, 2, 5, 22.

πιστότης, ητος, ἡ (πιστός), *fidelity*, 1, 8, 29.

πίτυς, υος, ἡ, Lat. *pinus, pine, a pine-tree*, 4, 7, 6.

πλάγιος, ία, ιον, *oblique:* **εἰς πλάγιον,** *sideways*, 1, 8, 10; **τὰ πλάγια,** *the sides, the flanks*, 3, 4, 14.

πλαίσιον, ου, τό, *a rectangle:* **πλαίσιον ἰσόπλευρον,** *an equilateral rectangle*, i. e. *a square*, 3, 4, 10; also **πλαίσιον** alone, in military language, *a square*, 3, 2, 36; **ἐν πλαισίῳ πλήρει,** *in a solid square*, 1, 8, 9.

πλανάομαι, -ῶμαι, -ήσομαι (πλάνη,

a wandering), *to wander*, 1, 2, 25. Eng. PLANET.

πλάτος, εος, ους, τό (πλατύς), *width, breadth.*

πλάσσω, Att. πλάττω, f. πλάσω, ἔπλασα, (πέπλακα late), πέπλασμαι, ἐπλάσθην, *to form, mould: ψευδῆ, to fabricate falsehoods*, 2, 6, 26. Eng. PLAT, PLAIT, PLASTIC, PLASTER, PLATE, PLAT-*form*, PLAT-*itude*, etc.

πλατύς, εῖα, ύ, *broad, wide*; comp. -ύτερος, sup. -ύτατος, 3, 4, 22.

πλεθριαῖος, αία, αῖον (πλέθρον), *of the length of a πλέθρον: ποταμὸν τὸ εὖρος πλεθριαῖον, a river a plethron in width*, 1, 5, 4.

πλέθρον, ου, τό, *a plethron*, a measure of length, 101 English feet, 1, 2, 5.

πλεῖστος, η, ον, sup. of πολύς.

πλείων, ον, comp. of πολύς.

πλέκω, πλέξω, ἔπλεξα, (πέπλεχα, not in Att. pr.), πέπλεγμαι, ἐπλάκην (ᾰ), rare ἐπλέχθην, *to twine; to plan, construct, make*, 3, 3, 18. Eng. *com*-PLEX.

πλεονεκτέω, ῶ, -ήσω, — πλέον ἔχειν, *to have more, have the advantage*, w. dat. of thing and gen. of person, 3, 1, 37.

πλευρά, ᾶς, ἡ, *a side, a flank*, 3, 2, 37. Eng. PLEURISY.

πλέω, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, (late ἐπλεύσθην), *to sail*, 1, 7, 15.

πληγή, ῆς, ἡ (πλήττω), *a blow: πληγὰς ἐμβάλλειν, to inflict blows*, 1, 5, 11. Lat. *plaga*; Eng. PLAGUE.

πλῆθος, εος, ους, τό, *multitude*, 1, 7, 4; 3, 1, 37: πλ. χώρας, *extent of country*, 1, 5, 9.

πλήθω, a collateral form of πίμπλημι, but intrans. *to be full: πλήθουσα ἀγορά, full market*, i. e. from 9 A.M. till noon, 1, 8, 1. Eng. PLETHORIC.

πλήν, prep. w. gen. *except*, 1, 1, 6; 1, 9, 9.—Conj. *except, but*, 1, 8, 20; *except that, save that*, 1, 2, 24; 1, 8, 25.

πλήρης, ες, εως, ους (πλη, in πίμπλημι; πλή-θω), *full*, w. gen. 1, 2, 7; 1, 4, 9. Cf. Lat. *plenus*; Eng. PLENTY, PLENITUDE, PLENARY.

πλησιάζω, -άσω (πλησίος, *near*), *to draw near*, 1, 5, 2.

πλησιαίτατος, η, ον, sup. of πλησίος, *near*, 1, 10, 5.

πλησίον (πλησίος), *near*, 1, 8, 1; 2, 2, 18; as attrib. adj. 2, 4, 16; 3, 4, 9.

πλήσσω, -ττω, πλήξω, ἔπληξα, πέπληγα, πέπλημαι, ἐπλήγην or less comm. ἐπλήχθην (used in Att. only in pf., plupf. and pass.; pres. and fut. usu. fr. τύπτω or παίω; aor. act. from πατάσσω), *to strike*. Eng. *apo*-PLEXY.

πλίνθινος, ίνη, ινον (πλίνθος), *of brick*, 3, 4, 11.

πλίνθος, ου, ἡ, *brick: πλ. ὀπτή, burnt brick*, 2, 4, 12; also *πλ. κεραμία, potter's brick*, i. e. *burnt brick*, 3, 4, 7. Eng. PLINTH.

πλοῖον, ου, τό (πλέω), *a boat, a ship*, 1, 3, 17; esp. *a transport, a merchant vessel*, 1, 7, 15.

πλόος, πλοῦς, όου, οῦ, ὁ (πλέω), *a voyage; weather for sailing.*

πλούσιος, ία, ιον (πλοῦτος, *wealth*), *rich*; comp. -ώτερος, sup. -ώτατος, 1, 9, 16; 3, 2, 26.

πλουσίως, adv. *in wealth, luxuriously.*

πλουτέω, ῶ, -ήσω (πλοῦτος, *wealth*), *to be rich*, 2, 6, 21.

πλουτίζω, -ίσω, or -ιῶ, *to make rich.*

πνεῦμα, ατος, τό (πνέω), *wind*, 4, 5, 4; *breath, spirit*. Eng. PNEUMATICS, PNEUMONIA, etc.

πνέω, πνεύσομαι or πνευσοῦμαι, ἔπνευσα, πέπνευκα (πέπνευσμαι and ἐπνεύσθην are late), *to blow*, 4, 5, 3; *to breathe*. Eng. *theo*-PNEUSTY, *theo*-PNEUSTIC.

πνίγω, πνίξω, ἔπνιξα, πέπνιγμαι, ἐπνίγην, *to choke, strangle, drown.*

ποδαπός, ή, όν (ποῦ, δάπεδον, *ground*), *from what land? of what country?* 4, 4, 17.

ποδήρης, ες (πούς, ποδός, and root ἀρ. denoting *to join*), *reaching to the feet*, 1, 8, 9.

ποδίζω, -ίσω, or -ιῶ (πούς), *to fetter*, 3, 4, 35.

πόθεν, *whence? from what place?*

ποθέν (enclit.), *from some place, from any place.*

ποθέω, ῶ, -ήσω (πόθος), *to long for, desire earnestly.*

πόθος, ου, ὁ, *a fond desire, longing* for something, w. gen. 3, 1, 3.

ποῖ; *whither?*

ποί (enclit.), *to some place, somewhere.*

ποιέω, ῶ, -ήσω, *to make*, 1, 5, 5; 1, 2, 9; *to make, appoint*, 1, 1, 2; *to create, inspire*, φόβον, 1, 8, 18;—*to do*, 1, 1, 11; 2, 6, 9; π. εὖ or κακῶς, *to do good* or *harm to, to treat well* or *ill*, w. acc. 1, 4, 8; 1, 6, 7; cf. 1, 9, 11; π. κακὰ w. acc. of pers. *to inflict, to bring upon*, 2, 5, 5; cf. 3, 2, 3;—mid. *to make* or *do for one's self*, 1, 1, 6; 1, 2, 1; *to regard, consider*, εὕρημα, 2, 3, 18;—pass. *to be made* or *done*, 1, 5, 10; 1, 8, 12; cf. πράττω. Eng. POEM, POET, etc.

ποιητέος, α, ον (verb. adj. fr. ποιέω), *to be made* or *done*: ἐμοὶ τοῦτο οὐ ποιητέον, *this must not be done by me*, i. e. *I must not do this*, 1, 3, 15; cf. 3, 1, 18.

ποικίλος, η, ον (ῐ), *many-colored*, 1, 5, 8. Eng. POECILO-pod.

ποῖος, ποία, ποῖον, *of what sort*: τὸν ἐκ ποίας πόλεως στρατηγόν, *the general from what city*, 3, 1, 14.

πολεμέω, ῶ, -ήσω (πόλεμος), *to carry on war*, w. dat. *with any one*, i. e. *against*, etc. 2, 6, 2; also ἐπί or πρός w. acc.

πολεμικός, ή, όν (πόλεμος), *warlike, skilled in the art of war*, 2, 6, 1: τὰ πολεμικά, *military affairs*, 3, 1, 38; τὸ πολεμικόν, *the war-shout, the signal for attack*, 4, 3, 29. Eng. POLEMIC, etc.

πολεμικῶς, *in a hostile manner*; πολ. ἔχειν, *to be on hostile terms.*

πολέμιος, ία, ιον (πόλεμος), *hostile*, 1, 6, 8; 3, 1, 2: πολ. ἱππέας, *hostile horsemen, horsemen of the enemy*, 2, 2, 14; ἐν τῇ πολεμίᾳ, sc. γῇ, *in the enemy's country*, 3, 3, 5; comp. -ώτερος, 1, 5, 16; sup. -ώτατος: τὰ πολέμια, *military affairs*, 1, 6, 1.

πόλεμος, ου, ὁ, *war*: τὰ εἰς τὸν π ἔργα, *military exercises*, 1, 9, 5; διὰ π. 3, 2, 8; τὸν θεῶν πόλ., *a war with the gods*, 2, 5, 7.

πολίζω, -ίσω, or -ιῶ (πόλις), *to found a city, to build up into a city.*

πολιορκέω, ῶ, -ήσω (πόλις, εἴργω, *to invest*, or ἕρκος, *a fence*), *to invest a city, to besiege*, 3, 4, 8 and 12.

πόλις, εως, ἡ, *a city*, 1, 2, 1, and often. Eng. POLITY, POLICY, POLITIC, POLITICS, POLITICAL, *metro*-POLIS, etc.

πόλισμα, ατος, τό (πολίζω), *a city, town* (usu. of small size), 4, 7, 17.

πολιτεύω, -εύσω (πολίτης), *to be a citizen, to live as citizen*, 3, 2, 26.

πολίτης, ου, ὁ (πόλις), *a citizen.* Eng. POLITE, *cosmo*-POLITE, *cosmo*-POLITAN, *metro*-POLITAN, etc.

πολλάκις, adv. (πολύς), *often.*

πολλαπλάσιος, ία, ιον (πολύς), *manifold more*, 1, 7, 3; w. gen. 3, 2, 14.

πολλαχῇ, or -χῆ, *in many places*, or *instances; often.*

πολλαχοῦ, — πολλαχῇ.

πολυάνθρωπος, ον (πολύς, ἄνθρωπος), *populous*, 2, 4, 13.

πολυαρχία, ας, ἡ (πολύς, ἄρχω), *a multiplicity of command, many commanders.*

Πολυκράτης, εος, ους, ὁ, *Polycrătes*, 4, 5, 24.

Πολύνικος, ου, ὁ, *Polynīcus.*

πολυπραγμονέω, ῶ, -ήσω (πολύς, πρᾶγμα, πράττω), *to act as busybody, to intrigue, meddle.*

πολύς, πολλή, πολύ, gen. πολλοῦ, ῆς, οῦ, of quantity or number, *much, many*: οἱ πολλοί, *the many, the majority*, 2, 3, 16; 3, 1, 10; τὸ πολύ, *the*

principal part, the greater part, 1, 7, 20; 1, 4, 13; ὡς ἐπὶ τὸ πολύ, *for the most part*, 3, 1, 42; ἐπὶ πολύ, *a great distance*, 1, 8, 8; ἐκ πολλοῦ, *from a great distance*, 3, 3, 9;—πολύ, as adv. *much, far*, 1, 5, 3; w. comp. and sup. intens. πολὺ θᾶττον, *far quicker*, 1, 5, 2;—πολλά, *in many respects, much*. Comp. πλείων or πλέων, ἐκ πλέονος, *from a greater distance*, 1, 10, 11; neut. πλεῖον or πλέον, *more*, 1, 2, 11; sup. πλεῖστος, *most*, πλεῖστοι, *very many*, 1, 5, 2; οἱ πλεῖστοι, *the most*. Eng. prefix POLY- in many words, as, POLY-*gamy*, POLY-*gon*, POLY-*glot*, POLY-*hymnia*, POLY-*carp*, POLY-*nesia*, POLY-*morphic*, etc.

Πολύστρατος, ου, ὁ, *Polystrătus*, 3, 3, 20.

πολυτελής, ές (πολύς, τέλος, *expense*), *expensive, costly*, 1, 5, 8.

πόμα, or πῶμα, ατος, τό (πί-πομαι, fr. πίνω). *a drink*, 4, 5, 27.

πομπή, ῆς, ἡ (πέμπω), *a procession*. Eng. POMP, etc.

πονέω, ῶ, -ήσω (πόνος), *to toil, to undergo hardship*, 2, 6, 6.

πονηρός, ά, όν (ποτέω), *causing toil; bad, base*, 2, 5, 21; 2, 6, 29; πονηρὰ τάξις, *a bad*, etc., 3, 4, 19; *useless*, 3, 4, 35.

πονηρῶς or πονήρως, adv. (πονηρός), *with difficulty*, 3, 4, 19.

πόνος, ου, ὁ (πίνω or πίνομαι, *to toil*), *labor, toil*, 2, 5, 18.

πόντος, ου, ὁ, *a sea*.

Πόντος, ου, ὁ, *Pontus*, a country on the S. coast of the Euxine; also, with or without Εὔξεινος, *the Euxine* (sea).

πορεία, ας, ἡ (πορεύω), *the act of going, a journey, a march*, 2, 2, 10.

πορευτέος, α, ον, verb. adj. fr. πορεύω, *to be passed over, must be passed over*, 2, 5, 18; impers. 2, 2, 12, w. acc.

πορεύω, -εύσω, *to convey;* comm. dep. pass. πορεύομαι, πορεύσομαι, πεπόρευμαι, ἐπορεύθην, *to have one's self conveyed, to go, proceed*, 1, 2, 1; παρὰ w. acc. 1, 3, 7; ἐπὶ w. acc. *against*, etc., 2, 1, 4; w. cogn. acc. 2, 2, 11 and 12.

πορθέω, ῶ, -ήσω (πέρθω, *to ravage*), *to lay waste, plunder*.

πορίζω, -ίσω or **-ιῶ** (πόρος), *to furnish, provide*, 2, 3, 5; 3, 3, 20;—mid. *to provide for one's self, to procure*, 2, 1, 6.

πόρος, ου, ὁ (πείρω, *to pierce through*), *a passage, a way, means;* plur. *resources*, 2, 5, 20. Eng. PORE, POROUS, etc.

πόρρω, *forwards, further; far*, w. gen. *far from*, 1, 3, 12.

πορφύρεος, α, ον, contr. **-ρους, -ρᾶ, -ροῦν** (πορφύρα, *the purple fish*), *purple*, 1, 5, 8. Eng. PORPHYRY.

ποσί: πούς.

πόσος, η, ον, *how large? how much? quantus?* genr. in a direct question. Also in an indirect question, πόση τις χώρα, *how large a country*, etc., 2, 4, 21.

ποταμός, οῦ, ὁ (akin to ποτόν), *a river*, 1, 5, 10. Eng. *Meso*-POTAMIA, POTAMO-*graphy*, etc.

ποτέ, enclit. *on a certain occasion, once, ever:* in a question like *tandem*, ὅποι ποτέ, *where in the world*, 3, 5, 18.

πότερος, έρα, ερον, *which of both? which of the two?*——πότερον or πότερα: interrogative particle. In direct questions not rendered into Eng. In indirect questions, *whether*.

ποτέρως; or **ποτερῶς;** *in which of two ways? how?*

ποτήριον, ου, τό (ποτόν), *a drinking-cup*.

ποτός, ή, όν (stem πο, in πέ-πο-μαι, πίνω), *drinkable*, POTABLE.

ποτόν, οῦ, τό (root πο. in pf. of πίνω, *to drink*), *drink*, 1, 10, 18.

πότος, ου, ὁ (root πο. in pf. of πίνω, *to drink*), *the act of drinking:* παρὰ πότον, *at a symposium* or *banquet*, 2, 3, 15.

ποῦ, *where?* comm. in a direct question; also indirect, 2, 4, 15.

πο-ύ, enclit. *somewhere*, 2, 2, 15: **ἤν που**, *if anywhere*, 1, 2, 27.

πούς, ποσός, ὁ, *a foot*. Eng. *poly*-PUS, *poly*-POUS, *tri*-POD, *anti*-PODES, etc.

πρᾶγμα, ατος, τό (πράττω), *a thing done, an occurrence, affair*, 1, 5, 13; often plur. *affairs*, esp. *difficult* or *unpleasant affairs*, hence *difficulties*, 1, 3, 3; 2, 1, 16: **πράγματα παρέχειν**, w. dat. *to occasion difficulty, give trouble to*, 1, 1, 11. Eng. PRAGMATIC, PRAGMATIST, etc.

πραγματεύομαι, -εύσομαι (πρᾶγμα), *to be busy at, to endeavor to accomplish, labor to effect*.

πραέων: πρᾶος.

πρανής, ές, *inclined forward*, Lat. *pronus, steep* (down), 1, 5, 8: **εἰς τὸ πρανές**, *down the steep declivity*, 3, 4, 25.

πρᾶξις, εως, ἡ (πράττω), *the act of doing, business; enterprise*, 1, 3, 16; **εἰς ταύτας τὰς σὺν Κύρῳ πράξεις**, *into those undertakings*, etc., 2, 6, 17.

πρᾶος, or **πρᾷος**, **εῖα**, **ον**, pl. **πρᾶοι**, or **πραεῖς, πραεῖαι, πραέα** *gentle; tame*, 1, 4, 9.

πράττω, πράξω, ἔπραξα, πέπραχα, πέπραγμαι, ἐπράχθην, *to do, perform*: **εὖ πράττειν, καλῶς πράττειν**, *to be fortunate, to be successful*, 3, 1, 6; **κακῶς πράττειν**, *to fare ill*; **κάκιον πράττειν**, *to be more unfortunate*, 1, 9, 10; **οὕτω πράξαντες**, *having fared thus*, 3, 4, 6. Note the difference bet. **εὖ, καλῶς, κακῶς ποιεῖν**, and the same word with **πράττειν**. The former trans. *to do well*, etc., to some person; the latter intrans. *to fare well*, etc. Eng. PRACTICE, PRAXIS, etc.

πράως or **πρᾴως** (**πρᾶος** or **πρᾷος**), *mildly, tamely*, 1, 5, 14.

πρέπει, impf. **ἔπρεπε**, *it is becoming, suited to*, w. dat. 1, 9, 6; 3, 2, 16: cf. Lat. *decet*.

πρεσβεία, ας, ἡ (πρέσβυς), *an embassy*.

πρεσβευτής — πρεσβύτης, q. v.

πρεσβεύω, -εύσω (πρέσβυς), *to be an elder; to be an envoy*, 2, 1, 18.

πρέσβυς, υος or **εως**, ὁ, *an old man; an envoy*, 3, 1, 28.

πρεσβύτερος, α, ον, *elder*, 1, 1, 1; and **πρεσβύτατος, η, ον**, *eldest*, 2, 1, 10: comp. and sup. of **πρέσβυς**, as adj. *old*. Eng. PRESBYTER, PRESBYTERIAN, etc.

πρεσβύτης, ου, ὁ, *an old man*.

πρίασθαι, indic. **ἐπριάμην**, used only in the aor. (pres. etc. see **ὠνέομαι**), *to purchase*, 1, 5, 6; 3, 1, 20.

πρίν, *before, sooner than, until*, w. indic. 1, 2, 26; w. optat. 1, 2, 2; w. **ἄν** and subjunc. 1, 1, 10; w. infin. 1, 4, 13 and 16; 1, 8, 19.

πρό, prep. w. gen. of place, *before, in front of*, 1, 7, 11; of time, *before*, 1, 7, 13; other relations, *before, in preference to, for, in behalf of*. In compos. *before, for, forward*. Cf. **πρό-τερος, πρῶ-τος, πρ-ίν, πρω-ί, πρῴ-ην, πρό-σω**, Lat. *pro, præ, prod, pr-ior, pr-imus*, etc. Eng. PRO-*phet*, PRO-*gnosticate*, PRO-*em*, etc.

προαγορεύω, -εύσω (πρό, ἀγορεύω, *to tell*), *to tell beforehand, to publish, to declare*, 2, 2, 20.

προάγω (πρό, ἄγω, q. v.), *to lead*, or *to go, forward*, 4, 6, 21.

προαιρέω, ῶ (πρό, αἱρέω, q. v.), *to take before*; mid. *to take for one's self, to choose, before*, or *in preference to*.

προαισθάνομαι (πρό, αἰσθάνομαι, q. v.), *to observe beforehand*, 1, 1, 7.

προαποτρέπω (πρό, ἀπό, τρέπω, q. v.), *to turn away*, or *back, beforehand*.

προ-άρχομαι (q. v.), *to begin before* (others).

προβαίνω (πρό, βαίνω, q. v.), *to go forward, advance*, 3, 1, 13.

προβάλλω (πρό, βάλλω, q. v.), *to cast forward* or *before*; mid. *to cast before one's self*; **τὰ ὅπλα**, *to present*, 1, 2, 17.

προβάτιον: dim. cf. **πρόβατον**.

πρόβατον, ου, τό (προβαίνω), *that*

which goes forward, an animal: comm. plur. *animals*, esp. *sheep, flocks of sheep*, 2, 4, 27; 3, 5, 9.

προβολή, ῆς, ἡ (πρό, βάλλω), *a presentation* of arms.

προβουλεύω (πρό, βουλεύω, -εύσω), *to contrive before; to deliberate for, to provide for*, w. gen. 3, 1, 37.

πρόγονος, ον, ὁ (πρό, γίγνομαι), *an ancestor*, 3, 2, 11. Cf. *progenitor.*

προδίδωμι (πρό, δίδωμι, q. v.), *to give beforehand; to give away, to abandon*, 1, 3, 5; *to betray*, 2, 2, 8.

προδιώκω (πρό, διώκω, -ξω), *to follow forth, to pursue*, 3, 3, 10.

προδότης, ου, ὁ (προδίδωμι), *a traitor*, 2, 5, 27.

προδραμών; προτρέχω.

προδρομή, ῆς, ἡ (πρό, ἔδραμον: τρέχω), *a running forth, a sally*, 4, 7, 10.

προδῶ: προδίδωμι.

προεῖδον (πρό, εἶδον), aor. 2d of προοράω, q. v.

πρόειμι (πρό, εἶμι), *to go forward, advance*, 1, 3, 1; *to go before*, 1, 4, 18.

προεῖπον (πρό, εἶπον, q. v.), *to say beforehand; to proclaim, to announce*, 1, 2, 17.

προελαύνω (πρό, ἐλαύνω, q. v.), *to drive forward;* sc. ἵππον, *to ride forward*, 1, 10, 16; 3, 4, 39.

προεργάζομαι (πρό, ἐργάζομαι, q. v.), *to achieve beforehand;* pass. pf. *to be gained beforehand.*

προέρχομαι (πρό, ἔρχομαι, q. v.), *to go before, go forward*, 2, 3, 3; 3, 3, 6.

προέχω (πρό, ἔχω, q. v.), *to have beforehand; to surpass, to have the advantage*, 3, 2, 19.

προηγέσμαι, οῦμαι (πρό, ἡγέομαι, q. v.), *to lead forward.*

προηγορέω, ῶ (προήγορος, *an advocate*), *to speak for*, or *in behalf of.*

προῆειν: πρόειμι (εἶμι).

προθέω (πρό, θέω, q. v.), *to run forward, to run on before.*

προθυμέομαι, οῦμαι (πρό, θυμέομαι, -ήσομαι, πρόθυμος), *to be zealous, to be earnestly desirous*, 1, 9, 24; 2, 4, 7; 3, 1, 9.

προθυμία, ας, ἡ (πρόθυμος), *eagerness, zeal, good-will*, 1, 9, 18.

πρόθυμος, ον (πρό, θυμός), *willing, eager, zealous*, 1, 3, 19. Comp. -ότερος, 3, 2, 15.

προθύμως, adv. (πρόθυμος), *zealously, willingly, eagerly*, comp. προθυμότερον, 1, 4, 9; 1, 10, 10.

προθύω (πρό, θύω, -ύσω), *to sacrifice beforehand; to sacrifice for* (any one).

προΐημι (πρό, ἵημι, q. v.), *to send forward, send forth; to throw away, to give up;* comm. mid. *to give up* (on one's own account), *to abandon*, 1, 9, 9 and 10; *to commit to, intrust to*, w. dat. 1, 9, 12.

προϊστημι (πρό, ἵστημι, q. v.), *to place before;*—in the intrans. parts (see ἵστημι) *to stand before, to command*, w. gen. 1, 2, 1.

προκαίω, Att. κάω (πρό, καίω, q. v.), *to burn before, in advance.*

προκαλέω, ῶ (πρό, καλέω, q. v.), *to call forward;* mid. *to one's self.*

προκαλύπτω (πρό, καλύπτω, -ψω), *to place a covering before, to cover, conceal*, 3, 4, 8.

προ-κατα-θέω (q. v.), *to run along before, make an excursion in advance.*

προκατακαίω (πρό, κατά, καίω, q. v.), *to burn down before;* of a country, *to lay waste before* (any one), 1, 6, 2.

προκαταλαμβάνω (πρό, κατά, λαμβάνω, q. v.), *to seize upon beforehand*, 1, 3, 14 and 16.

πρόκειμαι (πρό, κεῖμαι, q. v.), *to lie before, to project.*

προκινδυνεύω, -εύσω (πρό, κινδυνεύω, κίνδυνος), *to incur danger for*, or *in behalf of.*

Προκλῆς, έος, οῦς, ὁ, *Procles*, 2, 1, 3.

προκρίνω (πρό, κρίνω, q. v.), *to judge, decide, select, before; to prefer.*

προ-λέγω (q. v.), *to say before, in*

the presence of; to proclaim, to warn. Eng. PROLOGUE.

προμαχεών, ῶνος, ὁ (πρό, μάχομαι), *a rampart, battlement, breastwork;* written also προμαχών.

προμετωπίδιον, ου, τό (πρό, μέτωπον, *forehead*), *a covering for the forehead, a frontlet* (of horses), 1, 8, 7.

προμνάομαι, -ῶμαι, προμνήσομαι, προεμνησάμην, *to woo, to court, to plead, for* another.

προνοέω, ῶ, -ήσω (πρό, νόος, νοῦς), *to think for;* mid. *to be provident,* or *careful, for* any one.

πρόνοια, ας, ἡ (πρό, νόος, νοῦς), *forethought, provident care.*

προνομή, ῆς, ἡ (πρό, νέμω), *a foraging party.*

προξενέω, ῶ, -ήσω (πρόξενος), *to act as πρόξενος; to procure* for any one, *to set before.*

πρόξενος, ον, ὁ (πρό, ξένος), *a public friend and patron; a consul.*

Πρόξενος, ου, ὁ, *Proxenus,* 1, 1, 11; 1, 2, 3; 1, 5, 14; 2, 1, 10; 2, 5, 31 and 37; 2, 6, 1 and 16, ff.; 3, 1, 4.

προοίμην: προΐημι.

προοράω, ῶ (πρό, ὁράω, q. v.), *to see before, see in front,* 1, 8, 20.

προπέμπω (πρό, πέμπω, q. v.), *to send before* or *forward;* pass. 2, 2, 15.

προπίνω (πρό, πίνω, q. v.), *to drink before* (for another to follow); *to drink to one's health,* w. dat. 4, 5, 32.

προπονέω, ῶ, -ήσω (πρό, πονέω), *to toil for, in behalf of,* 3, 1, 37.

πρός, prep. w. gen., dat. or acc.—(1) w. gen. *by,* denoting an agent or doer w. pass. and neut. verbs, 1, 9, 20; *on the part of,* 3, 1, 5; πρὸς ὑμῶν, *on your part,* 2, 3, 18; often w. oaths and entreaties, πρὸς θεῶν, *in the presence of the gods, by the gods,* 2, 1, 17; πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the sight of gods and of men,* 1, 6, 6; *in keeping with,* πρὸς τοῦ . . . τρόπου, 1, 2, 11; *towards,* πρὸς τῶν Ἑλλήνων, 1, 10, 3.—(2) w. dat. *near, close to,* πρὸς τῷ ποταμῷ, 1, 8, 4 and 14; *in addition to,* πρὸς τούτοις, 3, 2, 33.—(3) w. acc. *to, towards,* of place, of persons, of time, 1, 7, 13, and often; *in respect to,* πρὸς ταῦτα βουλεύεσθαι, 1, 3, 19; *in accordance with, in view of,* 2, 3, 21; cf. πρὸς φιλίαν, *in accordance with friendship,* i. e. *in a friendly manner,* 1, 3, 19; *against* (in a hostile sense), πρὸς αὐτόν, 1, 1, 8; πρὸς βασιλέα, 1, 3, 21; *to, for,* πρὸς ἄριστον, 1, 10, 19; 2, 5, 20; in compos. *to, towards, near, in addition to.* As adv. πρὸς δ' ἔτι, *and further still,* 3, 2, 2. Eng. PROS-*elyte* (προσήλυτος), PROS-*ody,* etc.

προσάγω (πρός, ἄγω, q. v.), *to lead to* or *against;* sc. τὸ στράτευμα, *to march against,* w. πρός and acc. 1, 10, 9.

προσαιτέω, ῶ (πρός, αἰτέω, -ήσω), *to ask in addition;* προσαιτοῦσι μισθόν, *they ask additional pay,* 1, 3, 21.

προσαναλίσκω (πρός, ἀναλίσκω, ἀναλώσω, ἀνήλωσα or ἀνάλωσα, ἀνήλωκα or ἀνάλωκα, ἀνήλωμαι or ἀνάλωμαι, ἀνηλώθην or ἀναλώθην), *to expend in addition.*

προσανεπεῖν (πρός, ἀνά, εἶπεῖν), *to say in addition.*

προσβαίνω (πρός, βαίνω, q. v.), *to step upon,* 4, 2, 28.

προσβάλλω (πρός, βάλλω, q. v.), *to cast against;* sc. ἑαυτόν, *to cast one's self against, to make an attack,* 4, 2, 11.

προσβατός, ή, όν (προσβαίνω), *accessible,* 4, 3, 12.

προσβολή, ῆς, ἡ (πρός, βολή, *the act of throwing,* fr. βάλλω), *the act of throwing against, an attack,* 3, 4, 2.

προσγίγνομαι (πρός, γίγνομαι, q. v.), *to become added to, to join as an ally,* 4, 6, 9.

προσδανείζω (πρός, δανείζω, δανείσω, ἐδάνεισα, δεδάνεικα, *to lend*), *to lend in addition;* mid. *to borrow in addition.*

προσδεῖ (πρός, δεῖ, q. v.), *it is necessary in addition;* προσδεῖν, 3, 2, 34, *to be necessary in addition;* mid. προσδέομαι, *to desire more.*

προσδίδωμι (πρός, δίδωμι, q. v.), *to give in addition*, 1, 9, 19.

προσδοκάω, ῶ, -ήσω (the simple verb δοκέω does not occur, but δοκεύω instead), *to expect, to wait for*, 3, 1, 14.

πρόσειμι (πρός, εἶμι, q. v.), *to come* or *go to*; ἔτυχε προσιών, *happened to be coming up, was just then coming up*, 1, 5, 14.

προσελαύνω (πρός, ἐλα'νω, q. v.), *to ride* or *march to* or *towards*, or *against*, 3, 5, 13; ἔτι προσήλαυνε, *was still on the march* (lit. *was marching towards*), 1, 5, 12; προσελαύνοντα, *marching against* (him), 1, 7, 16; *to ride up*, 3, 4, 39.

προσέρχομαι (πρός, ἔρχομαι, q. v.), *to come to*, w. dat. 1, 3, 9; 3, 5, 8. From the aor. προσῆλθον (προσήλυθον), Eng. PROSELYTE.

προσεύχομαι (πρός, εὔχομαι, q. v.), *to pray to*.

προσέχω (πρός, ἔχω, q. v.), *to hold to*: τὸν νοῦν προσέχειν, lit. *to hold the mind to*, i. e. *to give one's attention to* (anything), 1, 5, 9; 2, 4, 2.

προσῆειν, προσῆεσαν: πρόσειμι (εἶμι), 1, 8, 11; 3, 3, 7.

προσήκω (πρός, ἥκω, q. v.), *to come to* or *towards*; *to be related to*, 1, 6, 1; *to belong to*, w. dat. 3; 1, 31;—comm. impers. *it is becoming*, w. dat. and infin. 3, 2, 11; w. acc. and infin. 3, 2, 15.

πρόσθεν, adv. (πρό, πρός), *before*; of place, εἰς τὸ πρ. *forward*, 2, 1, 2; 1, 10, 5; τὸ πρ. τῶν ὅπλων, *the front of*, etc., 3, 1, 33; τὰ πρ. *the front, the van*, 3, 2, 36; ἐν τῷ πρ. λόγῳ, *in the foregoing narrative*, 3, 1, 1;—of time, *formerly*, 1, 6, 10; ἐν τῷ πρ. χρόνῳ, *in the foregoing time*, 2, 3, 22; πρόσθεν . . . πρίν, *until*, 1, 1, 10; *former*, ἡ πρ. ἀρετή, 1, 4, 8; cf. 1, 6, 3; and often thus as adj.: τὸ πρ. *previously, before*, 1, 10, 10 and 11; πρόσθεν . . . ἤ, *sooner . . . than*, 2, 1, 10.

προσθέω (πρός, θέω, q. v.), *to run to* or *towards*.

προσίασι, προσιών, 4, 8, 12; 1, 5, 14: πρόσειμι (εἶμι).

προσίημι (πρός, ἵημι, q. v.), *to send to, to suffer to come to*;—mid. *to suffer to come to one's self*; *to admit* εἰς ταὐτό *to the same place*, 3, 1, 30.

προσκαλέω, ῶ (πρός, καλέω, q. v.), *to call to, to summon, invite*, 1, 9, 28.

προσκτάομαι, ῶμαι (πρός, κτάομαι, q. v.), *to acquire in addition, acquire more*.

προσκυνέω, ῶ, -ήσω (πρός, κυνέω *to kiss*; the simple verb is rare, has f. κύσω, aor. ἔκυσα), *to prostrate one's self before, to worship*, 3, 2, 9; it denotes also the Persian mode of saluting a person in authority by prostrating one's self, *to salute*, 1, 6, 10; 1, 8, 21.

προσλαμβάνω (πρός, λαμβάνω, q. v.), *to take besides*; *take in addition*, 1, 7, 3; *to take hold* (for help), *to lay hand to the work*, 2, 3, 11 and 12.

προσμένω (πρός, μένω, q. v.), *to wait for, to await*.

προσμίγνυμι (πρός, μίγνυμι, q. v.), *to* (enter among and) *mingle with, to come up to*, 4, 2, 16.

πρόσοδος, ου, ἡ (πρός, ὁδός), *a way to*;—*an income, revenue*, comm. plur. in this sense, 1, 9, 19.

προσόμνυμι (πρός, ὄμνυμι, q. v.), *to swear besides, in addition*, 2, 2, 8.

προσομολογέω, ῶ (πρός, ὁμολογέω, ῶ, -ήσω), *to agree* or *consent to, to surrender*.

προσπερονάω, ῶ, -ήσω (πρός, περονάω, *to pin*, περόνη, *a pin*), *to pin to*.

προσπίπτω (πρός, πίπτω, q. v.), *to fall to, rush to*.

προσποιέομαι, οὦμαι (πρός, ποιέω), *to make to one's self, to pretend*, 1, 3, 14; *to claim for one's self, to profess*, 2, 1, 7.

προσπολεμέω, ῶ (πρός, πολεμέω), *to carry on war against*, w. acc. 1, 6, 6.

προ-στατεύω, -εύσω (προστάτης) *to manage that* (ὅπως).

προ-στατέω, ῶ, -ήσω (*προστάτης*), *to preside over*, w. gen. 4, 8, 25.

προστάτης, ου, ὁ (*πρό*, *ἵστημι*), *a presiding officer, leader, manager*.

προστάττω (*πρός*, *τάττω*, q. v.), *to enjoin upon*, *τινί τι*, *to enjoin anything upon any one*, 1, 9, 18.—Pass. *οἷς προσετάχθη*, *those on whom it had been enjoined*, 1, 6, 10.

προστελέω, ῶ, (*πρός*, *τελέω*, q. v.), *to pay in addition*.

προστερνίδιον, ου, τό (*πρό*, *στέρνον*, *the breast*), *a breastplate*, 1, 8, 7.

προστίθημι (*πρός*, *τίθημι*, q. v.), *to place to*; mid. *to place one's self to, to agree to*, w. dat. 1, 6, 10.

προστρέχω (*πρός*, *τρέχω*, q. v.), *to run to*, w. dat. 4, 2, 21; 4, 3, 10.

προσφέρω (*πρός*, *φέρω*, q. v.), *to bear to, to apply*; mid. *to bear one's self to, to conduct towards*.

προσχωρέω, ῶ, -ήσω (*πρός*, *χωρέω*).

πρόσχωρος, ον (*πρός*, *χώρα*), *dwelling near, neighboring*.

πρόσω, adv. (*πρό*, *πρός*), *forwards; far*, *οὐ πρόσω*, *not far off*, 2, 2, 15; w. gen. *πρόσω τῶν πηγῶν*, *far from their sources*, 3, 2, 22; *τοῦ πρόσω*, *farther*, 1, 3, 1. Comp. *προσωτέρω*, sup. *προσωτάτω*.

προσώμοσα: *προσόμνυμι*, 2, 2, 8.

πρόσωπον, ου, τό (*πρός*, *ὤψ*, *eye*), *the face*; often plur. of a single person, *looks*, 2, 6, 11. Eng. PROSOPOpœia (*ποιέω*).

προ-τελέω, ῶ, -έσω, ῶ, *to pay in advance*.

προτεραῖος, αία, αῖον (*πρότερος*), *former*: *τῇ προτεραίᾳ*, sc. *ἡμέρᾳ*, *on the day before*, 2, 1, 3.

πρότερον, adv. (*πρότερος*), *before, previously*, 1, 7, 18.

πρότερος, έρα, ερον, (*πρό*), *sooner, earlier*, w. gen. 1, 2, 25; *previously*, 1, 4, 12.

προτιμάω, ῶ, -ήσω (*πρό*, *τιμάω*, *τιμή*, *honor*), *to honor before*; mid. *to gain honor before*, w. gen. *προτιμήσεσθε*, 1, 4, 14, or perh. in pass. sense, *you shall be honored before*; pass. *to be honored before, to be preferred*, 1, 6, 5.

προτρέχω (*πρό*, *τρέχω*, q. v.), *to run before, run forward*, 1, 5, 2.

προὐ- crasis for *προε-*.

προφαίνω (*πρό*, *φαίνω*, q. v.), *to show before*; mid. *to appear before, appear in the distance*, 1, 8, 1.

προφασίζομαι, -ίσομαι or -ιοῦμαι (*πρόφασις*), *to take* (something) *as an excuse, to allege* (something) *as an excuse*, w. acc. 3, 1, 25.

πρόφασις, εως, ἡ (*πρό*, *φημί*), *excuse, pretext*, 1, 1, 7: *πρόφασιν ποιεῖσθαι, to make a pretense*, 1, 2, 1.

προφύλαξ, ακος, ὁ (*πρό*, *φύλαξ*), *an out-guard, vedette, picket*, in plur. 2, 3, 2; 2, 4, 15.

προχωρέω, ῶ, -ήσω (*πρό*, *χωρέω*), *to move forward, to advance; to prosper; to be convenient, useful*, 1, 9, 13.

πρύμνα, ης, ἡ (*πρυμνός*, *hindmost*), *the stern* (of a vessel).

πρωΐ, πρῳΐ, adv. (*πρό*), *early, in the morning*, 2, 2, 1; comp. *πρωϊαίτερον*, or *πρῳαίτερον*, *earlier* (than usual), *very early*, 3, 4, 1.

πρῷρα, ας, ἡ (*πρό*), Lat. *prora*, PROW, *the forepart of a vessel*.

πρωρεύς, έως, ὁ (*πρῷρα*), *the officer at the prow* (next in command to the helmsman, *κυβερνήτης*).

πρωταγός, οῦ, ὁ (*πρῶτος*, *ἄγω*), *leader of the van*.

πρωτεύω (*πρῶτος*), *to be the first, to hold the first place*, w. dat. denoting in what respect, 2, 6, 26.

πρῶτον, adv. (*πρῶτος*), *first, at first, for the first time*, 2, 3, 16: *πρῶτον μὲν . . . εἶτα*, or *εἶτα δέ*, 1, 2, 16; 1, 3, 2; *πρῶτον μὲν . . . ἔπειτα*, 3, 2, 27; *τὸ πρῶτον*, *at first*, 1, 10, 10.

πρῶτος, η, ον (*πρό*), *first*, of time, *πρῶτος ἤγγειλε*, *I first announced*, i. e. *I was the first who announced*, 2, 3, 19; of rank, *first, most eminent*, 2, 6, 17; of place, *τοὺς πρώτους*, *the foremost, the van*, 2, 2, 16 and 17. Eng. prefix PROTO-, as PROTO-*col*, PROTO-*martyr*,

PROTO-*type*, PROTO-*plasm*, PROTO-*zoic*, etc.

πταίω, **πταίσω**, **ἔπταισα**, **ἔπταικα**, **ἔπταισμαι**, **ἐπταίσθην**, *to stumble, to dash against*, 4, 2, 3.

πτάρνυμαι, 1 aor. **ἔπτᾰρα**, 2 aor. **ἔπτᾰρον**, 2 aor. pass. **ἐπτᾰ́ρην**, 2 aor. mid. **ἐπταρόμην**, *to sneeze*, 3, 2, 9; regarded among the Greeks as something significant; hence, they used to say, when one sneezed, *Ζεῦ σῶσον, Zeus help!* So the Germans now say *prosit!* or *Ihr Wohlsein!* or *Ihre Gesundheit!*

πτέρυξ, **ὕγος**, ἡ (*πτερόν, a wing, πίτομαι*), *a wing*, 1, 5, 3; *the flap* or *skirt* at the bottom of a corselet, 4, 7, 15.

πυγμή, **ῆς**, ἡ (*πύξ*, Lat. *pugnus*), *the fist; boxing*, 4, 8, 27. Eng. PYGMY.

Πυθαγόρας, **ου**, ὁ, *Pythagoras*, a Spartan admiral, 1, 4, 2.

πυκνός, **ή**, **όν**, *compact, close, dense*, 2, 8, 3; **πυκνά** (as adv.), *often*.

πύκτης, **ου**, ὁ (*πύξ*), *a boxer*, PUGILIST, Lat. *pugil*.

πύλη, **ης**, ἡ, *one wing of folding doors* or *gates*; comm. plur. **πύλαι**, **ῶν**, **αἱ**, *a gate, an entrance, a pass*, 1, 4, 4 and 5; —also as proper name, *Pylæ*, or *the Pass*, 1, 5, 5.

πυνθάνομαι, **πεύσομαι**, **πέπυσμαι**, **ἐπυθόμην**, *to learn by inquiry, to ascertain*, 1, 7, 16; 2, 1, 4; *to ask*, **τοῦτ' ἐπυνθάνετο**, *made this inquiry*, 3, 1, 7.

πύξ, adv. *with the fist*.

πῦρ, **πυρός**, **τό**, *fire*, 2, 5, 19; 3, 1, 8; plur. **πυρά**, **ῶν**, **τά**, *fires*, esp. *watch-fires*. Eng. *em*-PYR-*ial*, *em*-PYR-*ean*.

πυρά, **ᾶς**, ἡ, *a funeral* PYRE, or *mound*.

πυραμίς, **ίδος**, ἡ (*πῦρ*), *a* PYRAMID (shaped like a flame), 3, 4, 9.

Πύραμος, **ου**, ὁ, *Pyrămus*, the largest river of Cilicia, 1, 4, 1.

πυργομαχέω, **ῶ**, **-ήσω** (*πύργος, μάχη*), *to assault a tower*.

πύργος, **ου**, ὁ (*πῦρ*), *a tower* or *castle* (rising up and pointed like a flame of fire).

πυρέττω, **πυρέξω**, **ἐπύρεξα**, **πεπύρεχα** (*πυρετός, fever*, fr. *πῦρ*), *to have a fever*.

πύρινος, **η**, **ον** (*πυρός, wheat*), *of wheat*, 4, 5, 31.

πυρός, **οῦ**, ὁ (perh. fr. *πῦρ, fire*, on account of the color), *wheat*; also in plur., *wheat*, 1, 2, 22.

Πυρρίας, **ου**, ὁ, *Pyrrhias*, an Arcadian.

πυρρίχη, **ης**, ἡ (sc. **ὄρχησις**, *a dance*), *the Pyrrhic*, or *war-dance*.

πυρσεύω, **-εύσω** (*πυρσός, a torch*, fr. *πῦρ*), *to light a torch, to give a fire-signal*.

πώ, enclit. *yet, hitherto, up to the present time*; comm. after a neg. **οὔπω**, **μήπω**, *not yet*, **οὐδέπω**, *not even yet*; **οὐ πρότερον . . . πω**, *never before up to the present time, never before*, 1, 2, 26.

πωλέω, **ῶ**, **-ήσω**, *to sell*, 1, 5, 5. Eng. *mono*-POLY.

πῶλος, **ου**, ὁ, ἡ, *a colt*, 4, 5, 24 and 35.

Πῶλος, **ου**, ὁ, *Polus*, a Spartan admiral.

πῶμα, **ατος**, **τό**, — **πόμα**, *a drink*.

πώποτε (**πώ**, **ποτέ**), *at any time, ever*, comm. in a neg. clause, 1, 6, 11.

πῶς, adv. *how?* comm. in a direct question; also, indirect, 1, 7, 2.

πώς, enclit. adv. *somehow, in some way, in any way*: **ὧδέ πως**, *somehow as follows*, 1, 7, 9; **εἴ πως**, *if in any way*, 2, 3, 18; **ἄλλως πως . . . ἤ**, *in any other way than*, 3, 1, 20.

P

ῥᾴδιος, **ία**, **ιον**, *easy*; comp. **ῥᾴων**, sup. **ῥᾷστος**, 2, 6, 24.

ῥᾳδίως, adv. (**ῥᾴδιος**), *easily, without difficulty*, 3, 5, 9; comp. **ῥᾷον**, sup. **ῥᾷστα**.

Ῥαθίνης, **ου**, ὁ, *Rhathines*, an officer of Pharnabazus.

ῥᾳθυμέω, ῶ, -ήσω (ῥᾴθιος, θυμός), *to be of easy disposition, to lead an easy life*, 2, 6, 6.

ῥᾳθυμία, ας, ἡ (ῥᾴθιος, θυμός), *easiness of disposition; a life of ease*, 2, 6, 5.

ῥᾰ́θυμος, ον (ῥᾴ-θιος, θυμός), *of easy mind, indolent.*

ῥᾷστος, see ῥᾴθιος.

ῥᾴων, ῥᾷον, comp. of ῥᾴθιος; neut. ῥᾷον as comp. of ῥᾳθίως.

ῥᾳστώνη, ης, ἡ (ῥᾷστ-ος), *indolence.*

ῥέω, ῥεύσομαι, comm. ῥυήσομαι, aor. ἔῤῥευσα, comm. ἐῤῥύην, pf. ἐῤῥύηκα, *to flow*, 1, 2, 7 and 8; 1, 7, 15. Cf. Lat. *ruo, fluo;* Eng. RHEUM, RHEUMATISM, RHEUMATIC, *diar*-RHŒA.

ῥῆτρα, ας, ἡ (stem ῥε-, in ἐρῶ), *an utterance; a decree; an agreement, covenant.*

ῥῖγος, εος, ους, τό, *cold, frost;* Lat. *rigeo, rigidus, frigus.*

ῥιπτέω, ῶ, collateral form of ῥίπτω, q. v.; used only in pres. and impf. 3, 3, 1; 4, 7, 13.

ῥίπτω, ῥίψω, ἔῤῥιψα, ἔῤῥῖφα, ἐῤῥιμμαι, ἐῤῥίφθην or ἐῤῥίφην, *to cast, cast away*, w. acc. 1, 5, 8.

ῥίς, ῥινός, ἡ, *the nose.* Eng. RHINO-*ceros* (κέρας, ας, ως).

Ῥόδιος, ία, ιον, *Rhodian;* as subst. *a Rhodian.*

ῥοφέω, ῶ, -ήσω or -ήσομαι, *to sup up, to draw up by sucking*, 4, 5, 32.

ῥυθμός, οῦ, ὁ, RYTHM; *measured movement:* ᾄδειν ἐν ῥυθμῷ, *to sing keeping time.*

ῥῦμα, ατος, τό (ῥύω, ἐρύω, *to draw*), *that which is drawn, a string:* ἐκ τόξου ῥύματος, lit. *from a bowstring*, i. e. *having a bow-shot the start*, 3, 3, 15.

ῥώμη, ης, ἡ (ῥώννυμι), *strength*, in military language, *forces*, 3, 3, 14.

ῥώννυμι, ῥώσω, ἔῤῥωσα, ἔῤῥωμαι, ἐῤῥώσθην, *to strengthen.*

Ῥωπάρας, ου, or α, ὁ, *Rhoparas*, satrap of Babylonia.

Σ

σά: σός, σή, σόν: neut. pl.

σᾶ or **σῶα**: σῶς.

σάγαρις, εως, ἡ (Persian), *a battle-axe;* two-edged, used by Persians and Scythians.

σακίον, or **σακκίον**, ου, τό (dim. of σάκος, SACK, Lat. *saccus*), *a small sack, a purse: bags of coarse cloth*, tied around the feet of horses and beasts of burden to prevent their sinking in the snow, something like snow-shoes, 4, 5, 36.

Σαλμυδεσσός, οῦ, ὁ, *Salmydessus*, a strip of country, and a city, on the coast of Thrace, N. W. from the Bosporus: dangerous to mariners, and a resort of pirates.

σαλπιγκτής, or **σαλπικτής**, οῦ, ὁ (σάλπιγξ), *a trumpeter*, 4, 3, 29.

σάλπιγξ, -ιγγος, ἡ, *a trumpet*, 3, 4, 4.

σαλπίζω, σαλπίγξω, ἐσάλπιγξα (σάλπιγξ, *a trumpet*), *to sound the trumpet:* ἐσάλπιγξε (*one*) *sounded the trumpet, the trumpet sounded*, 1, 2, 17.

Σάμιος, α, ον, *Samian, of Samos;* an island in the E. part of the Ægean: ὁ Σάμιος, *the Samian.*

Σαμόλας, ου or α, ὁ, *Samŏlas*, an officer of Cyrus from Achaia.

Σάρδεις, εων, αἱ, *Sardis*, capital of Lydia, 1, 2, 2, ff.

σατραπεύω (σατράπης), to be σατράπης, *to govern as satrap, to rule*, w. acc. 1, 7, 6; w. gen. 3, 4, 31.

σατράπης, ου, ὁ, *a satrap*, a Persian governor of a province, 1, 1, 2.

Σάτυρος, ου, ὁ, *Satyrus*, or *the Satyr*, sc. Silēnus, the companion of Bacchus, 1, 2, 13.

σαφής, ές, *clear, plain*, 3, 1, 10.

σαφῶς, adv. (σαφής), *clearly, manifestly*, 1, 4, 18.

σεαυτοῦ or **σαυτοῦ**, ῆς, οῦ, reflex. pron. 2d pers. *of thyself.*

Σελινοῦς, οῦντος, ὁ, *Selinus*, a river in Ionia flowing past the temple of

Diana in Ephesus; and another in Elis.

Σεύθης, **ου**, ὁ, *Seuthes*, a Thracian prince.

Σηλυβρία, or **Σηλυμβρία**, **ας**, ἡ, *Selybria*, or *Selymbria*, a city of Thrace on the Propontis, a Megarian colony.

σημαίνω, **σημᾰνῶ**, **ἐσήμηνα**, **σεσήμαγκα** late, **σεσήμασμαι**, **ἐσημάνθην** (**σῆμα**, *a sign*), *to give a sign, to signify, to show*, 2, 1, 2; often w. ὁ **σαλπιγκτής** understood, **ἐπειδὰν δὲ σημήνῃ τῷ κέρατι**, *and when the trumpeter shall give a signal with the horn*, 2, 2, 4; cf. 3, 4, 4: 4, 3, 29 and 31.

σημεῖον, **ου**, **τό**, *a sign, signal*: **ἀπὸ τοῦ αὐτοῦ σημείου**, *at the same signal*, 2, 5, 32; **τὸ βασίλειον σημεῖον**, *the royal standard*, 1, 10, 12.

σησάμινος, **η**, **ον** (**σήσαμον**), *of sesame*, 4, 4, 13.

σήσᾰμον, **ου**, **τό**, a genus of annual plants, cultivated in the East for their seed, which is used for food, and from which an oil is expressed; *the seed of the sesame-plant, sesame*, 1, 2, 22.

σιγάζω, **-άσω**, late exc. in pres. system (**σιγή**), *to silence*, or *try to silence*.

σιγάω, **ῶ**, **-ήσομαι**, late **-ήσω**, **ἐσίγησα**, **σεσίγηκα** (**σιγή**), *to be silent, keep silence*.

σιγή, **ῆς**, ἡ, *silence*, 1, 8, 11.

σίγλος, **ου**, ὁ, *a siglos* (cf. Heb. *shekel*), a Persian coin, worth 7½ Attic obols, about 25 cents: 1, 5, 6.

σιδηρεία, **ας**, ἡ (**σίδηρος**), *working in iron*, or *steel*.

σιδήρεος, **α**, **ον**, or **σιδηροῦς**, **ᾶ**, **οῦν** (**σίδηρος**), *of iron*, or *steel*.

σίδηρος, **ου**, ὁ, *iron, steel*; *anything made of iron* or *steel*.

Σικυώνιος, **α**, **ον**, *Sicyonian*; as subst. *a Sicyonian, an inhabitant of Sicyon* (**Σικυών**), a city on the S. E. coast of the Corinthian gulf.

Σιλανός, **οῦ**, ὁ, *Silānus*, 1, 7, 18.

σίνομαι, dep. seldom used except in pres. and impf., *to harm, injure, inflict any injury*, 3, 4, 16.

Σινωπεύς, **έως**, ὁ, *a Sinopĕan*, 4, 8, 22.

Σινώπη, **ης**, ἡ, *Sinōpe*, a district and city (large and influential) on the S. coast of the Euxine.

Σιός (Laconian for **Ζεύς**), gen. **τῶ Σιῶ**; **ναὶ τὼ Σιώ**, *by the twin gods* (Castor and Pollux), guardians of Sparta.

σιταγωγός, **οῦ**, ὁ (**σῖτος**, **ἄγω**), *carrying grain*, 1, 7, 15.

Σιτάκη — **Σιττάκη**.

Σιτάλκας, **ου**, ὁ, *Sitalcas*, a Thracian prince: a war-song in his honor, *the Sitalcas*.

σιτευτός, **ή**, **όν** (**σιτεύω**, *to fatten*), *fattened*.

σιτηρέσιον, **ου**, **τό** (**σῖτος**), *provision-money*.

σιτίον, **ου**, **τό** (**σῖτος**), *corn, grain; food*, 1, 10, 18.

σῖτος, **ου**, ὁ, *corn, grain*, 1, 4, 19; *food*, **σ. μελίνης**, *food of panic*, 1, 5, 10; **σ. ἐκ τῶν ὑποζυγίων**, *food from the beasts of burden*, 2, 1, 6;—plur. **τὰ σῖτα**, *food*, 2, 3, 27; 3, 2, 28. Eng. *para*-SITE.

Σιττάκη, **ης**, ἡ, *Sittăce*.

σιωπάω, **ῶ**, **-ήσομαι** (**σιωπή**, *silence*), *to keep silence, to be silent*, 1, 3, 2.

σκεδάννυμι, (**σκεδάσω**) **σκεδῶ**, **ἐσκέδασα**, **ἐσκέδασμαι**, **ἐσκεδάσθην**, *to scatter*; pass. *to be scattered, dispersed*, 3, 5, 2.

σκέλος, **εος**, **ους**, **τό**, *a leg*, 4, 2, 20. Eng. *iso*-SCELES.

σκέπασμα, **ατος**, **τό** (**σκεπάζω**, *to cover*), *a covering*; perh. as Krüger defines it, *a tent-cover*, 1, 5, 10.

σκεπτέος, **έα**, **έον** (**σκέπτομαι**), verb. adj. *to be considered*; impers. **σκεπτέον εἶναι**, sc. **ἡμῖν**, *that we must consider*, 1, 3, 11.

σκέπτομαι, **σκέψομαι**, **ἐσκεψάμην**, **ἔσκεμμαι**, **ἐσκέφθην**, not Att. (in the pres. and impf. **σκοπέω**, **ῶ**, **ἐσκόπουν** are far more comm.), *to view, to con-*

sider, 3, 2, 20. Eng. SKEPTIC, SKEPTICISM, etc.

σκευάζω, -άσω, ἐσκεύασα, ἐσκεύασμαι, ἐσκευάσθην (σκεῦος), *to prepare.*

σκευή, ῆς, ἡ (σκεῦος), *equipment, dress, attire*, 4, 7, 27.

σκεῦος, εος, ους, τό, *a utensil*; plur. σκεύη, ῶν, *baggage*, 3, 1, 30; 3, 2, 28.

σκευοφορέω, ῶ, -ήσω (σκεῦος, φέρω), *to carry baggage*, 3, 2, 28; 3, 3, 19.

σκευοφόρος, ον (σκεῦος, φέρω), *carrying baggage*; as subst. σκευοφόρος, ου, ὁ, *baggage-carrier, sutler*: — τὰ σκευοφόρα, *the beasts of burden* or *baggage-carriers* (of men or of animals), 1, 3, 7; 1, 10, 3, ff.

σκηνάω or **σκηνέω**, ῶ, -ήσω (σκηνή), *to be in a tent, to encamp*, 1, 4, 9; 2, 4, 14.

σκηνή, ῆς, ἡ, *a tent*, 1, 6, 4 and 11; αἱ σκηναί, *the tents, the camp*, 1, 2, 17; 3, 5, 7. Eng. SCENE.

σκηνόω, ῶ, -ώσω (σκῆνος — σκηνή), *to encamp.*

σκήνωμα, ατος, τό (σκηνόω), *a tent*, 2, 2, 17.

σκηπτός, οῦ, ὁ (σκήπτω, *to lean upon*; also *to fall, to dart*), *a thunderbolt, a bolt*, 3, 1, 11.

σκηπτοῦχος, ον, ὁ (σκῆπτρον, *a sceptre*, ἔχω, *to hold*), *a* SCEPTRE-*bearer* (an officer of high rank in the Persian government, comm. a eunuch), 1, 6, 11.

Σκιλλοῦς, οῦντος, ὁ, *Scillus*, a town in Elis, near Olympia.

σκίμπους, ποδος, ὁ (σκίμπτω — σκήπτω, *to lean*), *a small bed, couch*, or *litter.*

σκληρός, ά, όν (σκέλλω, aor. infin. σκλῆναι, *to dry up*), *dry, hard, rough*, 4, 8, 26: adv. -ῶς, *with toil.* Eng. SCLEROTIC.

σκόλοψ, οπος, ὁ, *a stake*: pl. *palisade.*

σκοπέω, ῶ, -ήσω (σκοπός), *to view, observe, consider*, 2, 5, 4. (Used chiefly in pres. and impf.; other tenses comm. fr. σκήπτομαι, q. v.).

σκοπός, οῦ, ὁ, *an observer*; *a scout*, 2, 2, 15. Eng. SCOPE, *micro*-SCOPE, *tele*-SCOPE, *peri*-SCOPIC, etc.

σκόροδον, ου, τό, *garlic.*

σκοταῖος, αία, αῖον (σκότος), *dark*: σκοταῖοι προσιόντες, *advancing in the dark*, 2, 2, 17.

σκότος, ου, ὁ, and sometimes εος, ους, τό, *darkness*, 2, 2, 7; 2, 5, 7 and 9.

Σκύθης, ου, ὁ, *a Scythian.*

Σκυθῖνοι, ῶν, οἱ, *Scythini*, or *Scythinians*, living on the S. E. coast of the Euxine.

Σκυθιτοξόται, ῶν, οἱ, *Scythian archers*: in some editt. 3, 4, 15.

σκυλεύω, -εύσω (σκῦλον, *spoil*), *to spoil*; *to strip off the armor* from a fallen enemy.

σκύταλον, ου, τό, *a club, cudgel.*

σκύτινος, η, ον (σκῦτος, *hide*: cf. *scutum, cutis, cuticle, skin*), *of leather, leathern.*

σκῆνος, εος, ους, τό, *a bee-hive, a swarm of bees*, 4, 8, 20.

Σμίκρης, ητος, ὁ, *Smicres*, an Arcadian general.

Σόλοι, ων, οἱ, *Soli*, a city of Cilicia.

σός, σή, σόν (σύ), *thy, thine*; τὰ σά, *thine affairs*, or *your affairs.*

Σοῦσα, ων, τά, *Susa*, in the Old Testament, *Shushan*, signifying in Persian, *lilies*; chief city of the province Susiāna, 2, 4, 25.

Σοφαίνετος, ου, ὁ, *Sophænĕtus*, from Stymphālus in Arcadia, 1, 1, 11.

σοφία, ας, ἡ (σοφός), *wisdom, skill*, 1, 2, 8. Eng. SOPHIA, SOPHIST, *philo*-SOPHY, etc.

σοφός, ή, όν, *wise, gifted, accomplished*, 1, 10, 2. Comp. -ώτερος, sup. -ώτατος.

σπανίζω, ίσω and ιῶ (σπάνις), *to lack, to be in want of*, w. gen. 2, 2, 12.

σπάνιος, ία, ιον (σπάνις), *scarce*, 1, 9, 27.

σπάνις, εως, ἡ, *scarcity, scarceness, want.*

Σπάρτη, ης, ἡ, *Sparta*, capital of Laconia, called also *Λακεδαίμων, Lacedæmon.*

Σπαρτιάτης, ου, ὁ, *a Spartan*, a citizen of Sparta.

σπάρτον, ου, τό (*σπάρτος*, a shrub from which cord or rope was made), *a cord, a rope*, 4, 7, 15.

σπάω, *σπάσω*, ἔσπᾶσα, ἔσπᾰκα, ἔσπασμαι, ἐσπάσθην, *to draw*, τόν ἀκινάκην, 1, 8, 29. Eng. SPASM, SPASMODIC.

σπείρω, *σπερῶ*, ἔσπειρα, ἔσπαρκα late, ἔσπαρμαι, ἐσπάρην, *to scatter seed, to sow*: mid. *to disperse.* Eng. SPERM.

σπένδω, *σπείσω*, ἔσπεισα, ἔσπεικα late, ἔσπεισμαι, ἐσπείσθην late, *to pour out a libation*;—mid. *to pour libations one with another*, hence, as this was a common mode of ratifying a solemn contract, *to make an armistice* or *a treaty*, 1, 9, 8; w. dat. εἴ τῳ σπείσαιτο, *if he made a treaty with any one*, 1, 9, 7; 2, 3, 7; πρός τινα, 3, 5, 16.

σπεύδω, -*σύσω*, ἔσπευσα, (later ἔσπευκα and ἔσπευσμαι), *to hasten*, 1, 5, 9; 2, 3, 13; *to be in haste*, w. infin. 1, 3, 14.

Σπιθριδάτης, ου, ὁ, *Spithridātes*, a general of Pharnabazus.

σπολάς, άδος, ἡ, *a leathern corslet*: σπολάδες καὶ θώρακες, *leathern and metallic corslets*, 3, 3, 20.

σπονδή, ῆς, ἡ (*σπένδω*), *a libation*; plur. *σπονδαί, libations*, the usual sign of a treaty; hence, by meton. *a treaty*: παρὰ τὰς σπονδάς, *contrary to the treaty*, 1, 9, 8; ἐν ταῖς σπονδαῖς, *during the time of the treaty*, 3, 1, 1; σπ. ποιεῖσθαι, *to make a treaty*, 2, 3, 8; σπ. λύειν, *to break a treaty*, 2, 5, 38. Eng. *spondee.*

σπουδάζω, -άσω and -άσομαι (*σπουδή*), *to be busy, to be in earnest*, 2, 3, 12.

σπουδαιολογέω, ῶ, -ήσω (*σπουδαῖος, λέγω*), mid. *σπουδαιολογέομαι*, -οῦμαι, *to converse on important topics*, 1, 9, 28.

σπουδαῖος, α, ον (*σπουδή*), *earnest, serious, weighty.*

σπουδή, ῆς, ἡ (*σπεύδω*), *earnestness, haste*, 1, 8, 4.

στάδιον, ου, τό, plur. οἱ στάδιοι or τὰ στάδια (ἵστημι), *an established measure of length*, 600 Greek, 606¾ English feet, about one-eighth of a mile, *a furlong, a stadium*; plur. *furlongs* or *stadia.*

σταθμός, οῦ, ὁ (ἵστημι), *a place of halting, a station*, 1, 8, 1; 1, 10, 1, etc.; *a day's journey* or *march, a stage*: ἐξελαύνει σταθμοὺς τρεῖς, *he marches three stages*, 1, 2, 5, and often.

σταιάζω, -άσω (*στάσις*), *to rebel, to be at variance with*, 2, 5, 28, w. dat.

στάσις, εως, ἡ (stem στα- in ἵστημι), *a standing* or *rising up, dissension.* Eng. *apo*-STASY, *apo*-STATE, etc.

στασιώτης, ου, ὁ (*στάσις*), *an opposer.*

σταυρός, οῦ, ὁ, *a stake, a palisade, a cross.*

σταύρωμα, ατος, τό, *a place that has been palisaded, a line of palisades.*

στέαρ, ατος, τό, *fat, tallow.*

στέγασμα, ατος, τό (*στεγάζω, to cover*), *a covering; a tent-cover; the skins which the soldiers used to cover themselves.*

στέγη, ης, ἡ (*στέγω*, Lat. *tego*), *a cover, roof, cottage, a house*, 4, 4, 14.

στεγνός, ή, όν (*στέγω*), *covered, roofed.*

στείβω, *στείψω*, ἔστειψα, rare in prose, chiefly used in pres. and impf. *to tread*: παρὰ τὰς στειβομένας ὁδούς, *along the much traveled roads* (lit. *trodden roads*), 1, 9, 13.

στέλλω, *στελῶ*, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην, *to set in order, to equip, dispatch, send*;—pass. 3, 2, 7, ἐσταλμένος, *equipped.*

στενός, ή, όν, *narrow*, 1, 4, 4; comp. στενότερος, 3, 4, 19. Eng. STENO-*grapher*, etc.

στενοχωρία, ας, ἡ (στενός, χῶρος) *a narrow place*, 1, 5, 7.

στέργω, στέρξω, ἔστερξα, (not Att. ἔστοργα, ἔστεργμαι, ἐστέρχθην), *to love* (esp. of the love of parents and children; also of the love of friends, comm. in a noble sense), 2, 6, 23.

στερέω, ῶ, or **στερίσκω**, στερήσω, ἐστέρησα, -κα, -μαι, -θην, *to deprive*, w. acc. of pers. and gen. of thing, 2, 5, 10;—pass. στεροῦμαι, στερίσκομαι, *to be deprived of;* also a form στέρομαι, *to be destitute of*, 3, 2, 2; f. στερήσομαι, mid. in form, pass. in meaning, w. gen. ἀλλ' οὐδὲ τούτων στερήσονται, *but not even of these shall they be deprived*, 1, 4, 8; 1, 9, 13; 2, 1, 12; 3, 2, 2.

στέρομαι, see στερέω.

στέρνον, ου, τό, *the breast*, 1, 8, 26.

στερρῶς, adv. (στερρός, Att. collat. form of στέρεος, *firm, rigid*), *rigidly*, 3, 1, 22.

στέφανος, ου, ὁ (στέφω, *to encircle*), *a wreath, garland, crown*, 1, 7, 7. STEPHĂNUS, STEPHEN.

στεφανόω, ῶ (στέφανος), *to crown;* mid. *to crown one's self, to put on a wreath* or *garland*, 4, 3, 17; pass. *to be crowned, to have the head wreathed*, 4, 5, 33.

στήλη, ης, ἡ (ἵστημι), *a pillar; a post* or *stake* as a boundary.

στῆναι: ἵστημι.

στιβάς, άδος, ἡ, *a couch* of straw, leaves, etc.

στίβος, ου, ὁ (στείβω), *a beaten way, a track* (made by many; ἴχνος or ἴχνιον, *a track*, the impression of a single foot), 1, 6, 1.

στίβω = στείβω.

στίζω, στίξω, ἔστιξα, ἔστιγμαι, ἐστίχθην (cf. Lat. *in-stigo*, Germ. *stechen*, Eng. *stick, sting*), *to prick, puncture, to tattoo.* Fr. pf. pass. Eng. STIGMA.

στῖφος, εος, ους, τό (στείβω), *a dense company, a compact body*, 1, 8, 13 and 26.

στλεγγίς, ίδος, ἡ, a flat piece of metal, used in the bath and in the palæstra for scraping the body, *a scraper*, Lat. *strigil;* also, a sort of comb worn as an ornament by women, or by men on important occasions; *an ornament for the hair*, 1, 2, 10.

στολάς, see σπολάς.

στολή, ῆς, ἡ (στέλλω), *an equipment, a robe*, 1, 2, 27. Eng. STOLE.

στόλος, ου, ὁ (στέλλω), *equipment, preparation*, 1, 2, 5; *army, military force*, 2, 2, 12; 3, 2, 11; *an expedition, a journey, a march*, 1, 3, 16; 2, 2, 10.

στόμα, ατος, τό, *the mouth, any opening, the front, the van of an army*, 3, 4, 42. Eng. STOMACH.

στρατεία, ας, ἡ (στρατεύω), *a military expedition, a campaign*, 3, 1, 9.

στράτευμα, ατος, τό (στρατεύω), *an army*, 1, 2, 18, and often; the usual word for army in the Anab.

στρατεύω, -εύσω (στρατός, *an army*), *to make an expedition*, w. ἐπί and acc. *against any one*, 2, 3, 20; 3, 1, 17 and 18; mid. *to make an expedition*, 1, 2, 2; εἴς τινα, *against any one*, 1, 1, 11; ἐπί τινα, 2, 1, 1.

στρατηγέω, ῶ, -ήσω (στρατηγός), *to be general, to lead, command*, w. gen. 1, 4, 3; w. cogn. acc. 1, 3, 15. Eng. STRATAGEM.

στρατηγία, ας, ἡ (στρατηγός), *something belonging to a general*, as *his office, dignity, plans, character:* στρατηγίαν στρατηγεῖν, *to lead in a military plan, to carry out a course of strategy*, 1, 3, 15; *generalship, military plan*, 2, 2, 13. Eng. STRATEGY, etc.

στρατηγιάω, ῶ, -άσω (desiderative), *to seek the office of general.*

στρατηγός, οῦ, ὁ (στρατός, *an army*, ἄγω), *a general, commander, leader;* also, *a military governor* (such as were appointed by the Persians), 1, 1, 2. Eng. STRATEGY.

στρατιά, ᾶς, ἡ, *an army*, 1, 2, 12. Occurs but seldom in the Anab. See στράτευμα.

στρατιώτης, ου, ὁ (στρατιά), *a soldier*, 1, 1, 9, and often.

Στρατοκλῆς, έους, ὁ, *Stratocles*, a Cretan commander of archers.

στρατοπεδεύω, -εύσω (στρατόπεδον), *to encamp*; comm. dep. mid. *to encamp*, 1, 3, 7, and often; *to be encamped*, 2, 2, 15.

στρατόπεδον, ου, τό (στρατός, *an army*, πέδον, *ground*), *an encampment, a camp*, 1, 10, 1 and 17; meton. *an army*.

στρατός, οῦ, ὁ (akin to στρώννυμι, Lat. *sterno*, Eng. *strew*), *an army*, 1, 5, 7. Occurs only here in the Anab. See στρώτευμα.

στραφείς: στρέφω.

στρεπτός, οῦ, ὁ, sc. κύκλος (στρέφω), *a necklace*, 1, 2, 27; 1, 8, 29; 1,5, 8.

στρέφω, στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, ἐστράφην, (rare ἐστρέφθην), *to twist, to turn, to face about*, 1, 10, 6; 3, 5, 1; 4, 3, 26 and 32. Eng. STROPHE, *cata*-STROPHE.

στρουθός, οῦ, ὁ, *any field bird*, esp. *a sparrow*: στρουθὸς ὁ μέγας or ἡ μεγάλη, *the ostrich*, 1, 5, 2 and 3.

στρωματόσεσμος, or **-ον**, ὁ or τό (στρῶμα, *a bed*, δεσμός, δέω), *a sack for bed clothes, a bed-sack*.

στυγνός, ή, όν (στυγέω, *to hate*), *hateful, severe, repulsive*, 2, 6, 9: τὸ στυγνόν, *that which was hateful, the severity*, 2, 6, 11. Cf. STYGIAN, STYX.

Στυμφάλιος, ία, ιον, *Stymphalian*; as subst. *a Stymphalian, an inhabitant of Stymphālus*, a city in Arcadia, 1, 1, 11.

σύ, σοῦ (enclit.), pers. pron. 2d pers. *thou*, 2, 1, 12 and 16 and 17; pl. ὑμεῖς, 1, 3, 3, ff.

συγ-, or **ξυγ-**, in compos. before a palatal for συν-.

συγγένεια, ας, ἡ (σύν, γένος), *relationship*.

συγγενής, ές (σύν, γένος), *of the same race*: οἱ συγγενεῖς, *kinsmen, relatives*, 1, 6, 10.

συγγίγνομαι (σύν, γίγνομαι, q. v.), *to be with, to associate with*, w. dat. 1, 1, 9; 1, 2, 27; *to have intercourse with* (in a bad sense, i. e. *illicit intercourse*), 1, 2, 12.

συγκάθημαι (σύν, κατά, ἧμαι, see κάθημαι), *to sit together*.

συγκαλέω, ῶ (σύν, καλέω, q. v.), *to call together, to assemble*, 1, 4, 8.

συγκάμπτω (σύν, κάμπτω, κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην), *to bend together*.

συγκατακαίω (σύν, κατά, καίω, q. v.), *to burn up with* (something), 3, 2, 27.

συγκατασκεδάννυμι (σύν, κατά, σκεδάννυμι, q. v.), *to pour out, to empty, at the same time*, τὸ κέρας.

συγκαταστρέφω (σύν, κατά, στρέφω, q. v.), *to assist any one* (dat.) *in subjugating* (anything), 2, 1, 14.

συγκατεργάζομαι (σύν, κατά, ἐργάζομαι, q. v.), *to aid in accomplishing*, or *gaining*.

σύγκειμαι (σύν, κεῖμαι, q. v.), as pass. of συντίθημι, *to be placed with*; τὸ συγκείμενον (sc. χωρίον), *the place agreed upon*; τὰ συγκείμενα, *the things agreed upon*.

συγκλείω (σύν, κλείω, q. v.), *to shut together, to close*.

συγκομίζω (σύν, κομίζω, q. v.), *to carry together, to collect*.

συγκύπτω (σύν, κύπτω, κύψω, κτέ.), *to bend together, converge, come together*, 3, 4, 19.

συγχωρέω, ῶ, -ήσω (σύν, χωρέω), *to go with, concur, acquiesce*.

σύειος, α, ον (σῦς, *a* SWINE), *of swine*. Eng. SUET.

Συέννεσις, εως, ὁ, *Syennesis*, king of Cilicia, 1, 2, 12.

σῦκον, ου, τό, *a fig*. Eng. SYCOphant; SYCA-*more*.

συλ-, or **ξυλ- — συν-** or **ξυν-** before λ.

συλλαμβάνω (σύν, λαμβάνω, q. v.), *to take together, seize, lay hold of, apprehend*, 1, 1, 3; 1, 4, 8. Eng. SYLLABLE.

συλλέγω (σύν, λέγω, *to lay in order, to gather*), συλλέξω, συνειλοχα, συνειλεγμαι, συνελέγην, *to collect*, 1, 1, 7 and 9; *to gather*, 2, 4, 11 : pass. *to be collected, assembled*, 4, 1, 10.

συλλογή, ῆς, ἡ (συλλέγω), *the act of collecting, levy*, 1, 1, 6.

σύλλογος, ον, ὁ (συλλέγω), *a gathering, an assemblage.* Eng. SYLLOGISM.

συμ- or **ξυμ-** — σύν, or ξύν, before a labial.

συμβαίνω (σύν, βαίνω, q. v.), *to come together, to occur, to happen: τὰ συμβάντα, the events which happened*, 3, 1, 13.

συμβάλλω (σύν, βάλλω, q. v.), *to cast together, to bring together;* pass. 3, 4, 31;—mid. *χρήματα συνεβάλλοντο αὐτῷ, contributed money for him*, 1, 1, 9: *to suggest, hint*, περί w. gen. 4, 6, 14. Eng. SYMBOL, etc.

συμβοάω, ῶ, -ήσομαι (σύν, βοάω), *to shout together, to call together*, w. acc.

συμβοηθέω, ῶ, -ήσω (σύν, βοηθέω, q. v.), *to join in assisting; to go for assistance in a body*, 4, 2, 1.

συμβολή, ῆς, ἡ (συμβάλλω), *a casting together, a conflict.*

συμβουλεύω (σύν, βουλεύω), *to advise*, 1, 6, 9; w. dat. 2, 1, 17 and 18. —Mid. *to get advice for one's self, to confer with*, w. dat. 1, 1, 10; 1, 7, 2; *to ask advice* (of a person, w. dat.), 2, 1, 16 and 17.

συμβουλή, ῆς, ἡ (σύν, βουλή), *deliberation, counsel, advice.*

σύμβουλος, ον, ὁ (συμβουλεύω), *an adviser*, 1, 6, 5.

συμμανθάνω (σύν, μανθάνω, q. v.), *to learn together with, to become accustomed to* (anything), 4, 5, 27.

συμμαχέω, ῶ, -ήσω (σύμμαχος), *to be an ally, to form an alliance with.*

συμμαχία, ας, ἡ (σύν, μάχομαι), *an alliance.*

συμμάχομαι (σύν, μάχομαι, q. v.), *to fight with.*

σύμμαχος, ον (σύν, μάχη), *fighting with, in alliance with*, 2, 4, 6; 2, 5, 11: *τὰ σύμμαχα, things in alliance, resources*, 2, 4, 7;—**σύμμαχος,** ὁ, *an ally:* 1, 3, 6; 1, 7, 3.

συμμετέχω (σύν, μετά, ἔχω, q. v.), *to participate in* (gen.) *with* (others, dat.).

συμμίγνυμι (σύν, μίγνυμι, q. v.), *to mix with, to unite with, to join*, w. dat. 2, 1, 2; 2, 3, 19: *to join in battle with*, 4, 6, 24.

συμπαρασκευάζω (σύν, παρασκευάζω, -άσω), *to prepare together with, to aid in preparing.*

συμπαρέχω (σύν, παρά, ἔχω, q. v.), *to furnish with, to aid in furnishing.*

σύμπας, σύμπασα, σύμπαν (σύν, πᾶς), a strengthened form of πᾶς, *all together*, 1, 2, 9: *τὸ σύμπαν*, adv. *altogether, on the whole*, 1, 5, 9.

συμπεδάω, ῶ, -ήσω (σύν, πέδη, *a fetter*), — συμποδίζω, q. v.

συμπέμπω (σύν, πέμπω, q. v.), *to send with* (acc. and dat.), 1, 2, 20; 3, 4, 42 and 43.

συμπεριτυγχάνω (σύν, περί, τυγχάνω, q. v.), *to fall in with round about, to succeed in surrounding.*

συμπίπτω (σύν, πίπτω, q. v.), *to fall with, to fall together, to grapple with*, ἄρκτῳ, 1, 9, 6. Eng. SYMPTOM.

σύμπλεως, ων (σύν, πλέως, πλέος, *full*), *entirely full, filled*, w. gen. 1, 2, 22.

συμποδίζω, -ίσω, or -ιῶ (σύν, πούς, ποδός), *to fetter together, to impede, hinder*, 4, 4, 11.

συμπολεμέω, ῶ (σύν, πολεμέω, ῶ, -ήσω), *to carry on war in alliance with, to aid in war*, w. dat. *συνεπολέμει Κύρῳ πρός*, w. acc. *he aided Cyrus in war against*, etc., 1, 4, 2; cf. 3, 1, 5.

συμπορεύομαι (σύν, πορεύω, q. v.), *to go with*, 1, 8, 5; 1, 4, 9.

συμποσίαρχος, ον, ὁ (συμπόσιον, *a banquet*, ἄρχω), *a symposiarch, master of a feast.*

συμπράττω (σύν, πράττω, q. v.), *to coöperate with, to aid*, w. dat. 1, 1, 8.

συμπρέσβεις, εων, οἱ (σύν, πρέσβυς), *fellow-envoys.*

συμπροθυμέομαι, οῦμαι (σύν, πρό, θυμέομαι, θυμός), *to join in a desire, to join in urging,* συμπροὐθυμεῖτο, 3, 1, 9.

συμπρονομέω, ῶ, -ήσω (σύν, πρό, νέμω, q. v.), *to forage together.*

συμφέρω (σύν, φέρω, q. v.), *to bring together; to be profitable,* 2, 2, 2; 3, 2, 27; συνενηνεγμένα, *brought together,* 3, 2, 27.

σύμφημι (σύν, φημί, q. v.), *to speak with another, concur, assent.*

σύμφορος, ον (σύν, φέρω), *profitable, useful.*

σύν, prep. w. dat. *with, in company with, in connection with;* in compos. *with, together, at the same time.* Eng. prefix SYN- or SYM- or SYL-.

συναγείρω (σύν, ἀγείρω, q. v.), *to bring together, collect;* pass. 1, 5, 9.

συνάγω (σύν, ἄγω, q. v.), *to lead together, bring together,* 1, 3, 9; 1, 5, 10; συνῆγον, *joined* (them) *together.* Eng. SYNAGOGUE.

συνασικέω, ῶ, -ήσω (σύν, ἀδικέω), *to commit injustice with* (any one), dat. 2, 6, 27.

συναθροίζω (σύν, ἀθροίζω, q. v.), *to assemble together, collect.*

συναιθριάζω (σύν, αἰθριάζω, -άσω), *to clear up at the same time* (4, 4, 10, in some editt.).

συναινέω, ῶ (σύν, αἰνέω, ῶ, αἰνέσω and αἰνήσω, ᾔνεσα and ᾔνησα, ᾔνεκα, ᾔνημαι, ᾐνέθην. The simple verb chiefly poetic or Ionic. The comps. ἐπαινέω and παραινέω alone have both fut. act. and fut. mid. in the same sense), *to agree with, concede, grant.*

συναιρέω, ῶ (σύν, αἱρέω, q. v.), *to seize with; to bring together:* ὡς συνελόντι εἰπεῖν, *to speak concisely,* 3, 1, 38.

συνακολουθέω, ῶ, -ήσω (σύν, ἀκολουθέω), *to follow with, at the same time, to go in company with,* 2, 5, 30 and 35; 3, 1, 4.

συνακούω (σύν, ἀκούω, q. v.), *to hear together,* i. e. *mutually.*

συναλίζω (σύν, ἁλίζω, q. v.), *to collect together.*

συναλλάττω (σύν, ἀλλάττω [ἄλλος], ἀλλάξω, ἤλλαξα, ἤλλαχα, ἤλλαγμαι, ἠλλάχθην, and ἠλλάγην [ἄ]), *to change something with some one, to reconcile;* pass. *to be reconciled with:* συναλλαγέντι πρὸς and acc., *having been reconciled with,* 1, 2, 1.

συναναβαίνω (σύν, ἀνά, βαίνω, q. v.), *to go up with,* w. dat. 1, 3, 18.

συνανακάμπτω (σύν, ἀνά, κάμπτω, κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην), *to bend up together.*

συναναπράττω (σύν, ἀνά, πράττω, q. v.), *to unite in exacting* (τί παρά τινος).

συνανίστημι (σύν, ἀνά, ἵστημι, q. v.), *to raise up with;* pf., plupf., and 2d aor. act.; and the mid. *to rise,* or *stand, up with.*

συναντάω, ῶ, -ήσω (σύν, ἀντάω), *to meet,* 1, 8, 15.

συνάπειμι (σύν, ἀπό, εἶμι), *to go away with, at the same time,* 2, 2, 1.

συναπολαμβάνω (σύν, ἀπό, λαμβάνω, q. v.), *to receive at the same time* (what is due).

συνάπτω (σύν, ἅπτω, ἅψω, κτέ.), *to join together:* μάχην τινί, *to join in battle with any one,* 1, 5, 16.

συνάρχω (σύν, ἄρχω, q. v.), *to command with* (any one).

σύνδειπνος, ον, ὁ (σύν, δεῖπνον), *a table-companion:* σύνδειπνον ποιεῖσθαί τινα, *to make any one a table-companion,* 2, 5, 27.

συν-δια-βαίνω (q. v.), *to cross over with.*

συν-δια-πράττω (q. v.), *to accomplish with;* mid. *to negotiate with* (some one); *to unite in a negotiation* (ὑπέρ, w. gen. *in behalf of*), 4, 8, 24.

συνδοκέω, ῶ (σύν, δοκέω, q. v.), *to seem good at the same time,* or *in like manner.*

σύνδυο, indecl. *two together, two by two.*

σύνειμι (σύν, εἰμί, q. v.), *to be with, οἱ συνόντες, one's associates*, 2, 6, 20.

σύνειμι (σύν, εἶμι, q. v.), *to go* or *come with*, or *together*: μαχούμενος συνῄει, *advanced to fight*, 1, 10, 10.

συν-εισ-έρχομαι (q. v.), *to enter together with, at the same time with*, 4, 5, 10.

συν-εισ-πίπτω (q. v.), *to fall in, rush in, along with.*

συν-εκ-βαίνω (q. v.), *to go forth together with*, 4, 3, 22.

συνεκβιβάζω (σύν, ἐκ, βιβάζω, -άσω), *to cause to go out with, to assist in conveying* (something) *out*, 1, 5, 7.

συν-εκ-κόπτω (q. v.), *to unite in chopping down*, 4, 8, 8.

συν-εκ-πίνω (q. v.), *to drink up with* (some one).

συν-εκ-πορίζω (q. v.), *to join in furnishing* or *procuring.*

συνενηνεγμένα: συμφέρω.

συνελόντι: σμναιρέω.

συν-εξ-έρχομαι (q. v.), *to go out with.*

συν-εξ-εν-πορέω, ῶ, -ήσω, *to unite in procuring relief.*

συν-επ-αινέω, ῶ (see ἐπαινέω), *to unite in approving.*

συνεπεύχομαι (σύν, ἐπί, εὔχομαι, q. v.), *to vow in addition at the same time*, 3, 2, 9.

συν-επι-μελέομαι, οῦμαι (see ἐπιμελέομαι), *to unite in caring for.*

συνεπισπεύδω (σύν, ἐπί, σπεύδω, q. v.), *to assist in hastening*, 1, 5, 8.

συν-επι-τρίβω (q. v.), *to crush together, utterly destroy.*

συνέπομαι (σύν, ἕπομαι, q. v.), *to follow with, to follow*, w. dat. 1, 3, 9; 1, 4, 17.

συν-επ-όμνυμι (q. v.), *to swear at the same time* (σύν) *in addition* (ἐπί).

συνεργός, όν (σύν, ἔργον), *working with*; as subst. *a helper, coadjutor*, 1, 9, 20 and 21.

συνέρχομαι (σύν, ἔρχομαι, q. v.), *to go* or *come with, to come together*, 2, 1, 2; 2, 3, 21.

συνεφέπομαι (σύν, ἐπί, ἕπομαι, q. v.), *to follow closely upon*, 4, 8, 18.

συν-έχω (q. v.), *to hold* or *keep, together.*

συνῆγαγον: συνάγω.

συνήδομαι (σύν, ἥδομαι, q. v.), *to rejoice with, congratulate.*

συν-θεάομαι, -άσομαι, *to behold*, or *survey, with.*

σύνθημα, ατος, τό (σύν, τίθημι), *anything agreed on, a sign, watchword*, 1, 8, 16.

συν-θηράω, ῶ, -άσω, *to join* (another) *in hunting.*

συν-ιδεῖν: συνοράω.

συν-ίημι (q. v.), *to put together, comprehend.*

συνίστημι (σύν, ἵστημι, q. v.), f. συστήσω, pf. συνέστηκα, κτέ., *to place with* or *together*; intrans. parts (see ἵστημι), *to stand with* or *together*; pass. *to be placed with*; *to be introduced to*, w. dat. 3, 1, 8. Eng. SYSTEM, etc.

σύνοδος, ου, ἡ (σύν, ὁδός), *a going together*; *a meeting, a collision, an onset*, 1, 10, 7. Eng. SYNOD.

σύνοιδα (σύν, οἶδα, pf. in form, pres. in meaning, plupf. ᾔδειν or ᾔδη, impf. in meaning, f. εἴσομαι), *I know with*: σύνοιδα ἐμαυτῷ, and also σύνοιδα alone, *I am conscious*, 1, 3, 10; σύνοιδεν αὑτῷ, *he is conscious*, 2, 5, 7.

συν-ολολύζω (ὀλολύζομαι, ὠλόλυξα), *to join in shouting*, 4, 3, 19.

συν-ομολογέω, ῶ, -ήσω, *to unite in an agreement, to agree to, assent to*, 4, 2, 19.

συνόντων: σύνειμι.

συνοράω, ῶ (σύν, ὁράω, q. v.), *to see together, to view in general*, 1, 5, 9; *to keep an eye on*, 4, 1, 11.

συνουσία, ας, ἡ (σύν, εἰμί), *the being together, familiar conversation*, plur. 2, 5, 6.

συντάττω (σύν, τάττω, q. v.), *to arrange with* or *together, to draw up* (in military order), 1, 2, 15;—pass. 1, 7, 14; 1, 8, 14;—mid. *to place one's self*

in military order, 1, 3, 14; 1, 10, 5 and 8. Eng. SYNTAX, etc.

συντίθημι (σύν, τίθημι, q. v.), *to place together*;—mid. *to make an agreement with* (any one, dat.), 1, 9, 7: φιλίαν συνθέμενοι, *having concluded friendship*, 2, 5, 8. Eng. SYNTHESIS, SYNTHETIC, etc.

σύντομος, ον (σύν, τέμνω, *to cut*), *cut up, abridged, short*; sup. συντομώτατος, 2, 6, 22.

συντράπεζος, ον (σύν, τράπεζα, *a table*), *at table with*; as subst. *a table-companion*, 1, 9, 31. Cf. ὁμοτράπεζος.

συν-τρέχω (q. v.), *to run together*.

συν-τρίβω (q. v.), *to rub together, to crush*, 4, 7, 4.

συντυγχάνω (σύν, τυγχάνω, q. v.), *to happen with, to fall in with*, w. dat. 1, 10, 8.

συνωφελέω, ῶ (σύν, ὠφελέω, ῶ, -ήσω), *to help at the same time*, 3, 2, 27.

Συρακόσιος, ον, ὁ, *a Syracusian*.

Συρία, ας, ἡ, *Syria* (lying both east and west of the Euphrates. It was not till the Roman period that the name was limited to the country between the Euphrates and the Mediterranean; for it was not till after the Macedonian conquest that the name *Μεσοποταμία* became generally applied to the land between the Tigris and the Euphrates).

Σύριος, ία, ιον, *Syrian*.

Σύρος, ον, ὁ, *a Syrian*.

συρρέω (σύν, ῥέω, q. v.), *to flow* or *flock, together*, 4, 2, 19.

σῦς, συός, or **ὗς, ὑός**, *a* SWINE. Lat. *sus*.

συσκευάζομαι (σύν, κευάζω, -άσω), *to make preparation together, to pack up*, 1, 3, 14; 2, 1, 2.

σύσκηνος, ον, ὁ (σύν, σκηνή), *a tent-companion*.

συσπάω (σύν, σπάω, -άσω [ᾰ]), *to draw together, sew together*, 1, 5, 10.

συσπειράω, ῶ, -άσω (σύν, σπειράω, *to coil up*), *to wind up together*; pass. 1, 8, 21, συνεσπειραμένην, *formed in close array*.

συσπουδάζω (σύν, σπουδάζω, -άσομαι, ἐσπούδασα, ἐσπούδακα, -σμαι [-σθην late], *to hasten*, fr. σπουδή), *to hasten together with, to unite in helping zealously*, 2, 3, 11.

συστρατεύομαι (σύν, στρατεύομαι, -εύσομαι), *to join in an expedition*, 1, 4, 3.

συστρατηγός, οῦ, ὁ (σύν, στρατηγός), *a fellow-general*, 2, 6, 29.

συστρατιώτης, ου, ὁ (σύν, στρατιώτης), *a fellow-soldier*, 1, 2, 26.

συστρατοπεδεύομαι (σύν, στρατοπεδεύομαι), *to encamp together*, σύν, 2, 4, 9.

συστρέφω (σύν, στρέφω, q. v.), *to turn together*; mid. *to rally*.

συχνός, ή, όν (perh. συνεχής, fr. συνέχω), *held together, continuous; much, considerable*, of time, 1, 8, 8; of space, 1, 8, 10.

σφαγιάζω, -άσω (σφάγιον); usu. mid. σφαγιάζομαι, *to offer victims, to sacrifice*, 4, 3, 18; 4, 5, 4.

σφάγιον, ου, τό (σφάζω or σφάττω), *a victim for sacrifice*: τὰ σφάγια, *the omens from the motions of the victims*, 1, 8, 15.

σφάζω, Att. **σφάττω, σφάξω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην** (ᾰ), *to slaughter, to sacrifice*, 2, 2, 9.

σφαιροειδής, ές (σφαῖρα, *a ball*, SPHERE, εἶδος), *ball-shaped, round, spherical*.

σφάλλω, σφαλῶ, ἔσφηλα, ἔσφαλκα late, **ἔσφαλμαι, ἐσφάλην**, *to cause to fall*; pass. *to be thrown down*; mid. *to fall, to fail, to meet with disaster*.

σφάττω, see σφάζω.

σφεῖς, ἑα, *they*, pers. pron. 3d pers. plur. See Gram. οὗ.

σφενδονάω, ῶ, -ήσω (σφενδόνη, *a sling*), *to sling*, 3, 4, 16; *to use the sling, to discharge the sling*, 3, 3, 7 and 15, and 17, and 18.

σφενδόνη, ης, ἡ, *a sling*, 3, 3, 18;

meton. *that which is cast by a sling, a stone* or *bullet*, 3, 3, 16; 3, 4, 4.

σφενδονήτης, ου, ὁ (σφενδόνη), *a slinger*, 3, 3, 6, and 16, and 20.

σφίσι: σφεῖς.

σφόδρα, adv. (neut. plur. of σφοδρός), *very, exceedingly*, 2, 3, 16; 2, 4, 18: ἀκούειν σφόδρα, *to listen to implicitly*; σφ. πειθομένοις, *obeying implicitly*, 2, 6, 11 and 13.

σφοδρός, ά, όν (akin to σπεύδω, σπουδή), *vehement, excessive, ἵνδεια, pressing want*, 1, 10, 18.

σχεδία, ας, ἡ, *a raft; a float*: σχεδίαις διαβαίνοντες, *crossing over on rafts*, 1, 5, 10; cf. 2, 4, 28.

σχεδόν, adv. (σχεῖν, ἔχω), *nearly, almost*: σχεδὸν ὅτε, *about the time when*, 1, 10, 15; 3, 2, 1; *for the most part, chiefly*, 1, 8, 25.

σχεῖν, σχήσω: ἔχω.

σχέτλιος, α, ον (σχεῖν?), *strong; unsparing, cruel*.

σχῆμα, ατος, τό (σχεῖν, ἔχω), *shape, form*, 1, 10, 10. Eng. SCHEME.

σχίζω, -ίσω (ῐ), ἔσχισα, ἔσχικα, ἔσχισμαι, ἐσχίσθην, *to cleave, split*, 1, 5, 12. Eng. SCHISM, SCHISMATIC.

σχολάζω, -άσω (σχολή), *to be at leisure*, 2, 3, 2. Eng. SCHOLASTIC.

σχολαίως, adv. (σχολαῖος, αία, αῖον, *at leisure*), *leisurely, slowly*, 1, 5, 8; comp. σχολαιότερον, *more slowly*, 1, 5, 9.

σχολή, ῆς, ἡ, *leisure*, 1, 6, 9; σχολῇ, *with leisure, slowly*, 3, 4, 27. Eng. SCHOOL, SCHOLAR.

σώζω, σώσω, ἔσωσα, σέσωκα, σέσωσμαι, or σέσωμαι (rare), ἐσώθην, *to save, to rescue*, 1, 10, 3; 2, 3, 25; *to preserve, hold safely*, 2, 5, 11; 3, 2, 39; —pass. *to be rescued*, 3, 2, 11; *to come off in safety*, 2, 1, 19; *to reach home in safety*, 3, 1, 6; 3, 3, 4;—mid. *to rescue one's self*, 2, 1, 19, σώζεσθαι.

Σωκράτης, ους, ὁ, *Socrates*, (1) An Athenian philosopher, the friend and teacher of Xenophon, Plato, etc., 3, 1, 5 and 7. (2) An Achæan, 1, 1, 11; 1, 2, 3;—one of the generals invited into the tent of Tissaphernes and there seized.

σῶμα, ατος, τό, *the body*, 3, 2, 20: τὰ ἑαυτῶν σώματα, *their own persons*, 1, 9, 27; *their own lives*, 1, 9, 12; cf. 2, 1, 12. Eng. SOMATIST, SOMATO-*logy*, etc.

σῶος, σῶα, σῶον (akin to σώζω), *safe*, 2, 2, 21; 3, 1, 32.

Σῶσις, εως, or **Σωσίας, ου,** ὁ, *Sosis*, or *Sosias*, 1, 2, 9.

σωτήρ, ῆρος, ὁ (σώζω), *a saviour, preserver, deliverer*, 1, 8, 16; 3, 2, 9. Eng. SOTERIO-*logy*.

σωτηρία, ας, ἡ (σωτήρ, σώζω), *deliverance, rescue*, 2, 1, 19.

Σωτηρίσας, α, ὁ, *Soterídas*.

σωτήριος, ον (σωτήρ), *bringing deliverance*. As subst. *a means of safety*, 2, 6, 11; 3, 3, 2: τὰ σωτήρια, sc. ἱερά, *sacrifices commemorative of deliverance, thank-offerings for deliverance*, 3, 2, 9.

σωφρονέω, ῶ, -ήσω (σώφρων), *to be of safe mind, to be wise*, or *to act wisely, discreetly*.

σωφρονίζω, -ίσω or -ιῶ (σώφρων), *to make of safe*, or *sound, mind; to reform, correct*.

σωφροσύνη, ης, ἡ (σώφρων), *soundness of mind, self-control, practical wisdom*, 1, 9, 3.

σώφρων (σῶος, *safe* or *sound*, φρήν, *mind*), *of safe*, or *sound, mind*.

T

τάλαντον, ου, τό (root τλα. found in fut. τλήσομαι, aor. ἔτλην, κτέ., *to bear*; cf. Lat. *tul-isse*), *a balance*; meton. *that which is weighed*; esp. a definite weight, *a talent*, denoting a given amount of money. The common talent, which is always meant when no qualifying phrase is used, was the Attic talent of silver. It contained 60 minæ = 6000 drachmæ = about $1056.88, 1, 7, 18; sometimes χρυσοῦ or ἀργυρίου is added for greater ex-

actness, 2, 2, 20. See Dict. Antiqq. art. Nummus.

τἆλλα or **τἄλλα** — τὰ ἄλλα.

ταμιεύομαι (ταμίας, *a distributer*), *to distribute* (as a steward), *to divide off, cut off*, 2, 5, 18.

Ταμώς, gen. ώ, ὁ, *Tamos*, 1, 2, 21; 2, 1, 3.

ταξιαρχέω, ῶ (τάξις, ἄρχω), *to be a taxiarch.*

ταξίαρχος, ον, ὁ (τάξις, ἄρχω), *a commander of a τάξις, a taxiarch*, 3, 1, 37; 4, 1, 28.

τάξις, εως, ἡ (τάττω), *the act of arranging, the art of arranging military companies*, 2, 1, 7; *military order*, 1, 2, 18; 1, 7, 20; 2, 3, 10; *a rank, a line* (of soldiers), 3, 2, 17 and often; *a company* (either of footmen or of horsemen): κατὰ τάξεις, *in companies of footmen*, 1, 2, 16; *a company of horsemen*, 1, 8, 21; τάξις τῶν ὁπλιτῶν, *a division of the hoplites*, 1, 5, 14.

Τάοχοι, ων, οἱ, the *Taŏchi*, or *Taochians*, 4, 4, 18.

ταπεινός, ή, όν (perh. fr. τάπις), *low, humble, submissive*, 2, 5, 13.

ταπεινόω, ῶ, -ώσω (ταπεινός), *to make low, to humble.*

τάπις, ιδος, or **ταπίς**, ίδος, ἡ, *a rug, a carpet.* Eng. TAPESTRY; Lat. *tapes.*

τἀπιτήδεια — τὰ ἐπιτήδεια.

ταράσσω, Att. **ταράττω**, ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην, *to disturb, to throw into disorder*; pass. 2, 4, 18; 3, 4, 19 and 23.

τάραχος, ου, ὁ (ταράττω), *disorder, confusion*, 1, 8, 2.

ταριχεύω, -εύσω (τάριχος, or ταρίχος, *preserved meat*), *to preserve, to pickle.*

Ταρσοί, ῶν, οἱ, *Tarsi*, 1, 2, 23 and 26. In other writers, *Ταρσός*, οῦ, ἡ, *Tarsus*, the ancient capital of Cilicia.

τάσσω, Att. τάττω, τάξω, ἔταξα, τέτἄχα, τέταγμαι, ἐτάχθην, *to arrange, to draw up in military order*, ταχθῆναι, *to be drawn up*, 1, 2, 15: τῶν κατὰ τοὺς Ἕλληνας τεταγμένων, *of those drawn up opposite to the Greeks*, 2, 3, 19; *to order*, 1, 5, 7; 1, 6, 6; *to appoint*: τῶν πρὸς τοῦτο τεταγμένων, *of those appointed for this work*, 2, 3, 11 and 12; 3, 1, 25;—mid. *to place one's self*, 1, 7, 9; 3, 2, 17. Eng. TACTICS, TACTICIAN.

ταῦρος, ου, ὁ, *a bull*, 2, 2, 9.

ταύτῃ, adv. (dat. sing. fem. of οὗτος), *in this way, in that way, here, there*, 1, 10, 6; 3, 2, 32; *in this respect*, 2, 6, 7.

τάφος, ου, ὁ (θάπτω, *to bury*), *a grave, tomb*, 1, 6, 11. Eng. *ceno*-TAPH, *epi*-TAPH.

τάφρος, ου, ἡ (τάφος), *a ditch*, 1, 7, 14.

τάχα, adv. (ταχύς), *quickly, soon*, 1, 8, 8; *perhaps, perchance*, 5, 2, 17.

ταχέως, adv. (ταχύς), *quickly, rapidly*, 2, 2, 12.

τάχιστα, see ταχύ.

τάχος, εος, ους, τό (ταχύς), *speed*, 2, 5, 7.

ταχύ, adv. (ταχύς), *quickly, speedily*, 1, 5, 3; 2, 3, 6 and 8;—comp. θᾶττον, sup. τάχιστα: ὡς τάχιστα, *most quickly, as quickly as possible*, 1, 3, 14: ᾗ ἐδύνατο τάχιστα, *as quickly as he was able*, 1, 2, 4; ἐπειδὰν τάχιστα, *as soon as*, 3, 1, 9.

ταχύς, εῖα, ύ, *quick*: διὰ ταχέων, adv. *quickly*, 1, 5, 9;—comp. θᾶττων, sup. τάχιστος; τὴν ταχίστην ὁδόν, *by the speediest way*, 1, 2, 20; τὴν ταχίστην, sc. ὁδόν, *most speedily*, 1, 3, 14.

τέ, enclit., copulat. conjunc., *and*, Lat. *que*: τὲ . . , τέ, *both . . . and*; τὲ . . . καί, *both . . . and, not only . . . but also, not only . . . but especially.*

τέθριππον, ου, τό (τέτταρες, ἵππος), sc. ἅρμα, *a four-horse chariot*, 3, 2, 24.

τείνω, τενῶ, ἔτεινα, τέτἄκα, τέτἄμαι, ἐτάθην, *to stretch, extend*; intrans. *to strive, to hasten*, 4, 3, 21. Eng. TONE, TONIC: Lat. *tendo.*

τειχίζω, -ίσω, or -ιῶ, ἐτείχισα (κτέ. seq.), (τεῖχος), *to wall, to fortify.*

τεῖχος, εος, ους, τό, *a wall*, 1, 4, 4: *τὸ Μηδίας τεῖχος, the Median wall*, 1, 7, 15; 2, 4, 12; *a fort, fortress, citadel*, 3, 4, 10. *Νέον τεῖχος, Neontichus* (Newcastle).

τεκμαίρομαι, -αροῦμαι (*τέκμαρ, a sign*), *take as a sign, infer* (from a sign), *to conjecture. to judge*, 4, 2, 4.

τεκμήριον, ου, τό (*τεκμαίρομαι*), *a sign, a proof*, 1, 9, 29 and 30; 3, 2, 13.

τέκνον, ου, τό (*τεκεῖν*, inf. 2d aor. of *τίκτω, to beget* or *to bear*), *a child*, 1, 4, 8; 4, 5, 28.

τελέθω, pres. and impf., poet. (*τέλος*), *to be, become* (in some editt. 3, 2, 3, st. *τὰ ἐλθεῖν*).

τελευταῖος, α, ον (*τελευτή*), *last*, 4, 1, 5; *hindmost; οἱ τελ.*, 4, 1, 10.

τελευτάω, ῶ, -ήσω (*τελευτή*), *to end, finish*, sc. *βίον, to die*, 1, 1, 3; 1, 9, 1; *τελευτῶν, making an end, finally*, 4, 5, 16.

τελευτή, ῆς, ἡ (*τελέω, τέλος*), *end, termination*), *τοῦ βίου*, 4, 1, 1; also without *τοῦ βίου, death*, 2, 6, 29; 3, 2, 7.

τελέω, ῶ, τελέσω or **τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην** (*τέλος*), *to end, to finish; to finish an obligation, to pay*, 3, 3, 18.

τέλος, εος, ους, τό, *an end*, 1, 10, 18;—*τέλος*, adv. *finally, at last*, 1, 10, 13; 2, 3, 26;—*τὰ τέλη, the magistrates*, (the last, i. e. the highest station in civil life), 2, 6, 4. Eng. TELIC, TELEO-*logy*.

τέμαχος, εος, ους, τό (*τέμνω*), *a piece cut off*, esp. of fish.

Τεμενίτης, ου, ὁ, *of Temenus*, a place in Sicily, *a Temenite*, 4, 4, 15; or **Τημνίτης**, or **Τημενίτης**, *of Temnus*, an Æolian city in Asia Minor; or *of Temenium*, a town in Argolis. All three readings are found in different editt.

τέμνω, τεμῶ, ἔτεμον, Att. **ἔτεμον, τέτμηκα, τέτμημαι, ἐτμήθην**, *to cut*. Eng. *ana*-TOMY, *a*-TOM.

τέναγος, εος, ους, τό, *shallow water, a shoal*.

τερεβίνθινος, η, ον (*τερέβινθος*, or *τέρμινθος, a pitch-pine tree*), *of turpentine*, 4, 4, 13.

τεσσαράκοντα, Att. **τετταράκοντα**, *forty*.

τέσσαρες, Att. **τέτταρες, α**, gen. *ων, four*.

τέταρτος, η, ον, *fourth*.

τετρακισχίλιοι, αι, α, *four thousand*.

τετρακόσιοι, αι, α, *four hundred*; sing. *ἀσπὶς τετρακοσία*, 1, 7, 10.

τετρα-μοιρία, ας, ἡ (*τέτταρες, μοῖρα, a share*), *a fourfold share, four times as much*.

τετρα-πλόος, όη, όον, contr. *οῦς, ῆ, οῦν, fourfold*.

τετταράκοντα—τεσσαράκοντα, *forty*.

τέτταρες, α, gen. *ων, four*.

Τευθρανία, ας, ἡ, *Teuthrania*, name of a city and district in Mysia: *ὁ Τευθρανίας ἄρχων*, 1, 2, 3.

τεύξομαι: *τυγχάνω*.

τεῦχος, εος, ους, τό (*τεύχω, to make*), *an implement, tool*; esp. in pl. *jars, vessels* (for containing fluids), *pots*. Eng. *penta*-TEUCH.

τεχνάζω, -άσω (*τέχνη*), *to use art, deal craftily, dissemble*.

τέχνη, ης, ἡ, *art, contrivance, skill: πάσῃ τέχνῃ καὶ μηχανῇ, by every art and device, by all means*, 4, 5, 16. Eng. TECHNICAL, TECHNO-*logy*.

τεχνικῶς (*τέχνη*), *artfully, skillfully*.

τέως, *up to a certain point*, 4, 2, 12; *up to this*, or *that, time*.

τῇ, or **τῇσε**, adv. (*τῇ, δέ*), *in this way, thus, in the following manner*, 2, 3, 1: *τῇ μὲν . . . τῇ δέ, in the one way . . . in the other way, in the former arrangement . . . in the latter*, 4, 8, 10.

τήκω, τήξω, ἔτηξα, τέτηκα, τέτηγμαι late, **ἐτάκην, ἐτήχθην** rare, *to melt*, THAW, trans.; pf. and plupf. act. intrans. 4, 5, 15.

Τηλεβόας, ου or **α, ὁ,** *the Telebŏas*,

an affluent of the Euphrates, 4, 4, 8.

Τημενίτης, or **Τημνίτης**, see *Τεμενίτης*.

τήμερον, adv. (ἡμέρα), *to-day*, 1, 9, 25; 3, 1, 14.

τηνικαῦτα, adv. *then, at that very time, just then.*

Τήρης, εος, ους or ου, ὁ, *Teres*, king of the Odrysæ, an ancestor of Seuthes.

Τηρίβαζος, see *Τιρίβαζος*.

τιάρα, ας, ἡ, *a tiara* (the Persian head-dress); *τιάρα ὀρθή, an upright tiara*, 2, 5, 23.

τιαροειδής, ές (τιάρα, εἶδος), *like a tiara.*

Τιβαρηνοί, ῶν, οἱ, *Tibareni*, or *Tibarenians*, living on the S. coast of the Euxine.

Τίγρης, ητος, ὁ, in other writers also **Τίγρις**, ιδος, ὁ, *the Tigris, the arrowy stream*, so called from its swiftness; unites with the Euphrates below Babylon.

τίθημι, θήσω, aor. ἔθηκα (ἔθην), pf. τέθεικα, τέθειμαι, ἐτέθην, *to put, set, place*, 1, 5, 13; *to appoint*, ἀγῶνα, 1, 2, 10;—mid. *to put, set, place* (for one's self): τὰ ὅπλα τίθεσθαι signifies, (a) *to lay aside, to put up arms*, 1, 5, 17; 1, 2, 16; (b) *to lay down one's arms, to surrender* (this use not in Anab.); (c) *to stand under arms*, 1, 5, 14; 1, 6, 4; ἐν τάξει θέσθαι τὰ ὅπλα, and εἰς τάξιν τὰ ὅπλα τίθεσθαι, *to place one's self in order of battle*, 2, 2, 8 and 21. Eng. THESIS, THEME, *anti*-THESIS, etc.

Τιμασίων, ωνος, ὁ, *Timasion*, 3, 1, 47.

τιμάω, ῶ, -ήσω (τιμή), *to esteem, to honor*, 1, 3, 3;—pass. 1, 8, 29. Eng. TIMOTHY.

τιμή, ῆς, ἡ, *honor*, 2, 1, 17; 2, 5, 38.

Τιμησίθεος, ου, ὁ, *Timesitheus.*

τίμιος, α, ον (τιμή), *honorable*, 1, 2, 27.

τιμωρέω, ῶ, -ήσω (τιμωρός, ὁν, *avenging*, fr. τιμή, *honor, satisfaction*, and αἴρω, *to take*), *to punish*;—mid. *to punish* (for one's own sake), 1, 9, 13; *to take vengeance upon*, 1, 3, 4;—pass. *to be punished*, 2, 5, 27; 2, 6, 29.

τιμωρία, ας, ἡ (akin to τιμωρέω), *vengeance, punishment*, 2, 6, 14.

Τιρίβαζος, ου, ὁ, *Tiribazus*, a satrap of Western Armenia, 4, 4, 4.

τις, τι, gen. τινός or τοῦ, indef. pron. enclit. (distinguished by the accent from τίς, τί, interrog.), *a certain one, some one, any one, one*: μελανία τις, *a certain blackness, a sort of black cloud*, 1, 8, 8; χαλκός τις, *now and then a piece of brazen armor*, 1, 8, 8; *now and then one, here and there one*, 1, 8, 20; added to ποῖος, ὁπόιος, πόσος, and similar words, making them more indef., 2, 2, 2; 2, 4, 21;—τι, *in any respect, in anything, in some respect, in something, somewhat*, 3, 1, 37; *something*, 1, 10, 16: τι τῆς φάλαγγος, *a certain part of the line*, 1, 8, 18.

τίς, τί, gen. τίνος or τοῦ, interrog. pron., comm. in direct, also in indirect questions, *who? which? what?*——neut. τί often, *why?* 2, 4, 3 and 19; also, *how?*

Τισσαφέρνης, ους, ὁ, *Tissaphernes*, 1, 1, 2 and 3, and 7; 1, 2, 4; 1, 7, 12; 1, 10, 7; 2, 3, 18, ff.; 2, 4, 1, ff.; 2, 5, 16, ff.; 3, 2, 4; 3, 3, 3, ff.; 3, 4, 1, ff.

τιτρώσκω, τρώσω, ἔτρωσα, τέτρωκα late, τέτρωμαι, ἐτρώθην, *to wound*, 1, 8, 26; *to inflict* (*some*) *wounds*, 3, 3, 7.—Pass. 2, 2, 14.

τλήμων, ονος, ὁ, ἡ (root τλα- in τλήσομαι and ἔτλην, *to bear*), *bearing, suffering, wretched*, 3, 1, 29.

τοί, enclit. particle, intens. *indeed, truly*, 2, 1, 19; 2, 5, 19; 3, 1, 18 and 37.

τοιγαροῦν (τοί, γάρ, οὖν), *wherefore, accordingly*, 1, 9, 9 and 15, and 18; 2, 6, 20.

τοίνυν (τοί, νύν enclit. particle, *then, thereupon*), *therefore, then, accord-*

ingly, 2, 1, 22; 2, 3, 5;—often continuative, *moreover, further*, 3, 1, 36.

τοιόςδε, τοιάδε, τοιόνδε (τοῖος, δέ), *such, such as*: τοιάδε, *such as the following, as follows.*

τοιοῦτος, τοιαύτη, τοιοῦτον (also τοιοῦτο), (τοῖος, οὗτος), *such*, Lat. *talis*; τοιαῦτα, *such as precedes, as above*: ἐν τοιούτῳ τοῦ κινδύνου προσιόντος, *at such a point of the coming danger, in such extreme danger*, 1, 7, 5.

τοῖχος, ου, ὁ (cf. τεῖχος), *a wall* (of a building).

τολμάω, ῶ, -ήσω (τόλμα, *daring*), *to bear, endure, dare*, 3, 2, 11 and 16, and 32.

Τολμίδης, ου, ὁ, *Tolmides*, an Elēan, the best herald in the army of 10,000, 2, 2, 20; 3, 1, 46.

τόξευμα, ατος, τό (τόξον), *an arrow*, 1, 8, 19; 3, 4, 4 and 17; 4, 2, 28.

τοξεύω, -εύσω (τόξον), *to shoot with the bow*, 3, 3, 7; 3, 4, 17;—*to hit with an arrow*; pass. *to be hit with an arrow*, 1, 8, 20.

τοξική, ῆς, ἡ, sc. τέχνη (τόξον), *the art of shooting with the bow*, 1, 9, 5: adj. τοξικός, ή, όν, *pertaining to a bow*. Eng. TOXICUM, *poison*, such as used for arrows: also, *in*-TOXIC-*ate*.

τόξον, ου, τό, *a bow*, 3, 3, 15: pl. τόξα, *implements of archery* (including the arrows), 3, 4, 17.

τοξότης, ου, ὁ (τόξον), *a bowman, an archer*.

τόπος, ου, ὁ, *a place, a region*, 1, 5, 1. Eng. TOPIC, *U*-TOPIA (*U*- = οὐ-, *not*), TOPO-*graphy*, etc.

τορός, ά, όν (τείρω, *to pierce*), *piercing*.

τόρος, ου, ὁ (τείρω, *to pierce*), *an augur; any instrument for boring*.

τοσόσδε, τοσήδε, τοσόνδε (τόσος, *so much*, δέ intens.), *so great, so much*, Lat. *tantus*: τοσοίδε, *of such a number, so many; so few*, 2, 4, 4.

τοσοῦτος, τοσαύτη, τοσοῦτον (sometimes τοσουτο), *so much*, Lat. *tantus*: τοσοῦτος τὸ βάθος, *so much in depth*, i. e., *so deep*, 3, 5, 7; *thus much*, 1, 3, 14; 2, 1, 9; ὅσῳ . . . τοσούτῳ, 1, 5, 9, lit. *by how much sooner . . . by so much the more*, etc., i. e., *the sooner . . . the more*, etc., and in the next clause, *the slower . . . the more*, etc.: τοσοῦτον . . . ὅσον, *in so far . . . as*, 3, 1, 45; *so far*, 3, 3, 10; *so many* (in plur.), 2, 1, 16; 3, 1, 36.

τότε, adv. *then, at that time*, Lat. *tum, tunc*, 1, 1, 6; τότε δή, *then indeed*, 2, 4, 22; ὅτε . . . καὶ τότε, *when . . . then also*, 3, 2, 13; ἄριστον τῶν τότε, *best of the men of that time*, 2, 2, 20: τότε μέν . . . τότε δέ, *at one time . . . at another*.

τοὔμπαλιν—τὸ ἔμπαλιν, *back, back again*, 1, 4, 15.

τοὔπισθεν — τὸ ὄπισθεν, *back, backwards*, 3, 3, 10.

τράγημα, ατος, τό (τραγέω, ῶ, τρώγω, *to eat raw* fruits); comm. plur. *sweetmeats, dessert*, Lat. *bellaria*, French *dragées*, 2, 3, 15.

Τράλλεις, εων, αἱ, *Tralles*, a city in Lydia.

Τρανίψαι, ῶν, οἱ, *the Tranipsæ*, or *Tranipsians*, a people of Thrace.

τράπεζα, ης, ἡ (τέτταρες, πέζα — πούς), *a table*. Eng. TRAPEZ-*oid*, TRAPEZIUM.

Τραπεζούντιος, ου, ὁ, *a Trapezuntian, a man of Trapezus*, 4, 8, 23.

Τραπεζοῦς, οῦντος, ἡ, *Trapezus*, on the S. E. coast of the Euxine: now Trebizond, 4, 8, 22.

τραῦμα, ατος, τό (τιτρώσκω), *a wound*), 1, 8, 26; 4, 6, 10.

τράχηλος, ου, ὁ, *the neck*, 1, 5, 8.

τραχύς, εῖα, ύ, *rough, harsh*, 2, 6, 9. Eng. TRACHEA.

τρεῖς, τρία, gen. τριῶν, THREE.

τρέπω, τρέψω, ἔτρεψα (2d aor. ἔτραπον, Epic), τέτροφα, τέτραμμαι, ἐτράπην (ᾰ), rare ἐτρέφθην, *to turn*: τρ. εἰς φυγήν, *to put to flight*, 1, 8, 24; *to divert, change*, τὰς γνώμας, 3, 1, 41·—mid. *to turn one's self, to turn* (intrans., 3, 5, 13;—pass. ἡ sc. ὁδὸς . . .

τετραμμένη, *the way having been turned*, i. e., *the way leading*, 3, 5, 15.

τρέφω, **θρέψω**, **ἔθρεψα**, (**τέτροφα**, and **τέτραφα** rare), **τέθραμμαι**, **ἐτράφην**, rare **ἐθρέφθην**, *to nourish*, 1, 1, 9 and 10: *to be brought up*, 3, 2, 13; *to be fed*, 4, 5, 25.

τρέχω, **δραμοῦμαι**, **ἔδραμον**, **δεδράμηκα**, *to run*, 1, 5, 2 and 8, and 13; 4, 5, 18. Eng. TROCHEE.

τρέω, **τρέσω**, **ἔτρεσα** (chiefly poetic), *to tremble* (through fear), *to shun from fear*, *to shrink away from*, 1, 9, 6.

τρία, **τριῶν**, **τρισί**: see **τρεῖς**.

τριάκοντα, *thirty*.

τριακόντορος, **ον** (**τριάκοντα**, **ἐρέττω**, *to row*), *thirty-oared*: as subst. sc. **ναῦς**, *a thirty-oared galley*.

τριακόσιοι, **αι**, **α**, *three hundred*.

τριβή, **ῆς**, **ἡ** (**τρίβω**, *to rub*), *the act of rubbing*; *spending one's time*, *constant practice*.

τριήρης, **εος**, **ους**, **ἡ** (**τρίς**, and the root **ἀρ-** in **ἀραρίσκω**, *to join*, *to fit*; or **ἐρέττω**, *to row*. The latter is now preferred), sc. **ναῦς**, *a galley with three banks of oars*, *a trireme*, *a war-vessel*, 1, 2, 21; 1, 3, 17; 1, 4, 7, ff.

τριηρίτης, **ου**, **ὁ** (**τριήρης**), *a soldier*, or *oarsman*, *in a trireme*.

τρίπηχυς, **υ**, **εος**, **ους**, *three cubits long*, 4, 2, 28.

τρι-πλάσιος, **α**, **ον** (**πλάττω**, *to form*), *three-fold*, *thrice as large*, or *as much*.

τρί-πλεθρος, **ον** (**πλέθρον**), *three plethra* (300 ft.) *in extent*, *of three plethra*.

τρί-πους, **ουν**, gen. **-ποδος**, *three-footed*; as subst. **ὁ τρ.**, *a* TRIPOD.

τρίς, adv. THRICE, 3, 2, 24.

τρισάσμενος, **η**, **ον** (**τρίς**, **ἄσμενος**, *willing*, *glad*), *thrice glad*, *thrice as willing*, 3, 2, 24.

τρισκαίδεκα (**τρίς**, **καί**, **δέκα**), *thirteen*.

τρισμύριοι, **αι**, **α** (**τρίς**, **μύριοι**), *thirty thousand*.

τρισχίλιοι, **αι**, **α** (**τρίς**, **χίλιοι**), *three thousand*.

τριταῖος, **αία**, **αῖον**, *on the third day*.

τρίτος, **η**, **ον**, *third*: **τὸ τρίτον**, *the third time*.

τρίχα, or **τριχῇ** (**τρεῖς**), *in three parts*, *threefold*.

τρίχινος, **η**, **ον** (**θρίξ**, **τριχός**), *of hair*, 4, 8, 3. Eng. TRICHINA.

τρι-χοίνικος, **η**, **ον** (**τρίς**, **χοῖνιξ**), *containing three chœnixes*.

Τροία, **ας**, **ἡ**, *Troy*, Lat. *Troja*; in the sense of **Τρῳάς**, *the Troad*.

τρόπαιον, **ου**, **τό** (**τροπή**, **τρέπω**), *a* TROPHY (a monument erected at the point where the enemy turned, or as near that point as convenient), 3, 2, 13.

τροπή, **ῆς**, **ἡ** (**τρέπω**), *the act of turning*, *the flight*, *rout*, 1, 8, 25. Eng. TROPIC, etc.

τρόπος, **ου**, **ὁ** (**τρέπω**), *a turn*, *direction*, *way*, *manner*: **τόνδε τὸν τρόπον**, *in the following manner*, 1, 1, 9; *way*, *course*, 2, 5, 20: **ἐκ παντὸς τρόπου**, *in every way*, *by every means*, 3, 1, 43;—*character*, **πρὸς τοῦ τρόπου**, *in keeping with the character*, etc., 1, 2, 11; cf. 2, 6, 11;—plur. *characters*, 1, 9, 22. Eng. TROPE.

τροφή, **ῆς**, **ἡ** (**τρέφω**), *nourishment*, *support*: **εἰς τὴν τροφὴν τῶν στρατιωτῶν**, *for the support of his soldiers*, 1, 1, 9. Eng. *a*-TROPHY.

τροχάζω, **-άσω** (**τρέχω**), *to run*.

τρυπάω, **ῶ**, **-ήσω** (**τρῦπα**, *a hole*), *to bore*; pass. **ἀμφότερα τὰ ὦτα τετρυπημένον**, *with both his ears bored*, 8, 1, 31.

Τρῳάς, or **Τρωάς**, **άδος**, **ἡ** (**Τροία**), *Troas*, or *the Troad*, including the site of ancient Troy.

τρωκτός, **ή**, **όν** (**τρώγω**, *to eat raw*), *edible*: **τὰ τρωκτά**, *things that are eatable*, esp. figs, almonds, etc.

τρωτός, **ή**, **όν** (**τιτρώσκω**, *to wound*), *vulnerable*, *liable to be wounded*, 3, 1, 23.

τυγχάνω, **τεύξομαι**, **ἔτῠχον**, **τετύχηκα**, *to hit*, w. gen. 3, 2, 19; *to obtain*, 1, 4, 15; *to meet with*, 2, 6, 29; 3, 2, 7; *to reach, to hit*, 3, 2, 19;—often with a particip. and rendered *happen, by chance, just then, just now, just: παρὼν ἐτύγχανε, happened to be present*, or *was by chance present*, or *was just then present*, 1, 1, 2; *ἔτυχε θυόμενος, was just then sacrificing*, 2, 1, 9; *ἐτύγχανον λέγων, I was just saying*, 3, 2, 10;—sometimes the particip. is to be supplied, *ἐτύγχανεν ἕκαστος*, sc. *ὤν* or *ἀναπαυόμενος*, 3, 1, 3; *ὡς ἐτύγχανον*, sc. *αὐλιζόμενοι* or *ὄντες*, 2, 2, 17; *τυχόν*, particip. acc. abs. as adv. *perchance*.

Τυριαῖον, **ου**, **τό**, *Tyrianum*, 1, 2, 14.

τυρός, **οῦ**, **ὁ**, *a cheese*; plur. 2, 4, 28.

τύρσις, **ιος**, and **εως**, **ἡ**, Lat. *turris*, *a* TURRET, TOWER, *castle*.

τυχεῖν, **τυχών**: *τυγχάνω*.

τύχη, **ης**, **ἡ** (*τυγχάνω*), *chance, luck, fortune*, 2, 2, 13. *Syn.* TYCHE.

τῷδε, adv. (dat. sing. of *ὅδε*), *in the following manner, as follows*.

Υ

ὑβρίζω, f. **-ίσω**, or **-ιῶ**, or **ιοῦμαι**, **ὕβρισα**, **ὕβρικα**, **ὕβρισμαι**, **ὑβρίσθην** (*ὕβρις*), *to be insolent*; w. acc. *to treat insolently, to insult*; pass. *to be insulted*, 3, 1, 13 and 29. Eng. HYBRID, etc.

ὕβρις, **εως**, **ἡ**, *insolence*, 3, 1, 21.

ὑβριστός, **ή**, **όν** (*ὕβρις*), *insolent, abusive*; comp. and sup. **-ότερος**, **-ότατος**.

ὑγιαίνω, **-ανῶ** (*ὑγιής, healthy*), *to be healthy, to be in good condition*, 4, 5, 18. Eng. HYGIENE.

ὑγρότης, **ητος**, **ἡ** (*ὑγρός, moist*), *moisture, perspiration: suppleness, pliancy*. Cf. HYGRO-*meter*, etc.

ὑδροφορέω, **ῶ**, **-ήσω** (*ὕδωρ, φέρω*), *to carry water*, 4, 5, 9.

ὑδροφόρος, **ου**, **ὁ**, or **ἡ** (*ὕδωρ, φέρω*), *a water-carrier*, 4, 5, 10.

ὕδωρ, **ὕδατος**, **τό** (*ὗω, to wet, to rain*), *water*, 1, 5, 7 and 10. *ὕδωρ ἐξ οὐρανοῦ, rain*, 4, 2, 2. Eng. HYDRO-*gen*, HYDR-*ant*, HYDRO-*statics*, etc.

ὑϊδέος, **ου**, *υἱδοῦς*, *οῦ*, *ὁ*; also *υἱδοῦς*, *οῦ*; also *υἱδοῦς* (without the diæresis), *a son's son, a grandson*.

υἱός, **οῦ** (also **υἱέος**, 3d declens.), *ὁ*, *a son*.

ὕλη, **ης**, **ἡ**, *a wood, a forest*; also, *an undergrowth of wood, brush*, 1, 5, 1; 3, 5, 10. With digamma, *ὕλϝη*, Lat. *sylva*, Eng. SYLVAN, SYLVANUS, etc.

ὑμέτερος, **α**, **ον** (*ὑμεῖς*), *your, yours*.

ὑπάγω (*ὑπό, ἄγω*, q. v.), *to lead on slowly*; intrans. *to advance slowly*, 3, 4, 48:—mid. *to lead on slyly, with cunning; to suggest cunningly*, 2, 1, 18; *to lead* (one) *on deceitfully, to try to induce* (one) *with deceit*, 2, 4, 3.

ὑπαίθριος, **ον** (*αἰθρία, open air*), *in the open air*.

ὑπαίτιος, **ον** (*αἰτία, blame*), *under blame; ὑπαιτιόν τι, some ground of censure* or *accusation*, 3, 1, 5.

ὑπακούω (*ὑπό, ἀκούω*, q. v.), *to hear, listen to*: w. gen. 4, 1, 9.

ὑπ-ανα-τείνω (q. v.), *to stretch up under* (something).

ὑπ-ανα-χωρέω, **ῶ**, **-ήσω**, *to withdraw slowly*.

ὑπ-αντάω, **ῶ**, **-ήσω**, *to go*, or *come, to meet, to come up for assistance*, 4, 3, 34.

ὑπαρχος, **ου**, **ὁ** (*ὑπό, ἄρχω*), *a subordinate commander* or *officer: τῶν ὑπάρχων δυνάστην, an influential man of the subordinate officers*, 1, 2, 20: *ὁ Κύρου ὕπ., the next in command to Cyrus*, 1, 8, 5.

ὑπάρχω (*ὑπό, ἄρχω*, q. v.), *to begin*, w. the particip. 2, 3, 23;—*to be, to exist*, 2, 2, 11;—*to be inclined towards, to favor*, w. dat. 1, 1, 4.

ὑπασπιστής, **οῦ**, **ὁ** (*ὑπό, ἀσπίς*), *a shield-bearer, armor-bearer*, 4, 2, 20.

ὑπείκω (*ὑπό, εἶκω, εἴξω, εἶξα, to yield*), *to submit to*, w. dat.

ὕπειμι (ὑπό, εἰμί, q. v.), *to be under*, 8, 4, 7.

ὑπελαύνω (ὑπό, ἐλαύνω, q. v.), *to drive* or *ride under, to ride up* (spoken of a subordinate person riding up to a superior), 1, 8, 15.

ὑπέρ, prep. w. gen. or acc. (1) w. gen. *over, above, beyond*, 1, 10, 12 and 14; *for, in behalf of*, 1, 3, 4; 1, 8, 27; *for, on account of*, 1, 7, 3 (Dind. here omits ὑπέρ); *instead of, in the name of*; (2) w. acc. *over, beyond*, of place, time, number, or measure, 1, 1, 9. In compos. *over, beyond, for, in behalf of*, and intens. Eng. prefix HYPER-, as HYPER-*bola*, HYPER-*bole*, HYPER-*critical*, HYPER-*borean*, etc.

ὑπεράλλομαι (ὑπέρ, ἄλλομαι, q.v.), *to leap over*.

ὑπερ-ανα-τείνω (q. v.), *to stretch up over*.

ὑπερ-βαίνω (q. v.), *to go over, to cross*.

ὑπερ-βάλλω (q. v.), *to cast over*: intrans. *to cross over*, 4, 1, 7: w. acc. 4, 4, 20.

ὑπερβολή, ῆς, ἡ (ὑπέρ, βάλλω). *the act of casting beyond*; in rhetoric, *an extravagant expression, a* HYPERBOLE; *the act of passing, passage*, 1, 2, 25; *the place of passing, the pass*, 3, 5, 18.

ὑπερδέξιος, ον (ὑπέρ, δεξιός), *above the right*, 3, 4, 37.

ὑπερ-έρχομαι (q. v.), *to go beyond*, w. acc. 4, 4, 3.

ὑπερέχω (ὑπέρ, ἔχω, q. v.), *to be above, project above*, 3, 5, 7, sc. τοῦ ὕδατος: *to project, overhang*, 4, 7, 4.

ὑπερ-ήμισυς, εια, υ, *above half*.

ὕπερ-θεν, *from above, above*, 1, 4, 4.

ὑπερ-κάθημαι (q. v.), *to be seated*, or *posted, above*.

ὑπερ-όριος, ον, or **ος, α, ον** (ὅρος, *a boundary*), *beyond the borders, foreign*.

ὑπερύψηλος, ον (ὑπέρ, ὑψηλός), *exceedingly high*, 3, 5, 7.

ὑπ-έρχομαι (q. v.), *to go under, to retire slowly*.

ὑπεσχόμην: ὑπισχνέομαι.

ὑπ-έχω (q. v.), *to have*, or *hold, under, to submit to, endure*; w. δίκην, *to stand a trial, pay a penalty, give satisfaction*.

ὑπήκοος, ον (ὑπό, ἀκούω), *hearing to, subject*, 1, 6, 6.

ὑπηρετέω, ῶ, -ήσω (ὑπηρέτης), *to serve*, w. dat. 1, 9, 18; 2, 5, 14; *to provide with, to furnish*, 3, 5, 8.

ὑπηρέτης, ου, ὁ (ὑπό, ἐρέτης, *a rower*, ἐρέττω, *to row*), *a sailor*; genr. *a laborer, helper, attendant, servant*, 1, 9, 18 and 27; 2, 1, 9.

ὑπισχνέομαι, οῦμαι (ὑπό, ἴσχω — ἴχω, *to have, to hold*), f. ὑποσχήσομαι, aor. ὑπεσχόμην, pf. ὑπέσχημαι, *to promise*, 1, 2, 2; 1, 7, 5 and 18; 2, 3, 20.

ὕπνος, ου, ὁ, *sleep*, 3, 1, 11. Eng. HYPNOTIC.

ὑπό, prep. w. gen. dat. or acc. (1) w. gen. *under*, of place; or comm. of a cause or agent; hence, *by*, w. pass. verbs, 2, 6, 13 and 15; w. neut. verbs, 1, 5, 5; 3, 4, 11.—(2) w. dat. *under* (of situation), 1, 2, 8; 1, 8, 10; *under the power of, subject to*.—(3) w. acc. *under*, w. verbs of motion, 1, 8, 27; 1, 10, 14; also w. verbs of rest, 3, 4, 37. In compos. *under, secretly, slightly, a little, slowly*. Eng. prefix HYPO-; as HYPO-*chondriac*, HYPO-*crisy*, HYPO-*thesis*, etc.

ὑποδεής, ές, gen. έος (ὑμό, δέομαι, *to want*), *slight*; comm. in comp. ὑποδεέστερος, *inferior*, w. gen. *inferior to*, 1, 9, 5.

ὑπο-δείκνυμι (q. v.), *to show slightly, somewhat; to give indications, to threaten*.

ὑποδέχομαι (ὑπό, δέχομαι, q. v.), *to receive* (under one's protection), 1, 6, 3; *to welcome; to await*.

ὑπο-δέω (q. v.), *to bind under*; ὑποδεδεμένοι, *with shoes on* (lit. *being bound under*), 4, 5, 14.

ὑπόδημα, ατος, τό (ὑπό, δέω, *to bind*), *something bound under, a sandal, a shoe*, 4, 5, 14.

ὑποζύγιον, ου, τό (ὑπό, ζυγόν, *a yoke*, ζεύγνυμι), *an animal under the yoke, a beast of burden*, 1, 3, 1; 1, 7, 20; 2, 1, 6, and often.

ὑπο-κατα-βαίνω (q. v.), *to go down a little*, or *slowly*.

ὑπο-κρύπτω (q. v.), *to hide under*: mid. *for one's self, to conceal*, 1, 9, 19, in some editt.

ὑπο-κύπτω (q. v.), *to stoop under, bend under, to bow low*, 4, 5, 32, in some editt.

ὑπολαμβάνω (ὑπό, λαμβάνω, q. v.), *to take under one's protection, to receive*, 1, 1, 7; sc. **τὸν λόγον**, *to take up the word, to reply*, 2, 1, 15: **μεταξὺ ὑπολαβών**, *having replied in the midst* (of his remarks), *abruptly replying*, 3, 1, 27.

ὑπολείπω (ὑπό, λείπω, q. v.), *to leave behind*; pass. *to be left behind*, 1, 2, 25.

ὑπο-λόχαγος, ου, ὁ, *one under a λοχαγός, a lieutenant* (cf. 3, 4, 21).

ὑπο-λύω, -λύσω, *to loose* (something) *under*; mid. *to untie* (and take off) *the shoes* or *sandals*, 4, 5, 13.

ὑπομαλακίζομαι (ὑπό, μαλακίζω, *to soften*, fr. μαλακός, *soft*), *to be somewhat softened, to grow somewhat timid, to yield somewhat*, 2, 1, 14.

ὑπομένω (ὑπό, μένω, q. v.), *to remain behind, to halt, to stop*, 3, 4, 21; 4, 1, 16.

ὑπόμνημα, ατος, τό (ὑπό, μιμνήσκω), *a remembrance, reminiscence*, 1, 6, 3.

ὑπόπεμπτος, ον (verb. adj. fr. ὑποπέμπω), *sent secretly, sent as a spy, sent treacherously*, 3, 3, 4.

ὑποπέμπω (ὑπό, πέμπω, q. v.), *to send secretly, send as a spy, send treacherously*, 2, 4, 22.

ὑπο-πίνω (q. v.), *to drink a little* (spoken jestingly of one who drinks to excess).

ὑποπτεύω, -εύσω (**ὕποπτος**), *to suspect*, 1, 3, 1; 2, 3, 13; *to be apprehensive of, to apprehend*, 1, 1, 1.

ὕποπτος, ον (ὑπό, and root ὀπ- in ὄψομαι, κτέ.), *suspecting*.

ὑποστῆναι, see **ὑφίστημι**.

ὑπο-στρατηγέω, ῶ, -ήσω, *to be general under* (another), *to be second in command, to be lieutenant-general*.

ὑποστράτηγος, or **ὑποστρατηγός**, gen. ου or οῦ, ὁ (ὑπό, στρατηγός), *a lieutenant-general*, 3, 1, 32.

ὑποστρέφω (ὑπό, στρέφω, q. v.), *to turn about; to turn slyly, to turn artfully*, 2, 1, 18.

ὑπουργός, όν (ὑπό, ἔργον), *working under* (another), *contributing to* (anything, dat.).

ὑποφαίνω (ὑπό, φαίνω, q. v.), *to appear a little*; of the day, *to begin to dawn*, 3, 2, 1; 4, 2, 7.

ὑπο-φείσομαι, φεισόμαι, ἐφεισάμην, *to spare somewhat, to spare with a* (covert) *design*, 4, 1, 8.

ὑποχείριος, ον (ὑπό, χείρ), *under the hand of, subject to*, w. dat. 3, 2, 3.

ὑποχος, ον (ὑπέχω), *held under, subject to*, w. dat. 2, 5, 7.

ὑποχωρέω, ῶ, -ήσω (ὑπό, χωρέω), *to withdraw, to recede*, w. dat. of person, *before a person*, 1, 4, 18; *to retreat*, 1, 7, 17.

ὑποψία, ας, ἡ (ὑπό, and root ὀπ- in ὄψομαι, κτέ.), *a suspicion*, 1, 3, 21; **ὑποψίαν παρέχειν**, *to occasion suspicion*, 2, 4, 10; in plur. *expressions of suspicion*, 2, 5, 1 and 2.

Ὑρκάνιος, α, ον (Ὑρκανοί, *Hyrcanians*), *Hyrcanian, of Hyrcania*, a province of the Persian empire S. E. of the Caspian.

ὗς, ὑός, ὁ or **ἡ**, *a swine*.

ὑστεραῖος, αία, αῖον (**ὕστερος**), *following, subsequent*: **ἡ ὑστεραία**, sc. **ἡμέρα**, *the following day*, 2, 3, 25; often dat. *on the following day*, 1, 2, 21.

ὑστερέω, ῶ, -ήσω (**ὕστερος**), *to be later*, or *too late*; w. gen. *to arrive later than, after*, 1, 7, 12.

ὑστερίζω, -ίσω, or **-ιῶ** (**ὕστερος**), *to be too late*.

ὕστερον, adv. (neut. of **ὕστερος**),

later, afterwards, 1, 3, 2; 1, 8, 8; sup. ὕστατα.

ὕστερος, έρα, ερον, *later*, 1, 5, 14; 2, 2, 17: ὑπέμενον ὕστεροι, *remained behind*, 3, 4, 21; sup. ὕστατος.

ὑφ' — ὑπό before an aspirated vowel.

ὑφειμένως (ὑφειμένος, *sent under*, fr. ὑφίημι), *submissively, humbly*.

ὑφηγέομαι, οῦμαι (ὑπό, ἡγέομαι, q. v.), *to lead slowly*, 4, 1, 7.

ὑφίημι (ὑπό, ἵημι, q. v.), *to send under; to give up, surrender*, w. acc. 3, 5, 5;—mid. *to yield, submit*, 3, 1, 17; 3, 2, 3.

ὑφίστημι (ὑπό, ἵστημι, q. v.), *to put under*; intrans. parts (see ἵστημι), *to stand under, to undertake; to oppose, resist*, w. dat. 3, 2, 11.

ὑφοράω, ῶ (ὑπό, ὁράω, q. v.), *to look upon with suspicion*, w. acc. 2, 4, 10.

ὑψηλός, ή, όν (ὕψος), *lofty*, ὄρος ὑψηλόν, 1, 2, 22; τὸ ὑψηλόν, *the eminence*, 3, 4, 25.

ὕψος, εος, ους, τό, *height*, 2, 4, 12; 3, 4, 7 and 10. Eng. HYPSO-*metry*, etc.

Φ

φαγεῖν, 2d aor. infin. of ἐσθίω, *to eat*: ἔφαγον, 2, 3, 16. Eng. *sarco*-PHAGUS, *anthropo*-PHAGI.

φαιδρός, ά, όν (φαίνω), *bright, cheerful*, 2, 6, 11.

φαίην: φημί.

φαίνω, φᾰνῶ, ἔφηνα, πέφαγκα, (2d pf. πέφηνα, intrans.), πέφασμαι, ἐφάνθην, 2d aor. ἐφάνην (ᾰ), *to show*; pass. and 2d pf. act. *to appear*, 1, 3, 19: πηλοῦ φανέντος, 1, 5, 7; ἐφαίνετο ἵχνια, 1, 6, 1; φάνητε, *appear, show yourselves*, 3, 1, 24;—w. the infin. φαίνομαι means *to appear, to seem* (the appearance may be deceptive); w. the particip. it means *to appear, to be plain* (denoting what actually exists): οὐ φθονῶν ἐφαίνετο, *he appeared not envying*, or *he plainly did not envy*, 1, 9, 19; cf. 2, 5, 38. Eng. PHASE, PHENOMENON, PHANTOM, PHANTASM, etc.

φάλαγξ, αγγος, ἡ, *a line of battle, a* PHALANX, 1, 2, 17; 1, 8, 17 and 18; also, *an army in camp*, meton. *a camp*, 2, 1, 6.

Φαλῖνος, ου, ὁ, *Phalinus*, 2, 1, 7.

φάναι; φημί.

φανερός, ά, όν (φαίνω), *plain, manifest, visible*; often w. a particip., ἐπιβουλεύων μοι φανερός, *manifest plotting against me*, or in an Eng. idiom, *manifestly plotting against me*, 1, 6, 8: φανερὸς ἦν πειρώμενος, lit. *he was manifest attempting*, i. e. *he manifestly attempted*, or, *it was manifest that he attempted*, 1, 9, 11; cf. 1, 9, 16; 2, 5, 40: ἐν τῷ φανερῷ, *openly*, 1, 3, 21. Eng. PHANERO-*gamic*, etc.

φανερῶς, adv. (φανερός), *openly*, 1, 9, 19.

φαρέτρα, ας, ἡ (φέρω), *a quiver*, 4, 4, 16.

φάρμακον, ου, τό, *a drug; medicine; poison*. Eng. PHARMACY, etc.

φαρμακο-ποσία (πίνω), ας, ἡ, *the taking of medicine, the drinking of poison*, 4, 8, 21.

Φαρνάβαζος, ου, ὁ, *Pharnabazus*, a satrap of Bithynia and Lesser Phrygia.

Φασιανοί, ῶν, οἱ, *the Phasiāni* (living on the river Phasis), 4, 6, 5.

Φᾶσις, ιος, ὁ, *the Phasis*, a river of Armenia, 4, 6, 4; (now called Pasin-Su, thought by some to be the Pison of Gen. 2 : 11;) also the name of a river in Colchis.

φάσκω (pres. and impf.; only pres. particip. comm. in Attic), *to say, affirm*, 4, 4, 21. Cf. φημί.

φαῦλος, η, ον, *trivial, insignificant*.

φέρω, οἴσω, aor. 1. ἤνεγκα, aor. 2. ἤνεγκον, pf. ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην, *to bear, to carry, to endure*; often w. an adv. χαλεπῶς φ., *to bear with*

difficulty, to be disturbed at, w. dat. 1, 3, 3; cf. *βαρέως φ.*, 2, 1, 4;—*to receive*, sc. *μισθόν*, 1, 3, 21;—*to bring*, *τιμήν*, 2, 1, 17;—*to carry off*; hence, in the frequent expression, *φέρειν καὶ ἄγειν*, *to rob and plunder*, 2, 6, 5; *to pay*, sc. *φόρους* or *δασμόν*;—*to lead*, of a road, 3, 5, 15,—pass. *to be carried, borne*, etc., 1, 8, 20; 3, 3, 16; *to be procured*, 2, 1, 6. Eng. *peri*-PHERY, *meta*-PHOR, PHORO-*nomics*, cf. Lat. *fero*.

φεύγω, φεύξομαι or φευξοῦμαι, ἔφυγον, πέφευγα, *to flee*, 1, 10, 11; *to flee (from one's country)*, 1, 3, 3; *to be a fugitive, τοὺς φεύγοντας, the* FUGITIVES, *the exiles*, 1, 1, 7; 1, 9, 9.

φημί, φήσω, comm. ἐρῶ, aor. εἶπα or εἶπον, pf. εἴρηκα, εἴρημαι, ἐρρήθην, late ἐρρέθην, *to say, to speak, affirm, relate*, 1, 6, 5, ff.; *to say yes, to reply affirmatively*, ἔφη ὁ Ὀρόντης, 1, 6, 7; *οὐ φάναι, to say no, to deny, to refuse*, 1, 3, 1 and 7. Cf. Lat. *fari, fama*; Eng. FAME.

φθάνω, φθάσω and φθήσομαι, ἔφθασα and ἔφθην, ἔφθακα, *to anticipate, to come* or *do before*: *φθάσαι βουλόμενοι πρὶν παθεῖν, wishing to get the start before suffering*, 2, 5, 5; *βουλόμενος φθάσαι πρῶτος, wishing to get over first*, 3, 4, 20: often w. a particip. 1, 3, 14; 3, 4, 49.

φθέγγομαι, -ξομαι, ἐφθεγξάμην, ἔφθεγμαι, *to utter a loud cry, to shout*, 1, 8, 18. Eng. *di*-PHTHONG, *apo*-PHTHEGM, PHTHONGO-*meter*.

φθείρω, φθερῶ, ἔφθειρα, ἔφθαρκα, ἔφθαρμαι, ἐφθάρην (ᾰ), *to destroy*, 4, 7, 20.

φθονέω, ῶ, -ήσω (φθόνος), *to envy*, 1, 9, 19.

φθόνος, ου, ὁ, *envy*.

φιάλη, ης, ἡ, *a cup*, or *bowl* (broad and shallow, for drinking or for libations), 4, 7, 27. Eng. PHIAL or VIAL.

φιλαίτερος, α, ον, see φίλος: 1, 9, 29.

φιλέω, ῶ, -ήσω (φίλος), *to love*, 1, 1, 4: pass. 1, 9, 28. Denotes personal affection: *ἀγαπάω, to appreciate, to love*.

Φιλήσιος, ου, ὁ, *Philesius*, 3, 1, 47.

φιλία, ας, ἡ (φιλέω), *friendship*; *πρὸς φιλίαν, in a friendly manner*, 1, 3, 5.

φιλικός, ή, όν, (φίλος), *suited to a friend; friendly*, 4, 1, 9.

φιλικῶς (φιλικός), *in a friendly manner*: *πάνυ φιλικῶς διακεῖσθαι*, w. dat. *to be on very friendly terms with*, 2, 5, 27.

φίλιος, ία, ιον (φίλος), *friendly*, 1, 3, 14; 1, 6, 3.

φίλιππος, ον, (φίλος, ἵππος), *fond of horses*; comp. -ότερος, sup. -ότατος, 1, 9, 5. Eng. PHILIP.

φιλόθηρος, ον (φίλος, θήρα, *the chase*), *fond of the chase*; comp. -ότερος, sup. -ότατος, 1, 9, 6.

φιλοκερδέω, ῶ, -ήσω (φίλος, κέρδος, *gain*), *to be greedy of gain*, 1, 9, 16.

φιλοκίνδυνος, ον (φίλος, κίνδυνος), *fond of danger, daring, adventurous*, 2, 6, 7.

φιλομαθής, ές, gen. οῦς (φίλος, and root μαθ- in μανθάνω), *fond of learning*; comp. -έστερος, sup. -έστατος, 1, 9, 5.

φιλονεικία, ας, ἡ (φίλος, νεῖκος, *strife*), *love of strife, rivalry, emulation*, 4, 8, 27.

Φιλόξενος, ου, ὁ (φίλος, ξένος), *Philoxenus*, a soldier from Achaia.

φιλοπόλεμος, ον (φίλος, πόλεμος), *fond of war*, 2, 6, 1 and 7.

φίλος, η, ον, *loved, dear, friendly*, 1, 4, 2; comp. φιλαίτερος, sup. φιλαίτατος: *Κύρῳ φιλαίτερον, more friendly to Cyrus*, 1, 9, 29.

φίλος, ου, ὁ, *a friend*, 1, 3, 12; 1, 8, 14. Eng. prefix PHIL- or PHILO-.

φιλόσοφος, ου, ὁ (φίλος, σοφία), *a* PHILOSOPHER, 2, 1, 13.

φιλο-στρατιώτης, ου, ὁ, *a friend to the soldiers*.

φιλοτιμέομαι, οῦμαι, -ησομαι, ἐφιλοτιμήθην (φίλος, τιμή), depon. *to be fond of honor, to be ambitious, to be*

jealous: φιλοτιμηθέντες, *being jealous*, 1, 4, 7.

φιλοφρονέομαι, οῦμαι, -ήσομαι, aor. -ησάμην or -ήθην (φίλος, φρονέω, φρήν, *mind*), *to be friendly, to treat* (a person) *as a friend*, 2, 5, 27; 4, 5, 29 and 32; *to greet as a friend, salute*, 4, 5, 34.

Φλιάσιος, ον, ὁ, *of Phlius* (a town in the N. E. part of Peloponnessus), *a Phliasian*.

φλυαρέω, ῶ, -ήσω (φλύαρος, *a prater, prattler*), *to talk nonsense*, 3, 1, 26 and 29.

φλυαρία, ας, ἡ (same as φλυαρέω), *nonsense*; plur. *fooleries*, 1, 3, 18.

φοβερός, ά, όν (φόβος), *terrible, fearful*, 2, 5, 9; comp. -ώτερος, sup. -ώτατος, 2, 5, 9; ὅτι φοβερώτατον ὁρᾶν, *most terrible to behold*, 3, 4, 5.

φοβέω, ῶ, -ήσω (φύβος), *to terrify, frighten*; mid. *to fear*: φοβοίμην ... ἕπεσθαι, *I should fear to follow*, etc., 1, 3, 17; w. acc. τιμωρίαν φ., *to fear punishment*, 2, 6, 14.

φόβος, ου, ὁ, *fear*: τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, *the fear which the Greeks inspired in the barbarians*, 1, 2, 18.

φοινίκεος, έα, εον, contr. οῦς, ῆ, οῦν (φοινιξ), *purple* or *crimson*, 1, 2, 16.

Φοινίκη, ης, ἡ, *Phœnicia* (the palm, or date, country), on the N. E. coast of the Mediterranean; chief cities Tyre and Sidon: 1, 4, 5; 1, 7, 12.

φοινικιστής, οῦ, ὁ (φοινιξ), *one who is clothed in purple*, i. e. among the Persians, *a courtier*, 1, 2, 20; or perh. *a purple-dyer*, as Krüg. understands it.

φοίνιξ, ικος, ὁ (Φοινιξ, *a Phœnician*), *the Phœnician color, purple* or *crimson*.—(2) *the palm-tree*, 2, 3, 10: ἡ βάλανος τοῦ φοίνικος, *the berry of the palm-tree, the date*, 2, 3, 15; cf. 1, 5, 10; οἶνος φοινίκων, *palm-wine*, 2, 3, 14. Also written φοινιξ. Eng. PHŒNIX. See Class. Dic.

Φολόη, ης, ἡ, *Pholŏe*, a mountain range bet. Elis and Arcadia.

φορέω, ῶ, -ήσω (φέρω), *to carry, bear*: *to wear*, 1, 8, 29.

φόρος, ου, ὁ (φέρω), *tribute*.

φορτίον, ου, τό (φέρω), *a burden, a load*; of a ship, *cargo, lading*.

φράζω, -σω, ἔφρᾰσα, πέφρᾰκα, πέφρασμαι, ἐφράσθην, *to say, relate*, 2, 4, 18; *to bid, to direct*, 1, 6, 3; 2, 3, 3. Eng. PHRASE, *peri*-PHRASTIC, etc.

Φρασίας, ου, ὁ, *Phrasias*, an Athenian.

φρέαρ, φρέατος, τό, *a well*, or *cistern*, 4, 5, 25.

φρονέω, ῶ, -ήσω (φρήν, *mind*), *to think, to have an insight, to understand*, 2, 2, 5; μέγα φρονεῖν, *to be high-minded, to be proud*, 3, 1, 27. Cf. Eng. PHRENO-*logy*, etc.

φρόνημα, ατος, τό (φρονέω), *feeling, sentiment; spirit, courage*, 3, 1, 22; 3, 2, 16.

φρόνιμος, ον (φρονέω, φρήν, *mind*), *thoughtful, prudent, intelligent*, 1, 10, 7; *self-possessed*, 2, 6, 7.

φροντίζω, ίσω or ιῶ (φρονέω, φρήν, *mind*), *to think, reflect, to take care, to provide*, 2, 6, 8; *to be anxious*, 2, 3, 25.

φρούραρχος, ου, ὁ (φρουρά, *a watch, guard, garrison*, and ἄρχω), *a commander of a garrison*, 1, 1, 6.

φρουρέω, ῶ, -ήσω (φρουρά, *a watch, guard, garrison*), *to watch, to guard, to hold under guard*; pass. φρουρούμενα, *held under guard*, 1, 4, 8.

φρούριον, ου, τό (φρουρός), *a garrisoned fort, a fortress*, 1, 4, 15.

φρουρός, οῦ, ὁ (πρό, ὁράω), *a watcher*, esp. in a fort or garrison, *a garrison-soldier, a guard*.

φρύγανον, ου, τό (φρύγω, *to roast, to dry*), *a dry stick*; plur. *faggots, firewood*.

Φρυγία, ας, ἡ, *Phrygia*; ἡ μεγάλη, *great Phrygia*, in the interior of Asia Minor, 1, 2, 7. Φρυγία μικρά, *Lesser Phrygia*, often called *Troas*, in the N. W. part of Asia Minor.

Φρυνίσκος, ου, ὁ, *Phryniscus*, an Achæan.

Φρύξ, υγός, ὁ, *a Phrygian.*

φυγάς, άσος, ὁ (φεύγω), *a* FUGITIVE; esp. *an exile*, 1, 1, 9 and 11.

φυγή, ῆς, ἡ (φεύγω), *flight*, 1, 8, 24; 3, 2, 17; 4, 2, 12; *banishment, exile.*

φυλακή, ῆς, ἡ (φυλάττω), *the act of guarding: φυλακὰς φυλάξειν, to keep guard*, 2, 6, 10; *a guard* (collective), 1, 4, 4; 2, 4, 17 and 23; *a garrison*, 1, 1, 6; *a place for watching and guarding: πρὸς τὰς φυλακάς, to the guard-stations*, 3, 1, 40. (φύλαξ, a single person as guard; φυλακή, a company of persons as guard.)

φύλαξ, ακος, ὁ (φυλάττω), *a guard, a watch* (spoken of a single person); plur. *φύλακες, guards*, 1, 2, 12; 4, 2, 5, ff.

φυλάττω, -ξω, ἐφύλαξα, πεφύλαχα, -γμαι, ἐφυλάχθην, *to guard*, 1, 2, 1 and 21; intrans. *to keep guard*, 1, 2, 22; *φυλακὰς φυλάξειν, to keep guard*, 2, 6, 10;—mid. *to guard one's self, to be on one's guard*, 2, 2, 16; 2, 4, 16; w. acc. *to guard one's self against, τοῦτον φ.*, 1, 6, 9; ἀλλήλους, 2, 4, 10. Eng. PHYLACTERY.

φυσάω, ῶ, -ήσω, *to blow, to inflate* (by blowing); pass. 3, 5, 9.

Φύσκος, ου, ὁ, *Physcus*, a river in Assyria, 2, 4, 25.

φυτεύω, -εύσω (φυτόν, *a plant*), *to plant.*

φύω, φύσω, ἔφυσα and ἔφυν, πέφῡκα, aor. pass. ἐφύην, *to produce*, 1, 4, 10. The pf. plupf. and 2d aor. act. are intrans. *to come into being; πέφυκα* as pres. *am by nature.* Cf. Lat. *fui, fuisse*, etc.; Eng. PHYSICS, PHYSICIAN, PHYSIO-*logy*, PHYSICAL, *meta*-PHYSICS, etc.

Φωκαΐς, ΐδος, ἡ, *a Phocæan woman* (from Phocæa, a city of Ionia, N. W. from Smyrna), 1, 10, 2.

φωνή, ῆς, ἡ, *a voice, a discourse, a language.* Eng. PHONETIC, PHONogram, PHON-*ograph*, *eu*-PHONY, *caco*-PHONY.

φῶς, φωτός, τό, *a light*, 3, 1, 12. Eng. PHOTO-*graph*, PHOTO-*grapher*, etc.

X

χαίρω, χαιρήσω, κεχάρηκα, κεχάρημαι or **κέχαρμαι, ἐχάρην** (ᾰ), *to rejoice, to say farewell* (χαῖρε), *to take leave: χαίρων* particip. as adv. *with impunity* (lit. *rejoicing*).

Χαλδαῖοι, ων, οἱ, *the Chaldæans*, 4, 3, 4; a warlike tribe among the Carduchian mountains; probably a branch of the race so famous in ancient history.

χαλεπαίνω, -ᾶνῶ (χαλεπός), *to be hard, harsh; to be angry, indignant*, w. dat. 1, 4, 12; 1, 5, 11 and 14.

χαλεπός, ή, όν, *hard, difficult*, 3, 2, 2; 3, 4, 35; of character, *harsh, severe*, 2, 6, 9 and 12; *violent, dangerous, χ. ἐχθρός*, 1, 3, 12: τὸ χαλεπόν, as subst. *the harshness, the severity*, 2, 6, 11: τὰ χαλεπώτατα, *those things which are most cruel*, 3, 1, 13. Comp. -ώτερος, sup. -ώτατος.

χαλεπῶς, adv. (χαλεπός), *hardly, with difficulty*, 3, 3, 13; *χ. φέρω*, w. dat. *to bear hard, take hard, to be in ill humor at*, 1, 3, 3.

χαλινόω, ῶ, -ώσω (χαλινός, *a bridle* or *bit of a bridle*), *to bridle*, sc. τὸν ἵππον, 3, 4, 35.

χάλκεος, έα, εον, contr. **χαλκοῦς, ῆ, οῦν** (χαλκός), *of bronze, bronze* (as adj.), 1, 2, 16.

Χαλκηδονία, ας, ἡ, or **Καλχηδονία, ας,** ἡ, *Chalcedonia*, the territory around Chalcēdon. Eng. CHALCEDONY, the name of a precious stone.

Χαλκηδών, or **Καλχηδών, όνος,** ἡ, *Chalcēdon*, a city of Bithynia nearly opposite the site of Byzantium.

χαλκός, οῦ, ὁ, *copper, bronze*, meton. *anything made of χαλκός*, esp. *armor: χαλκός τις, here and there a piece of armor*, 1, 8, 8. It was often nearly

pure copper; but sometimes with eight or ten per cent. of tin, thus making bronze. The modern brass is composed of copper and zinc. The researches of Schliemann in Troy and Mycēnæ throw much light on the metals in use among the Greeks and adjoining nations at a very early period.

χάλκωμα, ατος, τό (χαλκός), *a utensil of bronze, a bronze vessel*, 4, 1, 8.

Χάλος, ου, ὁ, *Chalus*, a river in Syria, 1, 4, 9.

Χάλυψ, υβος, ὁ, *a Chalybian;* same people as the Chaldæans N. of Armenia. Their country abounds in gold, silver, and iron; and they were famous for the preparation of steel; hence χάλυψ signifies *steel.*

χαράδρα, ας, ἡ (χαράττω, *to cut into furrows*), *a ravine*, 3, 4, 1, ff.

χαράκωμα, ατος, τό (χαρακόω, *to fence with stakes*), *a palisade, paling.*

χαρίεις, ἐσσα, ἐν, and Att. **χάριεν** (χάρις), *graceful, pleasing, ingenious*, 3, 5, 12.

χαρίζομαι, -ίσομαι, Att. **-ιοῦμαι** (χάρις), *to favor, to gratify*, 1, 9, 24; w. dat. 2, 3, 19; w. acc. and dat. *to gratify a person in respect to anything*, 2, 1, 10. Eng. *eu*-CHARIST.

χάρις, χάριτος, acc. **χάριν**, ἡ (χαίρω), *grace, favor: χ. ἀποδιδόναι, to repay a favor*, 1, 4, 15; *gratitude*, **χάριν εἴσεται**, lit. *will know gratitude*, i. e. *will be grateful*, w. dat. 1, 4, 15; **χ. ἴσχειν**, *to feel*, etc. w. dat. towards a person, 2, 5, 14; **τοῖς θεοῖς χ.**, *thanks be to the gods*, 3, 3, 14. Eng. CHARITY, etc., Lat. *caritas*, Fr. *charité.*

Χαρμάνδη, ης, ἡ, *Charmande*, a large and flourishing city, on the Arabian bank of the Euphrates, opposite the desert, 1, 5, 10.

Χαρμῖνος, ου, ὁ, *Charminus*, a Lacedæmonian.

χειμών, ῶνος, ὁ, *winter-weather, cold*, 1, 7, 6.

χείρ, χειρός, ἡ, *the hand and arm, the hand*, **χεὶρ ἡ δεξιά**, 1, 10, 1; **εἰς τὰς χεῖρας ἔλαβε**, *he took into his hands*, 1, 8, 3; **εἰς χεῖρας ἐλθεῖν**, w. dat. *to come into the power of any one*, 1, 2, 26; **τὴν χεῖρα ἀνατείνειν**, *to extend the hand*, 3, 2, 9; **οἱ ἐκ χειρὸς βάλλοντες**, *those casting from the hand*, i. e. *those casting missile weapons*, 3, 3, 15; **ψέλια περὶ ταῖς χερσίν**, *bracelets around the arms*, 1, 5, 8. Eng. CHIRO-*graphy*, CHIRO-*logy*, etc.

Χειρίσοφος, ου, ὁ, *Chirisophus*, a Spartan general; chief leader of the Greeks after the death of Clearchus.

χειροπληθής, ές (χείρ, πλήθω, *to be full*), *filling the hand: χειροπληθέσι τοῖς λίθοις, with stones as large as one can hold in the hand*, 3, 3, 17.

χειρο-ποίητος, ον (ποιέω), *made by hand, artificial*, 4, 3, 5.

χειρόω, ῶ, -ώσω (χείρων), *to make inferior, to subdue.*

χείρων, ον, comp. of **κακός**, *worse, inferior.*

Χερρόνησος, ου, ἡ (χέρρος or **χέρσος**, *mainland*, **νῆσος**, *an island*), *Cherronēsus*, or in earlier writers *Chersonēsus*, the peninsula north of the Hellespont, called also the *Thracian Chersonesus*, 1, 1, 9.

χηλή, ῆς, ἡ, *a hoof, a claw; a breakwater.*

χήν, χηνός, ὁ and **ἡ**, *a goose*, 1, 9, 26.

χθές, adv. YESTER-*day*. German, *Gestern.*

χίλιοι, αι, α, *a thousand.*

χιλός, οῦ, ὁ, *grass, fodder, forage*, 1, 5, 7; 1, 6, 1.

χιλόω, ῶ, -ώσω (χιλός), *to feed with grass, to fodder.*

χίμαιρα, ας, ἡ, *a she-goat*, 3, 2, 12. Eng. CHIMÆRA, etc.

Χῖος, ία, ῖον, *Chian*, from Chios, a large island in the Ægean sea, on the coast of Ionia; now called Scio.

χιτών, ῶνος, ὁ, *a tunic, an undergarment*, Lat. *tunica*, 1, 2, 16; 1, 5, 8.

χιτωνίσκος, ου, ὁ, dim. *a small,* or *short, tunic.*

χιών, όνος, ἡ (*χέω, to pour*), *snow,* 4, 4, 8 and 11.

χλαμύς, ύδος, ἡ, *the chlamys, a military cloak.*

χοῖνιξ, ικος, ἡ, *a chœnix* (a dry measure — about one quart Eng., perh. a little less), 1, 5, 6.

χοίρειος, α, ον (*χοῖρος*), *of swine; κρέα χοί., flesh of swine, pork,* 4, 5, 31.

χοῖρος, ου, ὁ or ἡ, *a young swine, a pig;* also for *ὗς* or *σῦς, a swine.*

χορεύω, -εύσω (*χορός*), *to move with song and dance;* or simply *to dance,* 4, 7, 16.

χορός, οῦ, ὁ. *a choral dance, a row of dancers.* Eng. CHORUS, CHORAL, CHOIR, CHORISTER.

χόρτος, ου, ὁ, *fodder, grass: χόρτος κοῦφος, dry grass,* i. e. *hay,* 1, 5, 10.

χράομαι, ῶμαι, χρήσομαι, ἐχρησάμην, κέχρημαι, (for the irreg. contr. see Gram.), *to use, to employ,* w. dat. *τί βούλεται ἡμῖν χρῆσθαι, for what he wishes to employ us,* 1, 3, 18; *τινὶ εἴς τι χ., to employ a person for anything,* 1, 4, 15; *τοῖς ποσὶ δρόμῳ χ., to use the feet for running; ταῖς πτέρυξιν ὥσπερ ἱστίῳ, to use the wings as a sail,* 1, 5, 3. —(2) *to have, to find: σφόδρα πειθομένοις ἐχρῆτο, he found (them) very obedient,* 2, 6, 13; *στρατεύματι ἀληθινῷ ἐχρήσατο, he had a genuine army,* 1, 9, 17.—(3) *to have intercourse with* a person, *to treat* any one, etc.; *τοῖς ὁσίοις ὡς ἀνάνδροις χ., to treat the conscientious as unmanly,* 2, 6, 25; *χρώμενος αὐτῷ, while associating with him,* 2, 6, 27. The particip. w. the dat. may often be rendered, *with.*

χράω, χρήσω, ἔχρησα, κέχρηκα, κέχρησμαι, ἐχρήσθην, f. pass. *κεχρήσομαι, to deliver an oracle.*

χρή, subjunc. *χρῇ,* optat. *χρείη,* infin. *χρῆναι,* particip. neut. *χρεών,* impf. *ἐχρῆν* or *χρῆν,* f. *χρήσει,* impers. *it behooves, it is necessary,* 1, 3, 11; *φημὶ χρῆναι, I affirm that it is necessary,* 1, 4, 14.

χρῄζω, in Att. only in pres. and impf. *to wish, to desire,* 1, 3, 20; 1, 8, 22.

χρῆμα, ατος, τό (*χράομαι*), *anything which one needs* or *uses;* comm. plur. *goods, possessions,* 2, 4, 27; esp. *money,* 1, 1, 9; 1, 4, 12; *χρήματα πολλά, much money,* 1, 2, 27.

χρηματιστικός, ή, όν (*χρηματίζομαι, to make money*), *pertaining to money-making; οἰωνὸς χρ., an omen indicating gain.*

χρῆναι: *χρή,* 1, 4, 14.

χρήσιμος, η, ον (*χράομαι*), *useful,* 1, 6, 1; 2, 5, 23.

χρῖμα, or **χρῖσμα, ατος,** τό (*χρίω*), *an unguent, an ointment,* 4, 4, 13.

χρίω, χρίσω, ἔχρισα, κέχριμαι, (*κέχρισμαι* and *ἐχρίσθην* not Att.), *to anoint;* mid. *to anoint one's self,* 4, 4, 12. Eng. CHRIST (*the one anointed*), CHRISTIAN, CHRISTO-*logy,* etc.

χρόνος, ου, ὁ, *time: χρόνῳ συχνῷ, a considerable time,* 1, 8, 8; *ἡμίσει χρόνῳ, in half the time,* 1, 8, 22; *πολλοῦ χρόνου, within a long time,* 1, 9, 25; *χρόνῳ, by time,* i. e. *by siege,* 3, 4, 12. Eng. CHRONIC, CHRONICLE, CHRONO-*logy,* CHRONO-*meter, ana*-CHRONISM, etc.

χρύσεος, έα, εον, contr. **χρυσοῦς, ῆ, οῦν** (*χρυσός*), *golden,* 1, 2, 10 and 27.

χρυσίον, ου, τό, dimin. fr. *χρυσός, a piece of gold;* also genr. *gold,* esp. *gold coin,* 1, 1, 9. See *χρυσός.*

Χρυσό-πολις, εως, ἡ, *Chrysopolis,* a city opposite Byzantium; modern Scutari.

χρυσός, οῦ, ὁ, *gold,* 3, 1, 19. *χρυσός* and *ἄργυρος* denote comm. the material simply; *χρυσίον* and *ἀργύριον,* coined gold or silver. THEISZ. Eng. CHRYSO-*lite,* CHRYSALIS, CHRYSO-*stom,* CHRYSO-*prasus.*

χρυσοῦς, see *χρύσεος.*

χρυσοχάλινος, ον (*χρυσός, χαλι-*

νός, a bridle or *bit of a bridle*), *with gold-studded bridle;* or perh. *with golden bit* (of a bridle), ἵππον χ., 1, 2, 27.

χώρα, ας, ἡ, *a position, place:* κατὰ χώραν ἵσταντο τὰ ὅπλα, *put up their arms in (their) place,* 1, 5, 17; cf. 1, 8, 17: ἐκ χώρας ὁρμωμένους, *rushing forth from a fixed position,* 3, 4, 33;—*land, country,* ἐκ τῆς χ., 1, 2, 1; 1, 5, 5: πλήθει χώρας, *in extent of country,* 1, 5, 9; plur. *countries,* 1, 9, 14.

χωρέω, ῶ, -ήσω or **-ήσομαι** (χῶρος, *place*), *to contain,* 1, 5, 6;—*to move, to proceed,* 1, 10, 13; 2, 4, 10.

χωρίζω, -ίσω, or **-ιῶ** (χωρίς), *to separate.*

χωρίον, ου, τό (in form dimin. of χῶρος, *a place,* and of χώρα), *a place, position,* 1, 2, 24; (spoken of a city), 1, 4, 6.

χωρίς, adv. *apart:* ἐκάθισαν χωρίς, *put in a separate place,* w. acc. 3, 5, 17;—as prep. w. gen. *apart from,* χωρὶς τῶν ἄλλων, 1, 4, 13.

χῶρος, ου, ὁ, *a place, space, field; country* in distinction fr. city. Rare in Attic prose.

Ψ

Ψάρος, ου, ὁ, *Psarus,* also written Σάρος, a river of Cilicia, 1, 4, 1.

ψέγω, ψέξω, ἔψεξα, *to blame, censure.*

ψέλιον, or **ψέλλιον, ου, τό,** *a bracelet, armlet,* 1, 2, 27.

ψευδ-ενέδρα, ας, ἡ, *a feigned ambuscade,* or *ambush.*

ψευδής, ές (ψεύδομαι), *false,* 2, 4, 24; pl. ψευδῆ, *false things, falsehoods,* 2, 6, 26.

ψεύδω, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην (akin to ψεῦδος, *falsehood*), *to deceive, to mislead by falsehood;*—pass. *to be deceived:* ἐψεύσθη τοῦτο, *in this he was,* etc. 1, 8, 11; cf. 2, 2, 13; ἐψευσμένοι ἔσονται, *will have been deceived,* 3, 2, 31;—mid. *to be false, to act falsely:* πρὸς ἐκεῖνον ψευσάμενον, *having been false to him,* 1, 3, 5; *to deceive:* πάντα ἐψευσμένος αὐτόν, *having deceived him in all things,* 1, 3, 10; μηδὲν ψεύδεσθαι, *to deceive in nothing,* 1, 9, 7. Eng. prefix PSEUD- or PSEUDO-, e. g. PSEUDONYM, PSEUDO-*morphous.*

ψηφίζομαι, -ίσομαι or **-ιοῦμαι, ἐψηφισάμην, ἐψήφισμαι** (ψῆφος), *to give one's vote with a pebble, to vote,* w. infin. 1, 4, 15; w. acc. and infin. 3, 2, 31; w. acc. ἃ εἴρηκε ψηφίσασθαι, *to sanction by vote what he has spoken,* 3, 2, 33.

ψῆφος, εος, ους, τό, *a pebble* often used for voting, hence *a vote.*

ψιλός, ή, όν (ψίω — ψάω, *to rub*), *rubbed, bare,* χώρα, 1, 5, 5; ψιλὴν . . . κεφαλήν, *having his head bare,* i. e. *without helmet,* but wearing probably a tiara, 1, 8, 6; *without defensive armor, light-armed,* 3, 3, 7. Deriv. *e-psilon, u-psilon,* PSILO-*logy.*

ψιλόω, ῶ, -ώσω (ψιλός), *to rub off, to make bare;*—pass. *to be left bare, to be deserted,* w. gen. 1, 10, 13; 4, 3, 27.

ψοφέω, ῶ, -ήσω (ψόφος), *to sound, to ring,* or *rattle,* 4, 3, 29.

ψόφος, ου, ὁ, *a sound, noise,* 4, 2, 4.

ψυχή, ῆς, ἡ (ψύχω, *to breathe*), *breath, life, heart, soul,* 3, 1, 23 and 42; 3, 2, 20. Eng. PSYCHO-*logy,* etc.

ψῦχος, εος, ους, τό (ψύχω, *to breathe, blow, make cool*), *cold;* plur. ψύχη, *cold,* 3, 1, 23.

Ω

ὦ, a particle often prefixed to the vocative, less emphatic than the Eng. *O!* hence often omitted in the translation.

ὧδε, adv. (οὗτος), *thus, so, in this manner;* often, *as follows* (cf. οὕτως), *in the following manner,* 1, 5, 10; ὡδί πως, *somehow as follows,* 1, 7, 9.

ᾠδή, ῆς, ἡ (ἀείδω, ᾄδω), *a song,* 4, 3, 27. Eng. ODE, *ep*-ODE, *mel*-ODY, *psalm*-ODY, *pros*-ODY.

ᾠετο: οἶομαι, 1, 4, 5.

ὠθέω, ῶ, ὦσω (ὠθήσω, not in Att. prose), ἔωσα, (ἔωκα, not Att.), ἔωσμαι, ἐώσθην, *to push*; mid. *to push from one's self*, or *for one's own sake*, in gen. *to push, to thrust*, τινὰ ἔκ τινος, 3, 4, 48.

ὠθισμός, οῦ, ὁ (ὠθίζω — ὠθέω), *the act of pushing, a crowding, thrusting.*

ᾠκοδομήμην: οἰκοδομέω.

ᾤκουν; οἰκέω.

ᾤκτειρον: οἰκτείρω.

ὦμεν: εἰμί.

ὠμοβόειος, α, ον, or **ὠμοβόϊνος, η, ον** (ὠμός, βοῦς), *of raw ox-hides*; δέρματα ὠμ., *raw ox-hides*, 4, 7, 26: γέρρα βασιλῶν βοῦν ὠμοβόεια, *wicker shields (covered with the) raw hides of shaggy oxen* (i. e., oxen, the hides of which still had the hair on), 4, 7, 22. (ὠμοβόεια, adj. w. γέρρα: βοῶν gen. limiting γέρρα).

ὠμός, ή, όν, *raw, not cooked*, 4, 8, 14; of character, *cruel, savage*, 2, 6, 12.

ὦμος, ου, ὁ, *the shoulder.*

ὠνέομαι, οῦμαι, -ήσομαι, impf. w. syllab. aug. ἐωνούμην, aor. ἐπριάμην, pf. pass. or mid. ἐώνημαι, aor. pass. ἐωνήθην, *to buy, to purchase*; 1, 5, 6. ὠνουμένους ἔξειν τὰ ἐπιτήδεια, *to have provisions by purchasing (them)*, 2, 3, 27; cf. 3, 1, 20.

ὤνιος, α, ον (ὠνός, *value*. ὠνέομαι), *for sale*: τὰ ὤνια, *wares* (offered for sale in the market-place), 1, 2, 18.

Ὦπις, ιδος, ἡ, *Opis*, a large city of Assyria at the confluence of the Physcus with the Tigris, 2, 4, 25.

ὥρα, ας, ἡ, *time, a fitting time*, w. infin. 1, 3, 11; ὥρα, sc. ἐστίν, 1, 3, 12; *a time of the year*, 2, 3, 13; plur. ὧραι, *the seasons*, 1, 4, 10; *time of day*, HOUR, 3, 5, 18. Eng. HORO-*scope*, Lat. *hora.*

ὡραῖος, αία, αῖον (ὥρα), *seasonable; in the bloom of youth*, 2, 6, 28: τὰ ὡραῖα, *the ripe fruits of the season.*

ὡς, adv. (ὅς, ὁ, as demonst. pron.) — οὕτως, *thus*: οὐδ' ὡς, *not even thus*, 1, 8, 21; 3, 2, 23. Notice the accent as distinguishing it from ὡς proclitic.

ὡς, (1) As relative adv. *how, as, in what manner*: ὡς ἐγένετο, *how it took place*, 1, 6, 5; ὡς . . . ἐδόκουν, *as they seemed*, 1, 4, 7 and often; before a particip. it represents the meaning of the particip. as subjective, i. e., as thought, felt, or uttered by some person; and may be rendered *as if, as though, apparently, on the ground that, saying that, thinking that, intending*, and other similar expressions. ὡς ἀποκτενῶν, 1, 1, 3, *as if to put (him) to death, apparently to*, etc.; or, *giving out that he would put him to death, declaring that*, etc.; ἀποκτενῶν without ὡς would mean, *to put (him) to death*, denoting the simple, unqualified purpose: ὡς ἐπιβουλεύοντος Τισσαφέρνους, *on the ground that Tissaphernes was plotting*, etc., 1, 1, 6; cf. 1, 1, 11;—in a similar way, without any particip. expressed, ὡς φίλον, *as a friend, supposing him to be a friend*, 1, 1, 2; before a prep., ὡς ἐπί, *as if against*, 1, 2, 4;—so also, with the superlative, to denote that it is not to be understood absolutely, but according to the modifying force of circumstances: ὡς τάχιστα, *as quickly as possible, as quickly as circumstances would admit of*, 1, 3, 14 and often;—with numerals, ὡς denotes that the number is not to be taken with absolute exactness, but as approximate, and may be rendered, *about*: ὡς δισχίλιοι, *about six thousand*, 1, 6, 1; it has a similar force in the phrases, ὡς ἐπὶ τὸ πολύ, *for the most part, generally*, 3, 1, 42; ὡς ἐπὶ τὸ πλεῖστον, *for the most part, generally.*—(2) As conjunc. (a) Declarative — ὅτι, *that*, ὡς ἐπιβουλεύοι (*saying*) *that he was plotting*, etc., 1, 1, 3 and often. (b) Final, denoting purpose: ὡς μηκέτι δέῃ, *that* or *in order that it may no longer be necessary*, 1, 6, 9. Often w. the infin. — ὥστε, denoting purpose or result,

so as, so that, 1, 5, 10. (c) Causal, *because, since*, 2, 4, 17. (d) Temporal, *as, when*, 1, 8, 18 and 25.—(3) As prep. w. acc. — *πρός, to;* but is used only before the names of persons: *ὡς βασιλέα, to the king*, 1, 2, 4; 2, 3, 29.

ὡσαύτως, adv. (*ὡς, αὔτως, even so, just so*), *just so, in like manner*, 3, 2, 23.

ὡσεί — *ὡς εἰ, as if.*

ὥσπερ, adv., a strengthened form of *ὡς, just as*, 1, 4, 12; *just as if*, w. particip. 1, 3, 16.

ὥστε, conjunc. (1) w. the indic. denoting a fact, *that, so that, consequently*, 1, 3, 10; 1, 7, 7; *τοσοῦτον ... ὥστε, so much* (space) ... *that*, 3, 4, 37.—(2) w. the infin. denoting comm. a conception, *so as: ὥστε ἐλεῖν, so as to take*, 1, 4, 8; *so that, ὥστε ... αὐτούς, so that they might never be able*, etc. 1, 6, 2; denoting an actual result, 1, 5, 13; 2, 4, 26; sometimes it may be rendered, *on condition that: ποιεῖν ὥστε πολεμεῖν, to toil on condition that he may engage in war*, 2, 6, 6. Also used w. the particip. in the sense of *ὡς*.

ὥτα: *οὖς*.

ὥτε, or **ὡ τε** (*ὅστε, who, which*); *ἐφ' ᾧτε, on condition that.*

ὠτειλή, ῆς, ἡ, *a mark from a wound, a scar*, 1, 9, 6.

ὦ τινε: *ὅστις*.

ὠτίς, ίδος, ἡ (*οὖς, an ear*), *a kind of bustard with long ear-feathers*, prob. our *great bustard*, 1, 5, 2, ff.

ὄφελε, *O that, would that: ὄφελε ... ζῆν, would that Cyrus were alive*, 2, 1, 4. See *ὀφείλω*, Gram.

ὠφελέω, ῶ, -ήσω (*ὄφελος*), *to benefit, to assist*, w. acc. 1, 1, 9; 1, 3, 4 and 6.

ὠφέλιμος, ον, also **η, ον** (*ὠφελέω*), *useful, beneficial, profitable*, 1, 6, 2; 4, 1, 23.

ᾠχόμην; *οἴχομαι.*

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Translate into Greek. He was sick. He fell sick (H.-A. 841. G., § 200, N. 5 (b)). The sons of Darius were sick. They fell sick. He wished his younger son to be present. The older son wishes to be present. They wish us to be present. Two sons are born of Darius.

παῖς, a child. ὁ παῖς, the male child, the son. ὁ υἱός, the son, Latin *filius. τὸ τέκνον, that which is borne* or *begotten, the child. γίγνομαι, to come into existence,* Latin *gigno. εἰμί, to be, to exist,* Latin *sum, esse.*

Section 2.

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Translate into Greek. They happened to be present. We happened to be present. They sent for Cyrus. And they appointed him general also. And they went up with two hundred hoplites of the Greeks also. (Note the use of λαβών and ἔχων. H.–A. 968, b. Good. § 277, 6.)

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	H.–A.	GOOD.
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Translate into Greek. We became established in the kingdom. They apprehend the general as if to put him to death. They were calumniating the general before the king. They are plotting against us. And his mother was persuaded. He calumniates us before the king, as if we were plotting against him. ἀποθνήσκω, *to die.* τελευτάω w. τὸν βίον, *to finish life, to die;* often, as here, without βίον, *to die.*

Section 4.

	H.–A.	GOOD.
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Translate into Greek. They are deliberating that they may never again (in future) be in the power of the king. He is deliberating (planning) that if possible (if he may be able) he may be king instead of his brother. Loving the younger son, they supported (favored) him. They supported the reigning king instead of Cyrus. We will support you. ὡς, *as, when.* ὅτε, *when, at the time when,* Lat. *quum.* ἐπεί, or ἐπειδή, *when, after,* Lat. *postquam.* Often causal, *since, seeing that.*

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Translate into Greek. They were friends to us rather than to the king. We so disposed them that they were friends to us rather than to the king. We paid attention to the Greeks with ourselves that they might be well disposed to us. They are well disposed to us. We were well disposed to those from the king.

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Translate into Greek. And they concealed the Grecian force as much as they were able. Wherefore they proceeded to make the levy, concealing it as much as they were able. They assembled Peloponnesian men as many and brave as possible. He charged the commanders of the garrisons, as many as he had in the cities, to go up with as many hoplites as possible. He is plotting against us. All the cities belong to the king. —Note the uses of ὡς, thus far, in § 2, ὡς φίλον; § 3, ὡς ἀποκτενῶν; § 4, ὡς ἀπῆλθε; § 5, ὡς . . . εἴησαν; § 6, ὡς μάλιστα, ὡς ἐπιβουλεύοντος κτέ.

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Translate into Greek. He became aware beforehand that (some persons) were plotting (planning) these same things (this same thing). They planned these same things, to revolt to Cyrus. They revolted to Cyrus after planning these same things. Some of the exiles he restored; others, he put to death. He planned another pretext for assembling an army. He perceived beforehand. He revolted. He fled. He collected. He

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Translate into Greek. He demanded (claimed), on the ground that he was a brother of his, these same things. He demanded that these cities be given to him (himself). These cities were given to him (αὐτῷ). Accordingly, they were not aware of the plot against themselves. He was aware beforehand. He co-operated. He was displeased. He happened to have.

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Translate into Greek. And they were collecting another army in the following manner. Another army was collecting (was being collected). He collected another army with this money. He was making his headquarters at Chersonesus. Making their headquarters at Chersonesus, they were making war with those dwelling beyond the Hellespont. And thus another army was (being) supported for them secretly. The cities were voluntarily contributing money for him. They were voluntarily contributing money for the support of the army.

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	H.-A.	GOOD.
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Translate into Greek. He happened to be hard pressed by those at home. We shall demand of him pay for a thousand mercenaries, and for five months. We gave to them pay for ten months, on the ground that they would thus be superior to those of the opposite faction. They are superior to those of the opposite faction. We entreat you not to come to an agreement with those of the opposite faction. Do not come to an agreement with those of the opposite faction until you have conferred with us.

Section 11.

	H.-A.	GOOD.
λαβόντα, παραγενέσθαι. Accent.	389, a.	§ 26, Note 3, (1) & (3).

Translate into Greek. He ordered him to come with as many men as possible. They arrived with as many men as possible. Those of an opposite faction are giving trouble to our country. He wished to make an expedition against (into the midst of) the Pisidians, on the ground that they were giving trouble to his country. In company with the fugitives they will make war with the king.—*ὁ φυγάς, the one in flight, the fugitive. ὁ φεύγων* (§ 7), *the one fleeing, the fugitive. ὁ ἐκπεπτωκώς* (§ 7), *the one having fallen out, the exile.*

Book I. Chapter II.

Section 1.

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Translate into Greek. And it already seemed good to proceed upward. We proceeded upward with a thousand hoplites. He sends orders to Clearchus to come with all the army that he had. They commanded for him the mercenary force in the cities. *κελεύειν, to command, to order*, w. the acc. *παραγγέλλειν, to command, to send orders*, w. the dat. *προεστηκέναι, to command, to stand at the head of*, w. the gen. Note *ἥκειν, ἐλθεῖν, παραγενέσθαι*, all translated *to come* (1, 1, 11 : 1, 2, 1). The Eng. word *with*, expressed in Greek by *σύν* w. the dat., *with, in company with*; *μετά* w. the gen., *with, in the midst of, participation with*; *ἀπό* w. the gen., *from, by means of, with* (I. I. 9); often by the dat. alone; often by the participles *ἔχων, λαβών, χρώμενος, ἄγων, φέρων*.

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Translate into Greek. They succeeded well in those things for which they were making an expedition. They promised us that they would not cease before they should restore us to our homes. They were besieging the city. They besieged the city by land and by sea. And he was gladly persuaded, for he was placing confidence in us. We arrived in Sardis with our heavy armor. They ordered. They promised. They besieged. They succeeded. They restored the fugitives.

Section 3.

	H.-A.	GOOD.
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Translate into Greek. They arrived in Sardis with those from the cities. They were present (came) with hoplites and light-armed men.

For the different pieces of armor, helmet, breast-plate, greaves, shields, spears, darts, etc., see plates at the end of the volume.

Section 4.

	H.-A.	GOOD.
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ᾗ (sc. ὁδῷ) . . . τάχιστα, lit., *in what way he was able most quickly*, i. e., as quickly as possible.

Translate into Greek. They proceeded to the king. They were proceeding as quickly as possible. They will proceed with horsemen about three hundred.

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Translate into Greek. We heard from the king of the equipment of Cyrus. They hastened from Sardis as quickly as they were able. And he had (those) whom I have spoken of. A bridge constructed of ten boats was on the river (dat.). He marches three stages to the river.

Section 6.

	H.-A.	GOOD.
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ἡμέρας. Const.?	720, a.	§ 161.

Translate into Greek. He crossed this river with a thousand hoplites. He will march into the city. He will remain in the city seven days. They marched out of the city. They hastened from the city. They heard from Tissaphernes of the equipment of the king. He came with a hundred hoplites. He came in company with Cyrus.

Section 7.

	H.-A.	GOOD.
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Translate into Greek. In that place he had a palace. The park was large and full of wild animals. The king used to hunt these wild animals on horseback. They used to hunt on horseback whenever they wished to exercise both themselves and their horses. The river flowed through the midst of the park. Through the central park. The river rises in the palace. (Lit., the sources of . . . are out of, etc.)

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Translate into Greek. And there exists a palace of the great king also under the Acropolis. The palace of the great king is under the Acropolis. He is said to have flayed Marsyas at (lit., upon) the sources of the river. In the city. Into the city. Out of the city. From the city. Through the city. On this account. He conquered Marsyas while contending with him.

Section 9.

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Translate into Greek. There we remained ten days. (Note the ordinary posit. of the numeral.) Having been defeated in the battle, he is said to have built this palace. Build thou (for thyself) a palace. He might build a palace in this city. When he was withdrawing. After he withdrew. The hoplites all together amounted to ten thousand.

Section 10.

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Translate into Greek. This city was on the borders close by the Mysian country. He sent to the king. The prizes (of the contest) were golden ornaments for the hair. They sacrificed. They appointed. They witnessed. They marched. They will march.

Sections 11–14.

	H.-A.	GOOD.
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Translate into Greek. Pay was due (Lex. ὀφείλω). They demanded (as something due, Lex. ἀπαιτέω). They continued expressing hopes. They were manifestly troubled. In keeping with the character of Cyrus. Close by the Mysian country. They send to the king. The wife of Syennesis comes to the presence of Cyrus. By (or near) the way-side. He mixed (Lex. κεράννυμι) wine with the fountain (lit., the fountain with wine). He exhibited the army to her. He made a review of the army.

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Translate into Greek. Each general drew up his own men. He ordered each general to draw up his own men four deep. And they were all drawn up in companies of horse and companies of foot. And they all passed along with their shields uncovered (Lex. ἐκ-καλύπτω). The whole phalanx (the phalanx in a body) presented arms and advanced. ἐπιχωρῆσαι (ἐπι-χωρέω), *to move toward, to advance;* ἐπῄεσαν, fr. ἔπειμι, *to come* or *go toward, to advance;* προϊόντων, fr. πρόειμι, *to come* or *go forward, to advance.*

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	H.-A.	GOOD.
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" How formed?	431.	μένω, § 110, III. 2.
δδόν. Const.?	719.	§ 160, 2.

Translate into Greek. They were pleased when they saw the fear with which the Greeks inspired the barbarians (lit., out of the Greeks into the barbarians). She was pleased when she saw the splendor of the army. Through Lycaonia. On account of Lycaonia. With (participating with) the others. In company with the others. He sends them away by the speediest route. He accused them of plotting against himself.

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	H.-A.	GOOD.
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σύμπλεων. Accent?	162.	§ 22, 1, N. 2, § 64.
πολύ. Const.?	616.	§ 138, N. 2 (a) & (b).

Translate into Greek. The pass (the entrance) was a wagon-road. The road is exceedingly (lit., strongly, powerfully) steep. He was upon the heights. On the next day he left the heights. A messenger said that they had left the heights. They heard that Tamos had triremes sailing around into Cilicia. They were leaving. They have left. They left. They were remaining. They have remained. They remained. They were saying. They have said (lit., it has been said by them). They said. They were hearing. They have heard. They heard.

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μέσης. Posit. and meaning.	671.	§ 142, 4, N. 4.
δνομα. Const.?	718, b.	§ 160, 1.
ἐξέλιπον . . . εἰς.	788.	§ 191, N. 6.

Translate into Greek. The city was large and prosperous. He marched through the midst of the city. He will march through the

central city. They will march through the midst of the plain. The palace of the king was in the midst of the city. The river flowed (see Lex., *ῥέω*) through the plain. The inhabitants abandoned the city (entering) into a stronghold (going up) upon the mountains. They went up upon the mountains. They are upon the mountains (cf. *ἐπὶ τῶν ἄκρων*, § 21).

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οἱ μέν, οἱ δέ, ὁ δέ. Use of *οἱ* and *ὁ*?	654.	§ 140.
μετά. Force w. the gen., w. the acc.?	801. See § 1, Note above.	

Translate into Greek. They arrived in the city ten days earlier than we. The mountains, those extending into the plain, are rugged and lofty. On account of the destruction of their fellow-soldiers they were angry. They became angry. Some were left behind; others perished in wandering. Cyrus marches with the rest of the soldiers (cf. § 20) five stages. After five days, he marches with the rest of the soldiers. After he marched into the city, he sent for the king. When he was marching into the city, he sent for us.

Book I. Chapter III.

Sections 1, 2.

	H.-A.	GOOD.
ἰέναι (*εἶμι*).	477, a.	§ 200, N. 3 (b).
τοῦ πρόσω. Const.?	736, 760, a.	§ 170, 1.
ἐβιάζετο (*βιάζομαι*). Force?	832.	§ 200, N. 2.
ἐξέφυγε (*ἐκ φεύγω*). Stem and changes?	394, 511, 15, 435, a.	§ 108, II., & 2, N. Appendix, *φεύγω*.
τὸ μὴ καταπετροβῆναι (*κατα-πετρόω*).	1029.	§ 283, 6.
ὅτι οὐ δυνήσεται (*δύναμαι*).	932, 1 & 2, 933.	§ 243.
ἑστώς (*ἵστημι*).	336, 500, 1.	§ 124, 1 & 2, ff., § 195, N. 1.

Translate into Greek. (*Ἑρμηνεύετε ἑλληνικῶς.*) We refused to go farther. They refuse to go farther, for they already suspect that they

are going against the king. They deny that they were hired for this purpose. They tried to compel their own soldiers to go. They kept throwing (stones) both at him and at his beasts of burden. They threw (stones) at him. They began to go forward. When (after) he began to go forward, they threw (stones) at him. They narrowly escaped being stoned to death. They stood and wept (continued weeping) a long time.

Sections 3, 4.

	H.-A.	GOOD.
πράγμασιν. Const.?	778.	§ 188, 1, "Cause."
κατεθέμην (*κατα-τίθημι*). Mid. voice.	811–814.	§ 199, ff.
καθηδυπάθησα . . . ἐδαπάνων (*δαπανάω*).	829, ff., 830, 836, ff.	§ 200, N. 5 (a).
ἐτιμωρούμην (*τιμωρέω*). Mid. voice.	816, 12.	§ 199, N. 3.
ἐξελαύνων κτέ.	969.	§ 277, 1, 2.
ἀφαιρεῖσθαι (*ἀφαιρέω*) *κτέ.*	724.	§ 164.
εἴ τι δέοιτο (*δέομαι*). Const.?	743, a.	§ 172, N. 1.

Ἑρμηνεύετε ἑλληνικῶς. Fellow-soldiers! be not surprised. You are not surprised. We bear with difficulty (are greatly distressed at) the present troubles. Cyrus became a friend (by the ties of hospitality) to me. He happened to be a friend (by the ties of hospitality) to Cyrus (1, 1, 10). He ordered him to come with mercenaries (hired soldiers), as many as possible (1, 1, 11). They took a thousand darics and deposited them for their own private advantage. We benefited him in return for the favors which we had received from him. He wished to deprive the Greeks of their land. He honored me when fleeing (when a fugitive) from my father-land.

Sections 5, 6.

	H.-A.	GOOD.
οὔποτε . . . οὐδείς.	1030.	§ 283, 9.
τίμιος. Const.?	940.	§ 134, 3, § 138, N. 8.
ὑμῶν. Const.?	753, g.	§ 180.

Ἑρμηνεύετε ἑλληνικῶς. Since they do not wish to go with me, I must make use of the friendship of Cyrus. We must either abandon you and make use of the friendship of Cyrus, or (must) become false to him and go with you. I don't know whether I shall do right, but at all events I shall choose you. In company with you, we will suffer whatever is necessary. Never shall any one say that I abandoned (betrayed) the Greeks. With you I think I should be honorable, wherever I may be. Bereft of you, I should not be able, I think, to avenge myself on (to ward off) an enemy. So be assured (hold the definite opinion).

Sections 7, 8.

	H.-A.	GOOD.
φαίη (φημί). Orat. obliq.	932, 2.	§ 243.
πορεύομαι. Dep. pass. Dep. mid.	298, a, 497, 499, 817.	§ 88, 2, Note.
ἐπῄνεσαν (ἀπαινέω). Prin. pts.?	504, 4.	Appendix, αἰνέω.
τούτοις. Const.?	776.	§ 188, 1.

Ἐρμηνεύετε ἑλληνικῶς. We praised (them) in view of the fact that they refused to go to the king. I deny that I am going to the king. From Xenias. By Clearchus. To the king. In view of these things, or by these things, they were both perplexed and grieved. Be of good cheer, these things will become settled in due time (seasonably). Continue sending for me, but I myself will refuse to go.

Sections 9, 10.

	H.-A.	GOOD.
αὐτῷ. Const.?	775.	§ 187.
ἐψευσμένος (ψεύδομαι). Force of the mid.?	814.	§ 199, 3.
ὅν. Const.?	994, 744.	§ 153, § 173.

Ἐρμηνεύετε ἑλληνικῶς. The relations of Cyrus are manifestly just the same toward us as ours toward him. Our relations toward Cyrus are manifestly just the same as his toward us. We knew that he supposed he was wronged by us. Though they are sending for us, we are not willing to go. We are conscious of having been false to him in all things. I fear lest he may take me and inflict punishment (upon me). He will inflict punishment for those things in which he has been wronged by me. They suppose they have been wronged by us. He is ashamed. He was ashamed.

Sections 11, 12.

	H.-A.	GOOD.
ἡμῶν αὐτῶν. Form? Const.?	266, 742.	§ 80, § 171, 2.
βουλεύεσθαι. Mid. Force here?	814.	§ 199, 2.
σκεπτέον εἶναι. Const.?	990.	§ 281, 2.
πολλοῦ. Const.?	753, f.	§ 178, N.
αὐτοῦ. Const.?	757.	§ 182, 2.

Ἐρμηνεύετε ἑλληνικῶς. To me therefore (the) hour seems not to be (one) for us to sleep. It is not an hour for us to neglect ourselves. We will deliberate as to what we ought to do in these circumstances (ἐκ, lit., *as a result of*). It seems to me we must consider how we shall go away most safely. Without provisions there is no profit at all either in general or private soldier. They are very hard personal enemies (to those) with

whom they may be at war (may be public enemies). He is worth much as a friend. We are sitting not far from our personal enemies. They all alike both see and know the power of our public enemies.

Sections 13–15.

	H.-A.	GOOD.
μένειν, ἀπιέναι. Const.?	952.	§ 261.
βούλεται. Const.?	933.	§ 243.
Κῦρον, πλοῖα. Const.?	724.	§ 164.
φθάνω w. particip.	984.	§ 279, 4.
ὅσ . . . ἐμέ. Const.?	974.	§ 278, Note.
στρατηγίαν. Const.?	715.	§ 159.
ὃν ἂν ἕλησθε (αἱρέω).	916.	§ 232, 3.

Ἑρμηνεύετε ἑλληνικῶς. Some arose of their own accord; others, being incited by him also. They showed what would be the difficulty in going away without the consent of Cyrus. (*οἷος, of what character, qualis; ὅσος, how much, how great, quantus.*) One man pretended to be in haste to proceed as quickly as possible into Greece. They chose other generals, since Clearchus was not willing to lead them away. They went and demanded (having gone they demanded) boats of Cyrus. They sent (persons) also to preoccupy the heights. They will not (*οὐ*) anticipate us in preoccupying the heights. We see many reasons why (on account of which) we must not do this. He knows how both to govern and to be governed as well as any other man.

Sections 16, 17.

	H.-A.	GOOD.
ποιουμένου. Prcs. for fut.	828, a.	§ 200, Note 7.
ᾧ. Const.?	771.	§ 184, 3.
λυμαινόμεθα.	932.	§ 243.
ᾧ. Attraction.	994.	§ 153.
ἡμῖν. Const.?	767.	§ 184, 3.
τριήρεσι. Const.?	774.	§ 188, 5, & Note.
λαθεῖν (λανθάνω).	984.	§ 279, 4.

Ἑρμηνεύετε ἑλληνικῶς. He pointed out how foolish it would be to demand a guide. After this one, others arose pointing out the folly (the simplicity) of those who urged (them) to demand boats. It is foolish to demand a guide from those whose enterprise we are ruining. They will not place confidence in the guide whom Cyrus may give. He will sink us, war-vessels and all (lit., with the war-vessels themselves). He will sink us with his war-vessels (omit *αὐταῖς* for this meaning). I fear lest he may lead us (to a place) whence it will not be possible to go forth. He

went away without the consent of Cyrus (lit., Cyrus being unwilling). He escaped the notice of Cyrus in having gone away. *οὐχ οἷόν τε, it is not of such a character*, or *quality, that*, or *as to: οὐ δυνατόν ἐστιν, it is not in the power of*. Both are rendered, *it is not possible*. Note that *οἷος* or *οἷον* in this sense regularly takes *τέ*.

Sections 18, 19.

	H.-A.	GOOD.
τί. Const.?	700, 1011.	§ 160, 2, § 149, 2, Rem.
φαίνηται, βουλεύεσθαι. Voice?	812, a.	§ 199, 2.

Ἑρμηνεύετε ἑλληνικῶς. I affirm that these things are idle talk. We will ask him for what he wishes to employ us. It seems to me expedient that we also follow him. Those who formerly went up with him were not cowardly. It seems to me expedient that we should not be more cowardly than those who formerly followed him. If the enterprise be similar to that for which he formerly also employed mercenaries, we also will follow him. It seems to me expedient, whatever he may say to these things, to bring word hither. He might bring word hither. Do thou (for thine own sake) bring word hither.

Sections 20, 21.

	H.-A.	GOOD.
ἔδοξε (δοκέω) ταῦτα. Asyndeton.	1039.	
τὴν w. *δίκην*. Force?	657, b.	§ 141, Note 1.
ἄγει. Const.?	932, 1, 2.	§ 242, 1 (b).
τοῦ . . . τῷ. Force?	657, c.	
Act. Mid. Pass. Define.	809, 811, 818.	§ 195, § 196, § 199.

Ἑρμηνεύετε ἑλληνικῶς. These things seemed good to the army (were resolved upon by the army). They proceeded to inquire of Cyrus as to those things resolved upon by the army. We desire to inflict the (merited) punishment upon them. (*βούλομαι, to will, to wish; χρῄζω, to need, want, desire; βουλεύομαι, to deliberate.*) Those who were chosen reported to the army. There was a suspicion on the part of the soldiers that he was leading them against the king; but still it seemed expedient to follow. He gave to them a half more than that which they previously were receiving. They were wishing. They were deliberating. They wished. They deliberated. I have wished. I have deliberated.

Book I. Chapter IV.

Sections 1–3.

	H.-A.	GOOD.
οἰκουμένην (οἰκέω). Pass. Define.	818, 819.	§ 196, § 197, 1 (fine print).
Imperf. tense. Define.	829.	§ 200, Note 5 (*a*).
-τος, -τέος. Force?	475, 988.	§ 117, 3, Note 1, § 281.
ἀποστάντες (ἀφίστημι).	500, 1, a.	§ 195, Note 1.

Section 4.

	H.-A.	GOOD.
ἐπὶ πύλας. Article omitted.	663.	
ἔσωθεν, ἔξω. Use?	666, c.	§ 141, Note 3.
τὸ πρὸ κτέ.	668.	§ 142, 2.
εὖρος. Const.?	718.	§ 160, 1.
ἦσαν. Agreement?	610.	§ 135, Note 4.

Sections 5, 6.

	H.-A.	GOOD.
πυλῶν. Const.?	757.	§ 182, 2.
ἔχοντα. Force?	969, b.	§ 277, 2.
Κῦρον . . . ὄντα. Const.?	982.	§ 279, 2.
ἦν. Subj.?	669.	§ 141, Note 8.

Section 7.

	H.-A.	GOOD.
φιλοτιμηθέντες. Time?	856, b.	§ 204, Note 2.
αὐτῶν. Position.	689, 692, 3.	§ 142, 4, Note 3.
τούς. Force?	668.	§ 142, 2.
εἶα (ἐάω). Augment.	359.	§ 104.
ὅτι. Use here?	928, b.	§ 241, 2, Note.

Section 8.

	H.-A.	GOOD.
ἀπολελοίπασιν (ἀπο-λείπω). Dif. bet. the Greek and Latin pf.?	847.	§ 200.
οἴχονται. Tense?	827.	§ 200, Note 3 (*a*).
οὐδ' . . . οὐδείς.	1030.	§ 283, 9.
κακίους. Where made?	236.	§ 72, 2.
γέ. Force?	1037, 1.	
φρουρούμενα. Agreement.	615 (2), 617, a.	§ 138, Note 2.

Sections 9–11.

	H.-A.	GOOD.
ἥδιον, προθυμότερον.	259.	§ 75.
πραέων. Declens.?	229.	§ 70.
ὀνόματι. Const.?	780, 718.	§ 188, 1, Note 1, § 160, 1.

Sections 12, 13.

	H.-A.	GOOD.
ἐὰν μή τις . . . διδῷ.	901.	§ 223, § 227.
τοῦ Κύρου. Article.	657, a.	§ 141, Note 1 (*a*).
ἰόντων. Const.?	972.	§ 183, § 278.
ἥκωσι, καταστήσῃ.	932, 1, 2, 933.	§ 247.
πρὶν . . . εἶναι. Const.?	955.	§ 274.

Sections 14, 15.

	H.-A.	GOOD.
ὅ, τι or ὅ τι. Use?	700, Diastole, 121, a.	§ 149, 2 (fine print).
ἀποκρινοῦνται. How formed?	422.	§ 110, II., 2.
ἄρξαντες (ἄρχω). Force?	969, a or d, 856.	§ 277, 2 or 4, § 204.
ἄλλου . . . Κύρου. Const.?	1003.	§ 153, Note 4.

Sections 16–18.

	H.-A.	GOOD.
διαβεβηκότας (δια-βαίνω). Const.?	982.	§ 280.
νομίζετε. Where made?	1019.	§ 283, 2.
μή w. pres. imperat. Force?	874, a.	§ 254, § 202, 1.
Μένωνι. Const.?	767.	§ 184, 3.
τῶν διαβαινόντων.	856.	§ 200, § 204.
γένοιτο. Why optat.?	932, 2.	§ 243.
ἵνα . . . διαβῇ.	881.	§ 216, 2.

Book I. Chapter V.

Sections 2–4.

	H.-A.	GOOD.
διώκοι κτἑ. Force of the optat.?	914, B (2).	§ 233.
ἔστασαν. Where made?	336, cf. 331, 335. See Lex.	§ 124, 2, § 123.
ταὐτόν.	265.	§ 79, 2, Note.
ἂν . . . ἀνιστῇ. Const.?	894, 1.	§ 225.
ἔστι, ἐστί, ἐστι. Difference?	480, 116.	§ 27, 3, § 28, Note 1.
Μάσκα. Declens.?	149.	§ 39.

Sections 6, 7.

	H.-A.	GOOD.
τὴν καπίθην.	659, a.	§ 141, Note 1.
σίγλων. Const.?	746.	§ 178.
Ἀττικούς. Agreement?	616.	§ 138.
ἦν . . . οὓς = ἐνίους.	998.	§ 152, Note 2, Note 2 (b).
" Const.?	715.	§ 159.
φανέντος (φαίνω). Const.?	607.	§ 135, 3, Note 1.
τοῦ στρατοῦ. Const.?	736.	§ 170.

Section 8.

	H.-A.	GOOD.
ποιεῖν. Force of the pres.?	851.	§ 202, 1.
ἐστηκώς. Tense in form and in meaning?	500, 1.	§ 195, Note 1.
δρόμοι (τρέχω). Define the optat.	869.	§ 213, 3 & Rem.
" Force here?	903.	§ 226, 2 (b).
ἄν w. impf. indic.	895.	§ 222.

Sections 9, 10.

	H.-A.	GOOD.
ἔλθοι (ἔρχομαι). Force of the optat.?	914, B (2).	§ 248.
Pres. infin. Force?	851.	§ 202, 1.
τῷ προσέχομεν. Const.?	771.	§ 184, 5.
συνιδεῖν (συν-οράω). Const.?	952.	§ 261.
εἰ . . . ἐποιεῖτο. Force?	892, 893.	§ 221.
τῆς. Use here?	668.	§ 142, 2.
τοῦτο.	632, 630.	§ 138, Note 2 (c).

Sections 11–14.

	H.-A.	GOOD.
Gen. abs.	970, ff.	§ 278.
αὐτοῦ. Const.?	748.	§ 171, 1.
ἑαυτοῦ. Position?	673, b.	§ 142, 1, Note.
ἐπιπλῆχθαι (ἐπι-πλήσσω). Force here?	927, 851.	§ 266, 1, § 202, 2, Note 2.
ὀλίγου. Const.?	743.	§ 172, 1.
λέγοι. Why optat.?	925, b.	§ 250, Note.

Sections 15–17.

	H.–A.	GOOD.
τὰ w. παλαιά. Force?	658.	§ 141, Note 2.
εἰ . . . συνάψετε κτέ. Force?	892, 893, b.	§ 221.
κατακεκόψεσθαι (κατα-κόπτω).	301, 1, 302, a, 822, 850, a.	§ 90, § 200.
κακῶς . . . ἐχόντων. Const.?	970, 971, b.	§ 277, 4.
οὗτοι . . . βάρβαροι.	673, 674.	§ 142, 4.
ἐν ἑαυτῷ ἐγένετο.	788.	§ 191. Note 6.

Book I. Chapter VI.

Sections 1, 2.

	H.–A.	GOOD.
γένει. Const.?	780.	§ 188, 1, Note 1.
τὰ πολέμια. Const.?	718.	§ 160, 1.
εἰ δοίη . . . κατακάνοι (κατα-κτείνω) ἄν. Force?	900.	§ 224.
τοῦ καίειν. Const.?	959, 748.	§ 263, 1, § 262, 2, § 174.
διαγγεῖλαι (διαγγέλλω). Force of the aor.?	851.	§ 202, 1.

Section 3.

	H.–A.	GOOD.
γράφει. Historic pres. = aor.	828.	§ 200, Note 1.
ἥξοι (ἥκω). Why optat.?	932, 2.	§ 242, 1, (b).
" Force of fut. optat.?	855.	§ 203, Note 3.
ἂν δύνηται. Const.?	933.	§ 242, 1, (b).
ἑαυτοῦ. Refers to what?	683, b.	§ 146, Note 1.

Sections 5, 6.

	H.–A.	GOOD.
ὅς γε. Force?	910.	§ 238.
ἀπόρρητον. Const.?	617.	§ 138, Note 1, (c).
τουτονί or τουτοί.	274, 663.	§ 83, Note 2.
ὁ ἐμὸς πατήρ. Why the article?	675.	§ 147.
αὐτός. Use here?	680, 2.	§ 145, 1.
ὥστε. Const.?	927, 953.	§ 266, § 237.

Sections 7, 8.

	H.-A.	GOOD.
οὐ when accented?	112, a.	§ 29, Note 1
τί οὖν. Const.?	718.	§ 160.
φανερός.	594, b, Rem.	§ 138, Note 7.
ἄδικος. Const.?	940.	§ 138, Note 8.
εἰ γενοίμην. Force?	900.	§ 224.

Sections 9–11.

	H.-A.	GOOD.
ποιεῖσθαι, φυλάττεσθαι. Force of the mid.?	813.	§ 199, 2.
τὸ . . . εἶναι. Const.?	959, 718, 666, c.	§ 258, § 160.
τῆς ζάνης. Const.?	738, a.	§ 171, Note.
προσετάχθη (*προσ-τάσσω*).	602, d, & Rem.	§ 134, Notes 1 & 2.
ἄγοιτο. Why optat.?	932, 2.	§ 243.
οὔτε . . . οὐδείς. Neg. repeated.	1030.	§ 283, 9.

Book I. Chapter VII.

Sections 1, 2.

	H.-A.	GOOD.
ἐδόκει. Subject?	602, Rem.	§ 259.
εἰς ἔω. Force of *εἰς*?	796, b.	§ 191, III., 1.
μαχούμενον. Define the particip?	938.	§ 275, § 258.
" Fut. particip. Force?	969, c.	§ 277, 3.
κέρως. (*κέρας*). Const.?	741.	§ 171, 3.
πῶς ἂν . . . ποιοῖτο. Optat. Force?	932, 2.	§ 243.
αὐτός. Meaning.	680, 2.	§ 145.

Sections 3, 4.

	H.-A.	GOOD.
ἀπορῶν. Particip. Force?	969, b.	§ 277, 2.
ὅπως κτέ. Const.?	886.	§ 217, N. 4.
ἧς. Const.?	994.	§ 153.
ἀντὶ πάντων. Const.?	995.	§ 154, Note.
ἂν . . . ἀνάσχησθε (*ἀν-έχω*).	898.	§ 223.
ἡμῖν. Force?	770.	§ 184, 3, Note 6.
ὑμῶν . . . γενομένου. Force?	971, b.	§ 277, 4, § 278, 1.
τοῖς οἴκοι. Const.?	771.	§ 184, 5.
Verbal in *-τός.* Formation and meaning?	475.	§ 117, 3 & Note 1.
ποιήσειν. Subj. omitted.	940.	§ 134, 3.

Section 5.

	H.-A.	GOOD.
εἶναι. Const.?	959.	§ 258, § 262, 1.
ἂν . . . γένηται. Force?	898.	§ 223.
μεμνῆσθαι. Tense?	828, a.	§ 200, Note 7.
εἰ . . . βούλοιο. Const.?	900.	§ 224.
οὐδ' . . . δύνασθαι ἄν. Const.?	930 (2), 946.	§ 226, 3.
οὐδ'. Force of this const.?	1023, 1024.	§ 283, 3.
μεμνῷο. Form?	465, a.	§ 118, 1, Note.

Sections 6, 7.

	H.-A.	GOOD.
ἔστι . . . πρὸς κτέ. Const.?	788.	§ 191, Note 6.
ἦν . . . νικήσωμεν. Force?	898, c.	§ 223.
ὥστε w. indic.	927.	§ 237.
μὴ οὐκ.	887.	§ 215, c, & Note 1.

Section 8.

	H.-A.	GOOD.
τινές. Why accented?	116.	§ 28, 3.
" Disting. fr. the interrog.	118, b.	§ 27, 2, § 87, 1.
σφίσιν. Use?	685.	§ 144, 2 (*a*), § 146.
ἔσται . . . κρατήσωμεν. Const.?	932, 2.	§ 247.

Sections 9, 10.

	H.-A.	GOOD.
τάττεσθαι. Mid. Force?	812.	§ 199, 1.
Οἶει. Form.	384.	§ 113, 2, Note 2.
γάρ. Force here?	1050, 4, b.	See Lex.
ἐμὸς ἀδελφός. Meaning?	675.	§ 147, § 142, 1, Note.
τὰ εἴκοσι.	664, c.	

Sections 11–15.

	H.-A.	GOOD.
ἡμέρας. Const.?	720, a.	§ 161.
στρατεύματι. Const.?	774.	§ 188, 5.
Co-ordination, etc.	876.	§ 213, § 214, ff.
"	1038, a.	" "
ἐπὶ παρασάγγας.	720, b, 799, 3, b.	§ 161.

Sections 16–20.

	H.-A.	GOOD.
προσελαύνοντα. Const.?	982.	§ 279, 2.
ἡμερῶν. Const.?	759, 782, 720, a.	§ 179, 1, § 189, § 161.
εἰ . . . οὐ μαχεῖται.	1021, 1022.	§ 219, 3, Note.
εἰ . . . μαχεῖται, ἐὰν ἀληθεύσῃς.	893, 894, 1.	§ 220 (*a*), 1 (*b*), 1.
protasis, apodosis.	889.	§ 219.
τοῦ μάχεσθαι. Const.?	959, 748.	§ 262, 2, § 174.
αὐτῷ, τοῖς στρατιώταις.	771.	§ 184, 3.

Book I. Chapter VIII.

Section 1.

	H.-A.	GOOD.
ἦν. Subj.?	602, d.	§ 134, Note 1 (c).
πλησίον.	617.	§ 138, Note 2 (c).
ἵππῳ. Const.?	774.	§ 188, 5.

Sections 8–10.

	H.-A.	GOOD.
δείλη. Article omitted.	661.	
χρόνῳ. Const.?	782.	§ 189.
Τισσαφέρνης κτέ.	1039.	
τούτων. Const.?	738.	§ 171, 1.
The infin. Use in Greek?	951.	§§ 265, 266, Note 1.
ὡς . . . ἐλῶντα (ἐλαύνω). Const.?	974.	§ 278, 2, Note.

Sections 11–13.

	H.-A.	GOOD.
τοῦτο. Const.?	718.	§ 160, 1.
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EXPLANATION OF THE FOLLOWING TABLES.

1–5. Different forms of helmet (*κράνος*); average weight about 4½ lbs.

6, 7. Breast-plates; average weight about 20 lbs.

6. (*a*). The breast-plate proper (*γύαλον*); consists of two parts, a plate for the breast, and one for the back, united by clasps. (*b*). The shoulder-pieces (*ὦμοι*). (*c*). The girdle (*ζωστήρ, ζώνη*). (*d*). The apron (*ζῶμα*), of leather, tanned either with or without the hair, reaching down to the middle of the thigh. (*e*). The flap or skirt (*πτέρυγες*), same material as the apron. Under the breast-plate proper (*γύαλον*) was worn a wide belt (*μίτρα*) lined with wool or fur.

7. A leathern waist (*σπολάς*) with bronze plates for the breast.

8, 9. Greaves (*κνημῖδες*), covering the front of the knee and reaching to the ankle.

10–13. Shields (*ἀσπίδες*).

10, 11. Shields for heavy-armed men, with a rim (*ἄντυξ*); average weight about 30 lbs.

12. A Lacedaemonian hoplite-shield.

13. A circular shield with two bars or bands (*ὄχανα*); weight about 15 lbs.

14. A targeteer, or peltast, in an engagement (as trained by Chabrias), with the *πέλτη* in the form of the so-called Amazon-shield, of about 7 or 8 lbs. weight.

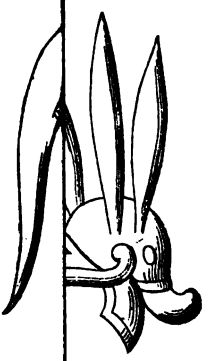
15. A spear or lance (*δόρυ*), nearly 7 feet long, with a two-edged point or head (*αἰχμή*), about 4½ lbs. in weight, with a spike (*σαυρωτήρ*) at the butt-end.

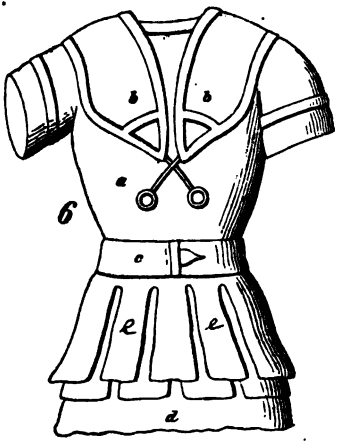
16. A dart or javelin (*ἀκόντιον*), from 3 to about 4½ feet in length, and weighing from about 1½ to 3½ lbs.

17. Ξίφος, the straight, pointed, two-edged sword of the hoplites; about 2 inches wide and 31 or 32 inches long, with a hilt (κώπη) about 6 inches long, the whole weighing about 2¼ lbs.
18. The sheath (κολεός), covering also the hilt; and the belt.
19. A sword with edge curved outward (μάχαιρα?).
20. An oriental sword, or cimeter (κοπίς?).
21. A Persian dagger (ἀκινάκης).
22, 23. Bows (τόξα).
    22. The double bow: (*a*) the horns (κέρατα); (*b*) the string (νευρά); (*c*) the rest for the arrow (πῆχυς). About 3¼ lbs. in weight.
    23. The circular bow (slackened).
24, 25. Quivers (φαρέτρα).
    24. A quiver with cover and strap, made of leather or braided work; held from 12 to 20 arrows; was carried on the left side; weighed when empty about 3 lbs.
    25. Quiver with bow and arrows.
26. A slinger (σφενδονήτης) with sling (σφενδόνη), and on the left arm a wallet or bag (διφθέρα) with stones or bullets.
27. A trumpet (σάλπιγξ).
28. A horn (κέρας) for blowing, with a cross-piece for a holder.
29. The axle of a Persian scythe-bearing chariot (δρεπανηφόρον).
30. The bust of an Assyrian king, with the upright tiara (τιάρα ὀρθή). The common tiara was shaped like a turban.
31. A raft or transport resting on leathern bottles or sacks. The man behind appears to be a passenger (!), supported also by a sack.
32. Hoplites with complete armor.
33. A leathern sack (or bottle) for holding wine and other fluids. Still common in the Orient.
34. A wagon (ἅμαξα), chiefly used for freight, but sometimes for carrying persons.
35. A war-chariot (ἅρμα), with two wheels (τρόχοι); each wheel had from 4 to 8 spokes (κνῆμαι). The body of the chariot (δίφρος), in which the warrior and the driver stood, opened behind.
36. Wind-instruments (αὐλοί), often translated *flutes;* but differing, as will appear at sight, from the modern flute.
37. The marble statue of the Amazon in the Dresden Gallery; with Grecian costume, helmet, crescent-shaped shield, and battle-axe.
38. The war-mantle (χλαμύς).
39. The common outer garment of the Greeks (ἱμάτιον). No. 1, a male figure; No. 2, the ἱμάτιον worn by women, covering the entire person, including the head.

40. The tunic, or lower garment (*χιτών*), with short sleeves, and reaching not quite to the knees.
41. A picture of Artemis "well-girded" (*εὔζωνος*), showing the meaning of this epithet often applied to noble women.
42. Sandals (*ὑποδήματα*), showing the two forms of fastenings, or latchets (*ἱμάντες*).
43. A herald (*κῆρυξ*); in the right hand, a herald's wand; in the left, a spear.
44. A bracelet, or arm's band (*ψέλιον*, or *ψέλλιον*).
45. A mixer, in which the wine for a meal was mixed with water, and from which the drink thus prepared was dipped out and carried around by the cup-bearers (*οἰνοχόοι*).
46. Wine-cups (*κέρατα*).
47. A trireme (*τριήρης*), the common form of war-ship.
48. A cut showing the position of the rowers in the trireme.

The above-described cuts are partly from Rüstow und Köchly, "Geschichte des griechischen Kriegswesens," Aarau, 1852; partly from Rheinhard, "Griechische und römische Kriegsalterthümer," Stuttgart, 1859; partly from Guhl und Kohner, "Leben der Griechen," Berlin, 1876; partly from Rich's "Dictionary of Antiquities." No. 29 is from Scheffer *De Re Vehicular;* 30 and 31 are from Weissenborn, "Nineveh und sein Gebiet," Erfurt, 1856. Table III. is gathered from the Lexicon of Vollbrecht.





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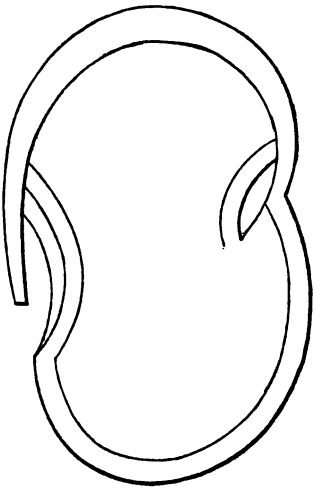

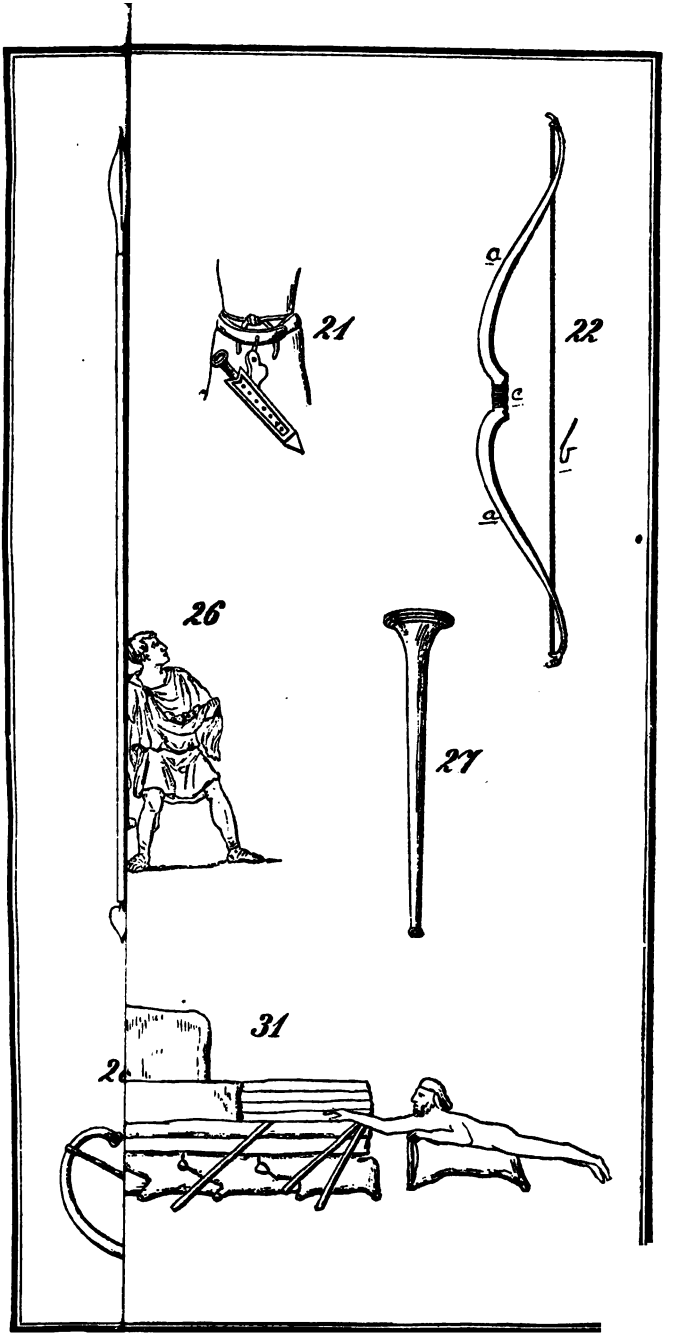
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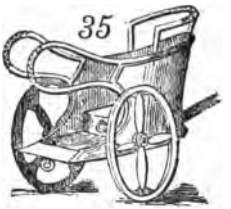
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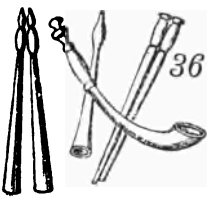
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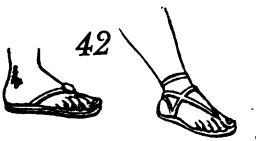
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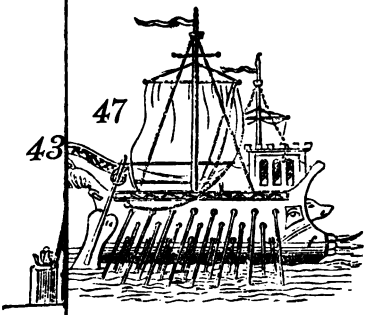
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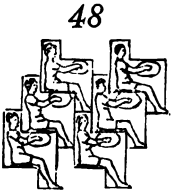
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